Homilies on 1 Corinthians (part 1 of 2)

John Chrysostom (c. AD 349–407)

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Homily 1

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

"Of Jesus Christ." Your teacher is Christ; and do you register the names of men, as patrons of your doctrine? "Through the will of God." For it was God who willed that you should be saved in this way. We ourselves have wrought no good thing, but by the will of God we have attained to this salvation; and because it seemed good to him, we were called, not because we were worthy. "And Sosthenes our brother." Another instance of his modesty; he puts in the same rank with himself one inferior to Apollos; for great was the interval between Paul and Sosthenes. Now if where the interval was so wide he stations with himself one far beneath him, what can they have to say who despise their equals? "Unto the Church of God." Not "of this or of that man," but of God. "Which is at Corinth." Seest thou how at each word he puts down their swelling pride; training their thoughts in every way for heaven? He calls it, too, the Church "of God;" shewing that it ought to be united. For if it be "of God," it is united, and it is one, not in Corinth only, but also in all the world: for the Church's name (exxlhsia: properly an assembly) is not a name of separation, but of unity and concord.

"To the sanctified in Christ Jesus." Again the name of Jesus; the names of men he findeth no place for. But what is Sanctification? The Laver, the Purification. For he reminds them of their own uncleanness, from which he had freed them; and so persuades them to lowliness of mind; for not by their own good deeds, but by the loving-kindness of God, had they been sanctified. "Called to be Saints." For even this, to be saved by faith, is not saith he, of yourselves; for ye did not first draw near, but were called; so that not even this small matter is yours altogether. However, though you had drawn near, accountable as you are

for innumerable wickednesses, not even so would the grace be yours, but God's. Hence also, writing to the Ephesians, he said, (Ephesians chapter 2, verse 8) "By grace have ye been saved through faith, and this not of yourselves;" not even the faith is yours altogether; for ye were not first with your belief, but obeyed a call.

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

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

Now if our peace be of grace, why hast thou high thoughts? Why art Thou so puffed up, being saved by grace? And if thou hast peace with God, why wish to assign thyself to others? since this is what separation comes to. For what if you be at "peace" with this man, and with the other even find "grace? My prayer is that both these may be yours from God; both from Him I say, and towards Him. For neither do they abide (menei, Savile in marg. secure except they enjoy the influence from above; nor unless God be their object will they aught avail you: for it profiteth us nothing, though we be peaceful towards all men, if we be at war with God; even as it is no harm to us, although by all men we are held as enemies, if with God we are at peace. And again it is no gain to us, if all men approve, and the Lord be offended; neither

is there any danger, though all shun and hate us, if with God we have acceptance and love. For that which is verily grace, and verily peace, cometh of God, since he who finds grace in God's sight, though he suffer ten thousand horrors, feareth no one; I say not only, no man, but not even the devil himself; but he that hath offended God suspects all men, though he seem to be in security.

For human nature is unstable, and not friends only and brethren, but fathers also, before now, have been altogether changed and often for a little thing he whom they begat, the branch of their planting, hath been to them, more than all foes, an object of persecution. Children, too, have cast off their fathers. Thus, if ye will mark it, David was in favor with God, Absalom was in favor with men. What was the end of each, and which of them gained most honor, ye know. Abraham was in favor with God, Pharaoh with men; for to gratify him they gave up the just man's wife. (See St. Chrys. on Genesis chapter 12, verse 17) Which then of the two was the more illustrious, and the happy man? every one knows. And why speak I of righteous men; The Israelites were in favor with God, but they were bated by men, the Egyptians; but nevertheless they prevailed against their haters and vanquished them, with how great triumph, is well known to you all.

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

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

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

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

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

For as in bodies it is one thing to be healthy and plump, (sfrigpnta, firm and elastic.) and another thing to be swoln, although both indicate a full habit of flesh, (but in this case of unsound, in that of healthful flesh;) so also here: it is one thing to be arrogant, which is, as it were, to be swoln, and another thing to be high-souled, which is to be in a healthy state. And again, one man is tall from the stature of his person; another, being short, by adding

buskins becomes taller; now tell me, which of the two should we call tall and large? Is it not quite plain, him whose height is from himself? For the other has it as something not his own; and stepping upon things low in themselves, turns out a tall person. Such is the case with many men who mount themselves up on wealth and glory; which is not exaltation, for he is exalted who wants none of these things, but despises them, and has his greatness from himself. Let us therefore become humble that we may become exalted; (St. Luke chapter 14, verse 11) "For he that humbleth himself shall be exalted." Now the self-willed man is not such as this; rather he is of all characters the most ordinary. For the bubble, too, is inflated, but the inflation is not sound; wherefore we call these persons "puffed up." Whereas the sober-minded man has no high thoughts, not even in high fortunes, knowing his own low estate; but the vulgar even in his trifling concerns indulges a proud fancy.

[6.] Let us then acquire that height which comes by humility. Let us look into the nature of human things, that we may kindle with the longing desire of the things to come; for in no other way is it possible to become humble, except by the love of what is divine and the contempt of what is present. For just as a man on the point of obtaining a kingdom, if instead of that purple robe one offer him some trivial compliment, will count it to be nothing; so shall we also laugh to scorn all things present, if we desire that other sort of honor. Do ye not see the children, when in their play they make a band of soldiers, and heralds precede them and lictors, and a boy marches in the midst in the general's place, how childish it all is? Just such are all human affairs; yea and more worthless than these: to-day they are, and to-morrow they are not. Let us therefore be above these things; and let us not only not desire them, but even be ashamed if any one hold them forth to us. For thus, casting out the love of these things, we shall possess that other love which is divine, and shall enjoy immortal glory. Which may God grant us all to obtain, through the grace and loving-kindness of our Lord Jesus Christ; with whom be to the Father, together with the holy and good Spirit, the glory and the power for ever and ever. Amen.

Homily 2

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

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

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

reply. And not merely "ye were enriched, but "in every thing." Since then it is first of all, "riches" then, "riches of God," next, "in every thing," and lastly, "through the Only-Begotten," reflect on the ineffable treasure!

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

[4.] Ver. 7. "So that ye come behind in no gift." A great question here arises. They who had been "enriched in all utterance," so as in no respect to "come behind in any gift," are they carnal? For if they were such at the beginning, much more now. How then does he call them "carnal?" For, saith he, (1 Corinthians chapter 3, verse 1) "I was not able to speak unto you as unto spiritual, but as unto carnal." What must we say then? That having in the beginning believed, and obtained all gifts, (for indeed they sought them earnestly,) they became remiss afterwards. Or, if not so, that not unto all are either these things said or those; but the one to such as were amenable to his censures, the other to such as were adorned with his praises. For as to the fact that they still had gifts; (1 Corinthians chapter 14, verse 26 and 1 Corinthians chapter 14, verse 29) "Each one," saith he, "hath a psalm, hath a revelation, hath a tongue, hath an interpretation; let all things be done unto edifying." And, "Let the prophets speak two or three." Or we may state it somewhat differently; that as it is usual with us to call the greater part the whole, so also he hath spoken in this place. Withal, I think he hints at his own proceedings; for he too had shewn forth signs; even as also he saith in the second Epistle to them, (2 Corinthians chapter 12, verse 12 and 2 Corinthians chapter 12, verse 13) "Truly the signs of an Apostle were wrought among you in all patience:" and again, "For what is there wherein you were inferior to other churches?"

Or, as I was saying, he both reminds them of his own miracles and speaks thus with an eye to those who were still approved. For many holy men were there who had "set themselves to minister unto the saints," and had become "the first fruits of Achaia;" as he declareth (ch. xvi. 15.) towards the end. [5.] In any case, although the praises be not very close to the truth, still however they are inserted by way of precaution, (oixonomixpj) preparing the way beforehand for his discourse. For whoever at the very outset speaks things unpleasant, excludes his words from a hearing among the weaker: since if the hearers be his equals in

degree they feel angry; if vastly inferior they will be vexed. To avoid this, he begins with what seem to be praises. I say, seem; for not even did this praise belong to them, but to the grace of God. For that they had remission of sins, and were justified, this was of the Gift from above. Wherefore also he dwells upon these points, which shew the loving-kindness of God, in order that he may the more fully purge out their malady.

[6.] "Waiting for the revelation (apoxalufin.) of our Lord Jesus Christ." "Why make ye much ado," saith he, "why are ye troubled that Christ is not come? Nay, he is come; and the Day. is henceforth at the doors." And consider his wisdom; how withdrawing them from human considerations he terrifies them by mention of the fearful judgment-seat, and thus implying that not only the beginnings must be good, but the end also. For with all these gifts, and with all else that is good, we must be mindful of that Day: and there is need of many labors to be able to come unto the end. "Revelation" is his word; implying that although He be not seen, yet He is, and is present even now, and then shall appear. Therefore there is need of patience: for to this end did ye receive the wonders, that ye may remain firm.

[7.] Ver. 8. "Who shall also confirm you unto the end, that ye may be unreprovable." Here he seems to court them, but the saying is free from all flattery; for he knows also how to press them home; as when he saith, (1 Corinthians chapter 4, verse 18 and 1 Corinthians chapter 4, verse 21) "Now some are puffed up as though I would not come to you:" and again, "What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?" And, (2 Corinthians chapter 13, verse 3) "Since ye seek a proof I of Christ speaking in me." But he is also covertly accusing them: for, to say, "He shall confirm," and the word "unreprovable" marks them out as still wavering, and liable to reproof.

But do thou consider how he always fasteneth them as with nails to the Name of Christ. And not any man nor teacher, but continually the Desired One Himself is remembered by him: setting himself, as it were to arouse those who were heavy-headed after some debauch. For no where in any other Epistle doth the Name of Christ occur so continually. But here it is, many times in a few verses; and by means of it he weaves together, one may say, the whole of the proem. Look at it from the beginning. "Paul called [to be] an Apostle of Jesus Christ, to them that have been sanctified in Jesus Christ, who call upon the Name of our Lord Jesus Christ, grace [be] unto you and peace from God the Father, and the Lord Jesus Christ. I thank my God for the grace which hath been given you by Jesus Christ, even as the testimony of Christ hath been confirmed in you, waiting for the revelation of our Lord Jesus Christ, who shall confirm you unreprovable in the day of our Lord Jesus Christ. God is faithful, by whom ye have been called into the fellowship of His Son Jesus Christ our Lord. And I beseech you by the Name of our Lord Jesus Christ." Seest thou the constant repetition of the Name of Christ? From whence it is plain even to the most unobservant, that not by chance nor unwittingly he doeth this, but in order that by incessant application of that glorious Name he may foment() their inflammation, and purge out the corruption of the disease.

[8.] Ver. 9. "God is faithful, by whom ye were called unto the fellowship of His Son." Wonderful! How great a thing saith he here! How vast in the magnitude of the gift which he declares! Into the fellowship of the Only-Begotten have ye been called, and do ye addict yourselves unto men? What can be worse than this wretchedness? And how have ye been called? By the Father. For since "through Him," and "in Him," were phrases which he was constantly employing in regard of the Son, lest men might suppose that he so mentioneth Him as being less, he ascribeth the same to the Father. For not by this one and that one, saith he, but "by the Father" have ye been called; by Him also have ye been "enriched." Again, "ye have been called;" ye did not yourselves approach. But what means, "into the fellowship of His Son?" Hear him declaring this very thing more clearly elsewhere. (2 Timothy chapter 2, verse 12) If we suffer, we shall also reign with Him; if we die with Him, we shall also live with Him. Then, because it was a great thing which He had said, he adds an argument fraught with unanswerable conviction; for, saith he, "God is faithful," i. e. "true." Now if "true," what things He hath promised He will also perform. And He hath promised that He will make us partakers of His only-begotten Son; for to this end also did He call us. For (Romans chapter 11, verse 29) "His gifts, and the calling of God," are without repentance.

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

[9.] But some man will say, "He ought to ring men in, even against their will." Away with this. He doth not use violence, nor compel; for who that bids to honors, and crowns, and banquets, and festivals, drags people, unwilling and bound? No one. For this is the part of one inflicting an insult. Unto hell He sends men against their will, but unto the kingdom He calls willing minds. To the fire He brings men bound and bewailing themselves: to the endless state of blessings not so. Else it is a reproach to the very blessings themselves, if their nature be not such as that men should run to them of their own accord and with many thanks. "Whence it is then," say you, "that all men do not choose them?" From their own infirmity. "And wherefore doth He not cut off their infirmity?" And how tell me-in what way-ought He to cut it off? Hath He not made a world that teacheth His loving-kindness and His power? For (Psalms chapter 19, verse 1) "the heavens," saith one, "declare the glory of God." Hath He not also sent prophets? Hath He not both called and honored us? Hath He not done wonders? Hath He not given a law both written and natural? Hath He not sent

His Son? Hath he not commissioned Apostles? Hath He not wrought sins? Hath He not threatened hell? Hath He not promised the kingdom? Doth He not every day make His sun to rise? Are not the things which He hath enjoined so simple and easy, that many transcend His commandments in the greatness of their self-denial? "What was there to do unto the vineyard and I have not done it?" (Isaiah chapter 5, verse 4)

[10.] "And why," say you, "did He not make knowledge and virtue natural to us?" Who speaketh thus? The Greek or the Christian? Both of them, indeed, but not about the same things: for the one raises his objection with a view to knowledge, the other with a view to conduct. First, then, we will reply to him who is on our side; for I do not so much regard those without, as our own members.

What then saith the Christian? "It were meet to have implanted in us the knowledge itself of virtue." He hath implanted it; for if he had not done so, whence should we have known what things are to be done, what left undone? Whence are the laws and the tribunals? But "God should have imparted not [merely] knowledge, but also the very doing of it [virtue]. For what then wouldest thou have to be rewarded, if the whole were of God? For tell me, doth God punish in the same manner thee and the Greek upon committing sin? Surely not. For up to a certain point thou hast confidence, viz. that which ariseth from the true knowledge. What then, if any one should now say that on the score of knowledge thou and the Greek will be accounted of like desert? Would it not disgust thee? I think so, indeed. For thou wouldest say that the Greek, having of his own wherewith to attain knowledge, was not willing. If then the latter also should say that God ought to have implanted knowledge in us naturally, wilt thou not laugh him to scorn, and say to him, "But why didst thou not seek for it? why wast thou not in earnest even as I?" And thou wilt stand firm with much confidence, and say that it was extreme folly to blame God for not implanting knowledge by nature. And this thou wilt say, because thou hast obtained what appertains to knowledge. So also hadst thou performed what appertains to practice, thou wouldest not have raised these questions: but thou art tired of virtuous practice, therefore thou shelterest thyself with these inconsiderate words. But how could it be at all right to cause that by necessity one should become good? Then shah we next have the brute beasts contending with us about virtue, seeing that some of them are more temperate than ourselves.

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

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

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

Wherefore neither are these things matters of accusation, nor do we reproach ourselves for them; nor ever did any one, meaning to blame another, say to him," O thou, corruptible and subject to passion: "but either adultery or fornication, or something of that kind, we always lay to the charge of those who are responsible; and we bring them before judges, who blame and punish, and in the contrary cases award honors.

[11.] Since then both from our conduct towards one another, and from others' conduct to us when judged, and from the things about which we have written laws, and from the things wherein we condemn ourselves, though there be no one to accuse us; and from the instances of our becoming worse through indolence, and better through fear; and from the cases wherein we see others doing well and arriving at the height of self-command, (filosofiaj) it is quite clear that we also have it in our power to do well: eyes that fearful day, and to give heed to virtue; and after a little labor, obtain the incorruptible crowns? For these words

will be no defence to us; rather our fellow-servants, and those who have practised the contrary virtues, will condemn all who continue in sin: the cruel man will be condemned by the merciful; the evil, by the good; the fierce, by the gentle; the grudging, by the courteous; the vain-glorious, by the self-denying; the indolent, by the serious; the intemperate, by the sober-minded. Thus will God pass judgment upon us, and will set in their place both companies; on one bestowing praise, on the other punishment. But God forbid that any of those present should be among the punished and dishonored, but rather among those who are crowned and the winners of the kingdom. Which may God grant us all to obtain through the grace and loving-kindness of our Lord Jesus Christ; with Whom unto the Father and the Holy Ghost be glory, power, honor, now and ever, and unto everlasting ages. Amen.

Homily 3

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

”That ye may all speak the same thing, and that there be no divisions [schisms] among you.” The emphatic force of the word ”schism,” I mean the name itself, was a sufficient accusation. For it was not that they had become many parts, each entire within itself, but rather the One [Body which originally existed] had perished. For had they been entire Churches, there might be many of them; but if they were divisions, [2.] In the next place, because be had sharply dealt with them by using the word ”schism,” he again softens and soothes them, saying, ”That ye may be perfectly joined together in the same mind and in the same judgment.” That is; since he had said, ”That ye may all speak the same thing; ”do not suppose,” he adds, ”that I mid concord should be only in words; I seek for that harmony which is of the mind.” But since there is such a thing as agreement in words, and that hearty, not consents, is no longer ”perfected,” nor fitted in to complete accordance. There is also such a thing as harmony of opinions, where there is not yet harmony of sentiment; for instance, when having the same faith we are not joined together in love: for thus, in opinions we are one, (for we think the same things,) but in sentiment not so. And such was the case at that time; this person choosing one [leader], and that, another. For this reason he saith it is necessary to agree both in ”mind” and in ”judgment.” For it was not from any difference in faith that the schisms arose, but from the division of their judgment through human contentiousness.

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

[4.] What was ”declared? ”That there are contentions among you.” Thus, when he upon the informants. Next he declares also the kind of contention. Ver. 12. ”That each one of you saith, I am of Paul, and I of Apollos, and I of Cephas.” ”I say, contentions,” saith he, ”I mean, not about private matters, but of the more grievous of the Church. And yet they were not speaking about himself, nor about Peter, nor about Apollos; but he signifies that if these were not to be leaned on, much less others. For that they had not spoken about them, he saith further on: ”And these things I have transferred in a figure unto myself and Apollos, that ye may learn in us net to go beyond the things which are written.” For if it were not right for them to call themselves by the name of Paul, and of Apollos, and of Cephas, much less of any others. If under the Teacher and the first of the Apostles, and one that had instructed so much people, it were not right to enroll themselves, much less under those who were nothing. By way of hyperbole then, seeking to withdraw them from their disease, he sets down these names. Besides, he makes his argument less severe, not mentioning by name the rude dividers of the Church, but concealing them, as behind a sort of masks, with the names of the Apostles.

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

one party only: although they were not so using the Name themselves. For that this was what he hinted at he declared in the sequel, saying,

Ver. 13. "Is Christ divided" What he saith comes to this: "Ye have cut in pieces Christ, and distributed His body." Here is anger! here is chiding! here are words full of indignation! For whenever instead of arguing he interrogates only, his doing so implies a confessed absurdity. But some say that he glanced at something else, in saying, "Christ is divided:" as if he had said, "He hath distributed to men and parted the Church, and taken one share Himself, giving them the other." Then in what follows, he labors to overthrow this absurdity, saying, "Was Paul crucified for you, or were ye baptized into the name of Paul?" Observe his Christ-loving mind; how thenceforth he brings the whole matter to a point in his own name, shewing, and more than shewing, that this honor belongs to no one. And that no one might think it was envy which moved him to say these things, therefore he is constantly putting himself forward. Observe, too, his considerate way, in that he saith not, "Did Paul make the world? did Paul from nothing produce you into being?" But only those things which belonged as choice treasures to the faithful, and were regarded with great solicitude-those he specifies, the Cross, and Baptism, and the blessings following on these. For the loving-kindness of God towards men is shewn by the creation of the world also: in nothing, however, so much as by the (thj sugxatabasewj) condescension through the Cross. And he said not, "did Paul die for you?" but, "was Paul crucified?" setting down also the kind of death.

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

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

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

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

Ver. 17. And not by these only, but also by the next words, he greatly represses their pride, And therefore it was that Paul had it put into his hand. And why, not being sent to baptize, did he baptize? Not in contention with Him that sent him, but in this instance laboring beyond his task. For he saith not, "I was forbidden" but, "I was not sent for this, but for that which was of the greatest necessity." For preaching the Gospel is a work perhaps for one or two; but baptizing, for everyone endowed with the priesthood. For a man being instructed and convinced, to take and baptize him is what any one whatever might do: for the rest, it is all effected by the will of the person drawing near, and the grace of God. But when unbelievers are to be instructed, there must be great labor, great wisdom. And at that time there was danger also annexed. In the former case the whole thing is done, and he is convinced, who is on the point of initiation: and it is no great thing when a man is convinced, to baptize him. But in the later case the labor is great, to change the deliberate will, to alter the turn of mind, and to tear up error by the roots, and to plant the truth in its place.

Not that he speaks out all this, neither doth he argue in so many words that Baptism has no labor, but that preaching has. For he knows how always to subdue his tone, whereas in the comparison with heathen wisdom he is very earnest, the subject enabling him to use more vehemency of language. Not therefore in opposition to Him that sent him did he baptize; but, as in the case of the widows, though the apostles had said, (Acts chapter 6, verse 2) "it is not fit that we should leave the Word of God and serve tables," he discharged the office (Acts chapter 12, verse 25 [thn dsaxonian) of a deacon, "Let the Elders who rule wall be counted worthy of double honor, especially they who labor in the word and in teaching." For as to

teach the wrestlers in the games is the part of a spirited and skilful trainer, but to place the crown on the conquerors head may be that of one who cannot even wrestle, (although it be the crown which adds splendor to the conqueror,) so also in Baptism. It is impossible to be saved without it, yet it is no great thing which the baptizer doth, finding the will ready prepared.

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

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

[8.] But prove to me that Peter and Paul were eloquent. Thou canst not: for they were "unlearned and ignorant men!" As therefore Christ, when He was sending out His disciples into the world, having shewn unto them His power in Palestine first, and said, (St. Luke chapter 22, verse 35 (upodhmatoj, rec. text upodhmatwn.) "When I sent you forth without purse and wallet and shoe, lacked ye any thing?" permitted them from that time forward to possess both a wallet and a purse; so also He hath done here: for the point was the manifestation of Christ's power, not the rejection of persons from the Faith on account of their Gentile wisdom, if they were drawing nigh. When the Greeks then charge the disciples with being uneducated, let us be even more forward in the charge than they. Nor let anyone

say, ”Paul was wise;” but while we exalt those among them who were great in wisdom and admired for their excellency of speech, let us allow that all on our side were uneducated; for it will be no slight overthrow which they will sustain from us in that respect also: and so the victory will be brilliant indeed.

I have said these things, because I once heard a Christian disputing in a ridiculous manner with a Greek, and both parties in their mutual fray ruining themselves. For what things the Christian ought to have said, these the Greek asserted; and what things it was natural to expect the Greek would say, these the Christian pleaded for himself. As thus: the dispute bring about Paul and Plato, the Greek endeavord to show that Paul was unlearned and ignorant; but the Christian, from simplicity, was anxious to prove that Paul was more eloquent than Plato. And so the victory was on the side of the Greek, this argument being allowed to prevail. For if Paul was a more considerable person than Plato, many probably would object that it was not by grace, but by excellency of speech that he prevailed; so that the Christian’s assertion made for the Greek. And what the Greek said made wisdom, but of the grace of God.

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

in the midst of many perils; the opposition of peoples and kings, the striving of nature herself, length of time, the vehement resistance of inveterate custom, demons in arms, the devil in battle array and stirring up all, kings, rulers, peoples, nations, cities, barbarians, Greeks, philosophers, orators, sophists, historians, laws, tribunals, divers kinds of punishments, deaths innumerable and of all sorts. But nevertheless all these were confuted and gave way when the fisherman spake; just like the light dust which cannot bear the rush of violent winds. Now what I say is, let us learn thus to dispute with the Greeks; that we be not like beasts and cattle, but prepared concerning ”the hope which is in us. (St.1 Peter

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

(deinothtoj) and neither for fewness, nor for poverty, nor for dangers, nor for prepossession of habit, nor for so great austerity of the precepts enjoined, nor for the daily deaths, nor for the multitude of those who were deceived nor for the great reputation of the deceivers be turned from his purpose.

[9.] Let this, I say, be our way of overpower way of life rather than by words. For this is the main battle, this is the unanswerable arguments the argument from conduct. For though we give ten thousand precepts of philosophy in words, if we do not exhibit a life better than theirs, the gain is nothing. For it is not what is said that draws their attention, but their enquiry is, what we do; and they say, "Do thou first obey thine own words, and then admonish others. But if while thou sayest, infinite are the blessings in the world to come, thou seem thyself nailed down to this world, just as if no such things existed, thy works to weeping immoderately over the departed, doing turn it often in their minds. And this is what stays the unbelievers from becoming Christians.

Let us win them therefore by our life. Many, even among the untaught, have in that way astounded the minds of philosophers, as having exhibited in themselves also that philosophy which lies in deeds, and uttered a voice clearer than a trumpet by their mode of life and self-denial. For this is stronger than the tongue. But when I say, "one ought not to bear malice," and then do all manner of evils to the Greek, how shall I be able by words to win him, while by my deeds I am frightening him away? Let us catch them then by our mode of life; and by these souls let us build up the Church, and of these let us amass our wealth. There is nothing to weigh against a soul, not even the whole world. So that although thou give countless treasure unto the poor, thou wilt do no such work as he who converteth one soul (Jeremiah chapter 15, verse 19) "For he that taketh forth the precious from the vile shall be as my mouth: so He speaks. A great good it is, I grant, to have pity on the poor; but it is nothing equal to the withdrawing them from error. For he that doth this resembles Paul and Peter: we being permitted to take up their Gospel, not with perils such as theirs;-with endurance of famines and pestilences, and all other evils, (for the present is a season of peace;)-but so as to display that diligence which cometh of zeal.

For even while we sit at home we may practice this kind of fishery. Who hath a friend or relation or inmate of his house, these things let him say, these do; and he shall be like Peter and Paul. And why do I say Peter and Paul? He shall be the mouth of Christ. For He saith, "He that taketh forth the precious from the vile shall be as My mouth. And though thou persuade not to-day, to-morrow thou shalt persuade. And though thou never persuade, thou

shalt have thine own reward in full. And though thou persuade not all, a few out of many persuade all men; but still they discoursed with all, and for all they have their reward. For not according to the result of the things that are well done, but according to the intention of the doers, is God wont to assign the crowns; though thou pay down but two farthings, He receiveth them; and what He did in the case of the widow, the same will He do also in the case of those who teach. Do not thou then, because thou canst not save the world, despise the few; nor through longing after great things, withdraw thyself from the lesser. If thou canst not an hundred, take thou charge of ten; if thou canst not ten, despise not even five; if thou canst not five, do not overlook one; and if thou canst not one, neither so despair, nor keep back what may be done by thee.

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

Homily 4

1 Corinthians chapter 1, verse 18-20 For the word of the cross is to them that perish foolishness; but to us which are saved it is de power of God. For it is written, I will destroy the wisdom of the wise, and be prudence of de prudent will I reject. Where is the Wise? Where is the Scribe? Where is the Disputer of the World? To the sick and gasping even wholesome meats are unpleasant, friends and relations burdensome; who are often times not even recognized, but are rather accounted intruders. Much like this often is the case of those who are perishing in their souls. For the things which tend to salvation they know not; and those who are careful about them they consider to be troublesome. Now this ensues not from the nature of the thing, but from thor disease. And just what the insane do, hating those who take care of them, and besides reviling them, the same is the case with unbelievers also. But as in the case of the former, they who are insulted then more than ever compassionate them, and weep, taking this as the worst symptom of the disease in its intense form, when they know not their best friends; so also in the case of the Gentiles let us act; yea more than for our wives let us wail over them, because they know not the common salvation. For not so dearly ought a man to love his wife as we should love all men, and draw them over unto salvation; be a man a Gentile, or be he what he may. For these then let us weep; for ”the word of the Cross is to them foolishness,” being itself Wisdom and Power. For, saith he, ”the word of the Cross to them that perish is foolishness.”

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

nor unaccountable event, that things truly great are mocked at by those who are beside themselves. Now such as are in this mind you cannot convince by human wisdom. Nay, if you want so to convince them, you do but the contrary. Fox the things which transcend reasoning require faith alone. Thus, should we set about convincing men by reasonings, how God became man, and entered into the Virgin's womb, and not commit the matter unto faith, they will but deride the more. Therefore they who inquire by reasonings, it is they who perish.

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

Just so with regard to the things of God; should we desire to explain them by the wisdom which is from without, great derision will ensue, not from their infirmity, but from the folly of men. For the great things of all no language can explain. [3.] Now observe: when I say, "He was crucified;" the Greek saith, "And how can this be reasonable? Himself He helped not when undergoing crucifixion and sore trial at the moment of the Cross: how then after these things did He rise again and help others? For if He had been able, before death was the actually in the midst of horrors He should have shewn Himself above all horrors; and being in the enemy's hold should have overcome; this cometh of Infinite Power. For as in the case the fish, to suffer no harm from the monster, than if he had not been swallowed at all;-so also in regard of Christ; His not dying would not have been so inconceivable, as that having died He should loose the bands of death. Say not then, "why did He not help Himself on the Cross?" for he was hastening on to close conflict with death himself. (See Hooker, E. P. v. 48. 9.) He descended not from the Cross, not because He could not, but because He would not. For Him Whom the tyranny of death restrained not, how could the nails of the Cress restrain?

[4.] But these things, though known to us, are not so as yet to the unbelievers. Wherefore he said that "the word of the Cross is to them that perish foolishness; but to us who are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and the prudence of the prudent will I reject." Nothing from himself which might give offence, does he advance up to this point; but first he comes to the testimony of the Scripture, and then

furnished with boldness from thence, adopts more vehement words, and saith, Ver. 20, 21. "Hath not God made foolish the wisdom of this world? Where is the wise? Where the Scribe? Where the disputer of this world? Hath not God made foolish the wisdom of this world? For seeing that in the wisdom of God the world through its wisdom knew God, it was God's good pleasure through the foolishness of the preaching to save them that believe." Having said, "It is written, I will destroy the wisdom of the wise," He subjoins demonstration from facts, saying, "Where is the wise? where the Scribe?" at the same time glancing at both Gentiles and Jews. For what sort of philosopher, which among those who have studied logic, which of those knowing in Jewish matters, hath saved us and made known the truth? Not one. It was the fisherman's work, the whole of it.

Having then drawn the conclusion which he had in view, and brought down their pride, and of God?" The wisdom apparent in those works whereby it was His will to make Himself known. For to this end did he frame them, and frame them such as they are, that by a sort of proportion, (analogwj) from the things which are seen heaven great as it is, not only was made by Him, but made with ease; and that boundless earth, too, was brought into being even as if it had been nothing. Wherefore of the former He saith, (Psalms chapter 102, verse 25 twn keirwn.) "The works of Thy fingers are the heavens," and concerning the earth, (Isaiah chapter 40, verse 23) "Who hath made the earth as it were nothing." Since then by this wisdom the world was unwilling to discover God, He employed what seemed to be foolishness, i.e. the Gospel, to persuade men; not by reasoning, but by faith. It remains that where God's wisdom is, there is no longer need of man's. For before, to infer that He who made the world such and so great, must in all reason be a God possessed of a certain uncontrollable, unspeakable power; and by these means to apprehend Him;-this was the part of human wisdom. But now we need no more reasonings, but faith alone. For to believe on Him that was crucified and buried, and to be fully persuaded that this Person Himself both rose again and sat down on high; this needeth not wisdom, nor reasonings, but faith. For the Apostles themselves came in not by wisdom, but by faith, and surpassed the heathen wise men in wisdom and loftiness, and that so much the more, as to raise disputings is less than to receive by faith the things of God. For this transcends all human understanding.

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

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

[5.] Ver. 22-24. Next, to shew the power of the Cross, he saith, "For Jews ask for signs and Greeks seek after wisdom: but we preach Christ crucified, unto Jews a stumbling-block, and unto Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the Power of God, and the Wisdom of God."

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

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

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

(2 Kings chapter 6, verse 5-2 Kings chapter 6, verse 7) In like manner also with the Cross He hath drawn the world to Himself. For as the water heareth up the earth, so also the Cross beareth up the world. You see now, it is proof of great power and wisdom, to convince by means of the things which tell directly against us. Thus the Cross seems to be matter of offence; and yet far from offending, it even attracts.

[6. Ver. 25. All these things, therefore, Paul bearing in mind, and being struck with astonishment, said that "the foolishness of God is wiser than men, and the weakness of God is stronger than men; in relation to the Cross, speaking of a folly and weakness, not real but apparent. For he is answering with respect unto the other party's opinion. For that which philosophers were not able by means of reasoning to accomplish, this, what seemed to be foolishness did excellently well. Which then is the wiser, he that persuadeth the many, or he that persuadeth few, or rather no one? He who persuadeth concerning the greatest points, or about matters which are nothing? (mhden ontwn Reg. ms. mh deontwn Bened. What great labors did Plato endure, and his followers, discoursing to us about a line, and an angle, and a point, and about numbers even and odd, and equal unto one another and unequal, and such-like spiderwebs; (for indeed those webs are not more useless to man's life than were these subjects; and without doing good to any one great or small by their means, so he made an end of his life. How greatly did he labor, endeavoring to show that the soul was immortal! and even as he came he went away, having spoken nothing with certainty, nor persuaded any hearer. But the Cross wrought persuasion by means of unlearned men; yea it persuaded even the whole world:

and not about common things, but in discourse of God, and the godliness which is according to truth, and the evangelical way of life, and the judgment of the things to come. And of all men it made philosophers: the very rustics, the utterly unlearned. Behold how "the foolishness of God is wiser than men," and "the weakness stronger? How "stronger? Because it overran the whole world, and took all by main force, and while men were endeavoring by ten thousands to extinguish the name of the Crucified, the contrary came to pass: that flourished and increased more and more, but they perished and wasted away; and the living at war with the dead, had no power. So that when the Greek calls me foolish, he shows himself above measure foolish: since I who am esteemed by him a fool, evidently appear wiser than the wise. When he calls me weak, then he shows himself to be weaken For the noble things which publicans and fishermen were able to effect by the grace of God, these, philosophers, and rhetoricians, and tyrants, and in short the whole world, running ten thousand ways here and there, could not even form a notion of. For what did not the

Cross introduce? The doctrine concerning the Immortality of the Soul; that concerning the Resurrection of the Body; that concerning the contempt of things present; that concerning the desire of things future. Yea, angels it hath made of men, and all, every where, practice self-denial, (filosofousi) and show forth all kinds of fortitude.

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

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

[8.] For that the Gospel is divine, even from hence is evident; namely, whence could it have occurred to twelve ignorant men to attempt such great things? who sojourned in marshes, in rivers, in deserts; who never at any time perhaps had entered into a city nor into a forum;-whence did it occur, to set themselves in array against the whole world? For that they were timid and unmanly, he shews who wrote of them, not apologizing, nor enduring to throw their failings into the shade: which indeed of itself is a very great token of the truth. What then doth he say about them? That when Christ was apprehended, after ten thousand wonders, they fled; and he who remained, being the leader of the rest, denied. Whence was it then that they who when Christ was alive endured not the attack of the jews; now that

He was dead and buried, and as ye say, had not risen again, nor had any talk with them, nor infused courage into them-whence did they set themselves in array against so great a world? Would they not have said among themselves, "what meaneth this? Himself He was not able to save, and will He protect us? Himself He defended not when alive, and will He stretch out the hand unto us now that he is dead? Himself, when alive, subdued not even one nation; and are we to convince the whole world by uttering His Name?" How, I ask, could all this be reason-abe, I will not say, as something to be done, but even as something to be imagined? From whence it is plain that had they not seen Him after He was risen, and received most ample proof of his power, they would not have ventured so great a cast.

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

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

erman hath produced such an effect upon the world, and accomplished his purposes; hath overcome all both Barbarians and Greeks

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

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

[11.] So far then as to what we have to say. But let us shew forth by our actions all excellencies of conduct, and kindle abuntantly the fire of virtue. For "ye are lights," saith admitted a greater function than He hath to the sun: greater than heaven, and earth, and sea; and by so much greater, as spiritual things be more excellent than things sensible. When then we look unto the solar orb, and admire the beauty, and the body and the brightness of the luminary, let us consider again that greater and better is the light which is in us, as indeed the darkness also is more dreadful unless we take heed. And in fact a deep night oppresses the whole world. This is what we have to dispel and dissolve. It is night not among heretics

and among Greeks only, but also in the multitude on our side, in respect of doctrines and of life. For many entirely disbelieve the resurrection; many fortify themselves with their horoscope; (genesin cautoij epiteikizousi) many adhere to superstitious observances, and to omens, and auguries, and presages. And some likewise employ amulets and charms. But to these also we will speak afterwards, when we have finished what we have to say to the Greeks.

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

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

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

Homily 5

1 Corinthians chapter 1, verse 26 and 1 Corinthians chapter 1, verse 27 Again; he proved at the same time that the thing is not new, but ancient, as it was presignified and foretold from the beginning. For,"It is written," saith he, "I will destroy the wisdom of the wise." Withal he shews that itwas neither inexpedient nor unaccountable for things to take this course: (for, "seeing that in the wisdom of God the world," saith he, "knew not God, God was well pleased through the foolishness of preaching to save them which believe:") and that the Cross is a demonstration of ineffable power and wisdom, and that the foolishness of God is far mightier than the wisdom of man. And this again he proves not by means of the teachers, but by means of the disciples themselves. For, "Behold your calling," saith he: that not only teachers of an untrained sort, but disciples also of the like class, were objects of His choice; that He chose "not many wise men" (that is his word) "according to the flesh." And so that of which he is speaking is proved to surpass both in strength and wisdom, in that it convinces both the many and the unwise: it being extremely hard to convince an ignorant person, especially when the discourse is concerning great and necessary things. However, they did work conviction. And of this he calls the Corinthians themselves as witnesses. For, "behold your calling, brethren," saith he: consider; examine: for that doctrines so wise, yea, wiser than all, should be received by ordinary men, testifies the greatest wisdom in the teacher.

[2.] But what means, "according to the flesh?" According to what is in sight; according to the life that now is; according to the discipline of the Gentiles. Then, leg he should seem to be at variance with himself, (for he had convinced both the Proconsul, (Acts chapter 13, verse 12.) and other wise men, too, we have seen coming over to the Gospel;) he said not, No wise man, but, "Not many wise men." For he did not designedly (apoxexlhrwmenwj) call the ignorant and pass by the wise, but these also he received, yet the others in much larger number. And why? Because the wise man according to the he will not cast away his corrupt doctrine. And as in the case of a physician who might wish to teach certain persons the secrets of his art, those who know a few things, having a bad and perverse mode of practicing the art which they make a point of retaining, would not endure to learn quietly, but they who knew nothing would most readily embrace what was said: even so it was here. The unlearned were more open to conviction, for they were free from the extreme madness of accounting themselves wise. For indeed the excess of folly is in these more than any, these, I say, who commit unto reasoning things which cannot be ascertained except by faith. Thus, suppose

the smith by means of the tongs drawing out the red-hot iron; if any one should insist on doing it with his hand, we should vote him guilty of extreme folly: so in like manner the philosophers who insisted on finding out these things for themselves disparaged the faith. And it was owing to this that they found none of thethings they sought for.

"Not many mighty, not many noble;" for these also are filled with pride. And nothing is so useless towards an accurate knowledge of God as arrogance, and being nailed down (proshlwsqai) to wealth: for these dispose a man to admire things present, and make no account of the future; and they stop up the ears through the multitude of cares: but "the foolish things of the world God chose:" which thing is the person one meets in the market more of a philosopher than themselves. Wherefore also he said himself, "That He might put to shame the wise." And not in this instance alone hath he done this, also in the case of the other advantages of life. For, to proceed, "the weak sons only, but needy also, and contemptible and obscure He called, that He might humble those who were in high places. V. 28. "And the base things of the world, and the things that are despised, and the things "that are not?" Those persons who are considered to be nothing because of their great insignificance. Thus hath He shown forth His great power, casting down the great by those who seem to be nothing. The same elsewhere he thus expresses, (2 Corinthians chapter 12, verse 9) such as never applied themselves to any branch of learning, how all at once to discourse wisely on the things which are above the heavens For suppose a physician, an orator, or any one else: we then most admire him, when he convinces and instructs those completely uneducated. Now, if to instil into an uneducated man the rules of art be a very wonderful thing, much more things which pertain to so high philosophy.

[3.] But not for the wonders sake only, neither to shew His own power, hath He done this, but to check also the arrogant. And therefore he both said before, "That he might confound the wise and the strong, that He might bring to nought the things which are," and here again, V. 29. "That no flesh should glory in the presence of God." For God doeth all things to this end, to repress vainglory and pride, to pull down boasting." "Do you, too," saith he, "employ yourselves in that work." He doth all, that we may put nothing to our own account; that we may ascribe all unto God. And have ye given yourselves over unto this person or to that? And what pardon will ye obtain?"

For God Himself hath shown that it is not possible we should be saved only by ourselves: and this He did from the beginning. For neither then could men be saved by themselves; but it required their compassing the beauty of the heaven, and the extent of the earth, and the mass of creation besides; if so they might be led by the hand to the great artificer of all the works. And He did this, repressing beforehand the self-conceit which was after to arise. Just as if a master who had given his scholar charge to follow wheresoever he might lead, when he sees him forestalling, and desiring to barn all things of himself, should permit him to go quite astray; and when he hath proved him incompetent to acquire the knowledge, should thereupon at length introduce to him what himself has to teach: so God also commanded in the beginning to trace Him by the idea which the creation gives; but since they would not,

He, after showing by the experiment that they are not sufficient for themselves, conducts them again unto Him by another way. He gave for a tablet, the world; but the philosophers studied not in those things, neither were willing to obey Him, nor to approach unto Him by that way which Himself commanded. He introduces another way more evident than the former; one that might bring conviction that man is not of himself alone sufficient unto himself.

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

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

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

cause, having made us wise, and righteous, and holy. For so mean the words, "He was made unto us wisdom."

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

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

[5.] It is time then, in what remains, to go forth to battle against these. Recollect where we left our discourse on the former day. We were saying that it was not possible according to human cause and effect that fishermen should get the better of philosophers. But neverthe-

less it became possible: from whence it is dear that by grace it became so. We were saying that it was not possible for them even to conceive such great exploits: and we shewed that they not only conceived, but brought them to a conclusion with great ease. Let us handle, to-day, the same head of our argument: viz. From whence did it enter their thoughts to expect to overcome the world, unless they had seen Christ after He was risen? What? Were they beside themselves, to reckon upon any such thing inconsiderately and at random? For it goes even beyond all madness, to look, without Divine grace, for success in so great an undertaking. How did they succeed in it, if they were insane and frenzied? But if they were in their sober senses, as indeed the events shewed, how, but on receiving credible pledges from the heavens and enjoying the influence which is from above, did they undertake to go forth to so great wars, and to make their venture against earth and sea, and to strip and stand their ground so nobly, for a change in the customs of the whole world which had been so long time fixed, they being but twelve men?

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

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

together; but when those in such office have departed, however strong they may be, they are broken up?

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

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

[7. But if we do not yet convince, take this also into consideration; that had this not been so, though they were ever so well disposed, they would not have preached this Gospel in His name, but would have treated Him with abhorrence. For ye know that not even the names of those who deceive us in this sort are we willing to hear. But for what reason preached they also His name? Expecting to gain the mastery through Him? Truly the contrary was natural for them to expect; that even if they had been on the point of prevailing they were ruining themselves by bringing forward the name of a deceiver. But if they wished to throw into the

shade former events, their fine was to be silent; at any rate, to contend for them earnestly was to excite more and more both of serious hostility and of ridicule. From whence then did it enter their thoughts to invent such things? I say, "invent: for what they had heard, they had forgotten. But if, when there was no fear, they forgot many things, and some did not even understand, (as also the Evangelist himself saith,) now that so great a danger came upon them, how could it be otherwise than that all should fleet away from them? Why speak I of words? when even their love towards their Master Himself began gradually to fade away, through fear of what was coming: wherewith also He upraided them.

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

Again: from whence came their high doctrines? for the higher points, He said, they should hear afterwards. For, saith He, (St. John chapter 16, verse 12) "I have many things to speak unto you, but ye cannot bear them now." So that the things not spoken were higher. And one of the disciples was not even willing to depart with Him into Judea, when he heard of dangers, but said, "Let us also go that we may die with Him," (St. John chapter 11, verse 16) taking it hardly because he expected that he should die. Now if that disciple, while he was with Him, expected to die and shrunk back on that account, what must he not have expected afterwards, when parted from Him and the other disciples, and when the exposure of their shameless conduct was so complete?

[8.].Besides, what had they to say when they went forth? For the passion indeed all the world knew: for He had been hanged on high, upon the frame of wood, (ikriou) and in mid-day, and in a chief city, and at a principal feast and that from which it was least permitted that any should be absent. But the resurrection no man saw of those who were without: which was no small impediment to them in working conviction. Again, that He was buried, was the common talk of all: and that His disciples stole His body, the soldiers and all the Jews declared: but that He had risen again, no one of them who were without knew by sight. Upon what ground then did they expect to convince the world? For if, while miracles were taking place, certain soldiers were persuaded to testify the contrary, upon what ground did these expect without miracles to do the work of preachers, and without having a farthing to convince land and sea concerning the resurrection? Again, if through desire of glory they attempted this, so much the rather would they have ascribed doctrines each one to himself, and not to Him that was dead and gone. Will it be said, men would not have believed them?

And which of the two was the likelier, being preached, to win their belief? He that was apprehended and crucified, or those who had escaped the hands of the Jews?

[9.] Next, tell me with what view were they to take such a course? They did not immediately, leaving Judaea, go into the Gentile cities, but went up and down within its limit. But how, unless they worked miracles, did they convince? For if such they really wrought, (and work them they did,) it was the result of God's power. If on the other hand they wrought none and prevailed, much more wonderful was the event. Knew they not the Jews-tell me-and their evil practice, and their soul full of grudgings? For they stoned even Moses, (Numbers chapter 14, verse 10 comp. Exodus chapter 17, verse 4) after the sea which they had crossed on foot; after the victory, and that marvellous trophy which they raised without blood, by means of his hands, over the Egyptians who had enslaved them; after the manna; after the rocks, and the fountains of rivers which break out thence; after ten thousand miracles in the land of Egypt and the Red Sea and the wilderness. Jeremiah they cast into a pit, and many of the prophets they slew. Here, for example, what saith Elias, after that fearful famine, and the marvellous rain, and the torch which he brought down from heaven, and the strange holocaust; driven, as he was, to the very extreme edge of their country: "Lord, thy prophets they have killed, thine altars they have digged down, and I am left alone, and they seek my life." (1 Kings chapter 19, verse 10) Yet were not those (who were so persecuted) disturbing any of the established rules. Tell me then, what ground had men for attending to these of whom we are speaking? For, on one hand, they were meaner persons than any of the prophets; on the other, they were introducing just such novelties as had caused the Jews to nail even their Master to the Cross

And in another way, too, it seemed less unaccountable for Christ to utter such things than for them; for He, they might suppose, acted thus to acquire glory for himself; but these they would have hated even the more, as waging war with them in behalf of another.

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

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

Now these arguments we ought to practice, not by ourselves only, but one with another; and thus also the discovery of what remains will be easier to us. [11.] And do not, because thou art an artisan, suppose that this sort of exercise is out of your province; for even Paul was a tent-maker.

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

For tell me, what thanks are due unto thee, when after having received thy portion from thy father, thou goest on not in any calling, but lavishing away the whole of it at random? Knowest thou not that we shall no all have enjoyed greater licence here a more exact one; those who were afflicted with labor, or poverty, or any thing else of this kind, one not so severe? And this is plain from Lazarus and the rich man. For as thou, for neglecting the right use of the leisure, art justly accused; so the poor man, who having full employment hath spent his remnant of time upon right objects, great will be the crowns which he shall receive. But dost thou urge that a soldier's duties should at least excuse thee; and dost thou charge them with thy want of leisure? The excuse cannot be founded in reason. For Cornelius was a centurion, yet in no way did the soldier's belt impair his strict rule of life. But thou, when thou art keeping holiday with dancers and players, and making entire waste of thy life upon the stage, never thinkest of excusing thyself from such engagements by the necessity of military service or the fear of rulers: but when it is the Church to which we call you, then occur these endless impediments.

And what wilt thou say in the day, when thou seest the flame, and the rivers of fire, and the chains never to be broken; and shalt hear the gnashing of teeth? Who shall stand up for thee in that day, when thou shalt see him that hath labored with his own hand and hath

lived uprightly, enjoying all glory; but thyself, who art now in soft raiment and redolent of perfumes, in incurable woe? What good will thy wealth and superfluity do thee? And the artisan-what harm will his poverty do him? Therefore that we may not suffer then, let us fear what is said now, and let all our time be spent in employment on things which are really indispensable. For so, having propitiated God in regard of our past sins, and adding good deeds for the future, we shall be able to attain unto the kingdom of heaven: through the favor and loving-kindness, etc., etc.

Homily 6

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

Therefore he saith, "And I, brethren, "(again he useth the word "brethren," to smooth down. the harshness of the utterance,)" came not with excellency of speech, declaring unto you the testimony of God." "What then? tell me, hadst thou chosen to come 'with excellency,' wouldest thou have been able?" "I, indeed, had I chosen, should not have been able; but Christ, if He had chosen, was able. But He would not, in order that He might render His trophy more brilliant." Wherefore also in a former passage, shewing that it was His work which had been done, His will that the word should be preached in an unlearned manner, he said, "For Christ sent me not to baptize, but to preach the Gospel; not with wisdom of words" But far greater, yea, infinitely greater, than Paul's willing this, is the fact that Christ willed it.

"Not therefore," saith he, "by display of eloquence, neither armed with arguments from without, do I declare the testimony of God." He saith not "the preaching," but "the testimony of God;" which word was itself sufficient to withhold him. For he went about preaching death:

and for this reason he added, ”for I determined not to know anything among you, save Jesus Christ, and Him crucified.” This was the meaning he meant to convey, that he is altogether destitute of the wisdom which is without; as indeed he was saying above,” I came not with excellency of speech:” for that he might have possessed this also is plain; for he whose garments raised the dead and whose shadow expelled diseases, much more was his soul capable of receiving eloquence. For this is a thing which may be taught: but the former transcendeth all art. He then who knows things beyond the reach of art, much more must he have had strength for lesser things. But Christ permitted not; for it was not expedient. Rightly therefore he saith, ”For I determined not to know any thing: ”for I, too, for my part have just the same will as Christ.”

And to me it seems that he speaks to them in a lower tone even than to any others, in order to repress their pride. Thus, the expression, ”I determined to know nothing,” was spoken in contradistinction to the wisdom which is with out. ”For I came not weaving syllogisms nor sophisms, nor saying unto you anything else than” Christ was crucified.” They indeed have ten thousand things to say, and concerning ten thousand things they speak, winding out long courses of words, framing arguments and syllogisms, compounding sophisms without end. But I came unto you saying no other thing than ”Christ was crucified,” and all of them I out-stripped: which is a sign such as no words can express of the power of Him whom I preach.” [2.] Ver. 3. ”And I was with you in weakness, and in fear, and in much trembling.”

This again is another topic: for not only are the believers unlearned persons; not only is he that speaketh unlearned; not only is the manner of the teaching of an unlearned cast throughout; not only was the thing preached of itself enough to stagger people; (for the cross and death were the message brought;) but together with these there were also other hindrances, the dangers, and the plots, and the daily fear, and the being hunted about. For the word ”weakness,” with him in many places stands for the persecutions: as also elsewhere. ”My weakness which I had in my flesh ye did not set at nought:” (Galatians chapter 4, verse 13 and Galatians chapter 4, verse 14)and again, ”If I must needs glory, I will glory of the things which concern my weakness.” (2 Corinthians chapter 11, verse 30) What [weakness]? ”The governor under Aretas the king guarded the city of the Damascenes, desirous to apprehend me.” (2 Corinthians chapter 5, verse 32) And again, ”Wherefore I take pleasure in weakness:” (2 Corinthians chapter 12, verse 10) then, saying in what, he added, ”In injuries, in necessities, in distresses.” And here he makes the same statement; for having said, ”And I was in weakness,” etc. he did not stop at this point, but explaining the word ”weakness” makes mention of his dangers. He adds again, ”and in fear, and in much trembling, I was with you.”

”How sayest thou? Did Paul also fear dangers?” He did fear, and dreaded them excessively; for though he was Paul, yet he was a man. But this is no charge against Paul, but infirmity of human nature; and it is to the praise of his fixed purpose of mind that when he even dreaded death and stripes, he did nothing wrong because of this fear. So that they who assert that he feared not stripes, not only do not honor him, but rather abridge greatly his

praises. For if he feared not, what endurance or what self-restraint was there in bearing the dangers? I, for my part, on this account admire him; because being in fear, and not simply in "fear," but even in "trembling" at his perils, he so ran as ever to keep his crown; and gave not in for any danger, in his task of purging out the world, and everywhere both by sea and land sowing the Gospel.

[3.] Ver. 4. "And my speech and my preaching was not in persuasive words of wisdom:" that is, had not the wisdom from without. Now if the doctrine preached had nothing subtle, and they that were called were unlearned, and he that preached was of the same description, and thereto was added persecution, and trembling and fear; tell me, how did they overcome without Divine power? And this is why, having said, "My speech and my preaching was not in persuasive words of wisdom," he added, "but in demonstration of the Spirit and of power." Dost thou perceive how "the foolishness of God is wiser than men, and the weakness stronger?" They for their part, bring unlearned and preaching such a Gospel, in their chains and persecution overcame their persecutors. Whereby? was it not by their furnishing that evidence which is of the Spirit? For this indeed is confessed demonstration. For who, tell me, after he had seen dead men rising to life and devils cast out, could have helped admitting it?

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

[4.] But some one may say perhaps, "If the Gospel is to prevail and hath no need of words, lest the Cross be made of none effect; for what reason are signs withholden now?" For what reason? Speakest thou in unbelief and not allowing that they were done even in the times of the Apostles, or dost thou truly seek to know? If in unbelief, I will first make my stand against this. I say then, If signs were not done at that time, how did they, chased, and perse-

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

Nor doth it necessarily follow from discourse being the only instrument of conviction, that now the "preaching" is in "wisdom." For both they who from the beginning sowed the word were unprofessional (idiptai) and unlearned, and spake nothing of themselves; but what things they received from God, these they distributed to the world: and we ourselves at this time introduce no inventions of our own; but the things which from them we have received, we speak unto all. And not even now persuade we by argumentation; but from the Divine Scriptures and from the miracles done at that time we produce the proof of what we say. On the other hand, even they at that time persuaded not by signs alone, but also by discoursing. And the signs and the testimonies out of the Old Scriptures, not the cleverness of the things said, made their words appear more powerful.

[5.] How then, you will say, is it that signs were expedient then, and now inexpedient? Let us suppose a case, (for as yet I am contending against the Greek, and therefore I speak hypothetically of what must certainly come to pass,) let us, I say, suppose a case; and let the unbeliever consent to believe our affirmations, though it be only by way of concession: (kan kata sundromhn) for instance, That Christ will come. When then Christ shall come and all the angels with Him, and be manifested as God, and all things made subject unto Him; will not even the Greek believe? It is quite plan that he will also fall down and worship, and confess Him God, though his stubbornness exceed all reckoning. For who, at sight of the heavens opened and Him coming upon the clouds, and all the congregation of the powers above spread around Him, and rivers of fire coming on, and all standing by and trembling, will not fall down before Him, and believe Him God? Tell me, then; shall that adoration and knowledge be accounted unto the Greek for faith? No, on no account. And why not? Because this is not faith. For necessity hath done this, and the evidence of the things seen, and it is not of choice, but by the vastness of the spectacle the powers of the mind are dragged along. It follows that by how much the more evident and overpowering the course of events, by so much is the part of faith abridged. For this reason miracles are not done now.

And that this is the truth, hear what He saith unto Thomas (St. John xx. 29) "Blessed are they who have not seen, and yet have believed." Therefore, in proportion to the evidence

wherewith the miracle is set forth is the reward of faith lessened. So that if now also miracles were wrought, the same thing would ensue. For that then we shall no longer know Him by faith, Paul hath shewn, saying, "For now we walk by faith, not by sight." (2 Corinthians chapter 5, verse 7 nun not in the received text.) As at that time, although thou believe, it shall not be imputed unto thee, because the thing is so palpable; so also now, supposing that such miracles were done as were formerly. For when we admit things which in no degree and in no way can be made out by reasoning, then it is faith. It is for this that hell is threatened, but is not shewn: for if it were shewn, the same would again ensue.

[6. Besides if signs be what thou seekest after, even now thou mayest see signs, although not of the same kind; the numberless predictions and on an endless variety of subject: the conversion of the world, the self-denying (filosofian) course of the Barbarians, the change from savage customs, the greater intenseness of piety. "What predictions? you will say. "For all the things just mentioned were written after the present state of things had begun. When? Where? By whom? Tell me. How many years ago? Will you have fifty, or an hundred? They had not then, a hundred years ago, anything written at all. How then did the world retain the doctrines and all the rest, since memory would not be sufficient? How knew they that Peter was crucified? (aneskolopisqh) How could it have entered the minds of men who came after the events had taken place to foretell, for instance, that the Gospel should be preached in every part of the whole world? that the Jewish institutions should cease, and never return again? And they who gave up their lives for the Gospel, how would they have endured to see the Gospel adulterated? And how would the writers have won credit, miracles having ceased? And how could the writings have penetrated to the region of Barbarians, and of Indians, and unto the very bounds of the ocean, if the relators had not been worthy of credit? The writers, too, who were they? When, how, and why, did they write at all? Was it to gain glory to themselves?

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

They also who have spoken against us are enough to testify the antiquity of the books; I mean, such as Celsus and he of Batanea, who came after him. For they, I suppose, were not speaking against books composed after there time.

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

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

And some ran from Jerusalem unto Illyricum, (Romans chapter 15, verse 19) and another unto the country of the Indians, and another unto that of the Moors, and this to one part of the world, that to another. Whereas we have not the courage to depart even out of our own country; but seek for luxurious living and splendid houses and all other superfluities. For which of us ever was famished for the word of God’s sake? Which ever abode in a wilderness? Which ever set out on a distant peregrination? Which of our teachers lived by the labor of his hands to assist others? Which endured death daily? Hence it is that they also who are with us have become slothful. For suppose that one saw soldiers and generals struggling with hunger, and thirst, and death, and with all dreadful things, and bearing cold and

dangers and all like lions, and so prospering; then afterwards, relaxing that strictness, and becoming enervated, and fond of wealth, and addicted to business and bargains, and then overcome by their enemiesit were extreme folly to seek for the cause of all this. Now let us reason thus in our own case and that of our ancestors; for we too have become weaker than all, and are nailed down unto this present life.

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

[9.] These things I say, both to governors and governed; and, before all others, unto myself; to the end that the way of life shown forth in us may be truly admirable, that taking our appropriate stations, we may look down on all things present; may despise wealth, and not despise hell; overlook glory, and not overlook salvation; endure toil and labor here, lest we fall into punishment there. Thus let us wage war with the Greeks; thus let us take them captive with a captivity better than liberty. But while we say these things without intermission, over and over, they occur very seldom. Howbeit, be they done or not, it is right to remind you of them continually. For if some are engaged in deceiving by their fair speech, so much more is it the duty of those who allure back unto the truth, not to grow weary of speaking what is profitable. Again: if the deceivers make use of so many contrivances-spending as they do money, and applying arguments, and undergoing dangers, and making a parade of their patronage-much more should we, who are winning men from deceit, endure both dangers and deaths, and all things; that we may both gain ourselves and others, and become to our enemies irresistible, and so obtain the promised blessings, through the grace and loving-kindness, etc.

Homily 7

1 Corinthians chapter 2, verse 6 and 1 Corinthians chapter 6, verse 7 Howbeit we speak wisdom among the perfect, yet a wisdom not of this world, nor of the rulers of this world, which are coming to naught; but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God fore-ordained before the worlds unto our glory.

Darkness seems to be more suitable than light to those that are diseased in their eyesight: wherefore they betake themselves by preference to some room that is thoroughly shaded over. This also is the case with the wisdom which is spiritual. As the wisdom which is of God seemed to be foolishness unto those without: so their own wisdom, being foolishness indeed, was accounted by them wisdom. The result has been just as if a man having skill in navigation were to promise that without a ship or sails he would pass over a boundless tract of sea, and then endeavor by reasonings to prove that the thing is possible; but some other person, ignorant of it all, committing himself to a ship and a steersman and sailors, were thus to sail in safety. For the seeming ignorance of this man is wiser than the wisdom of the other. For excellent is the art of managing a ship; but when it makes too great professions it is a kind of folly. And so is every art which is not contented with its own proper limits. Just so the wisdom which is without [were wisdom indeed] if it had had the benefit of the spirit. But since it trusted all to itself and supposed that it wanted none of that help, it became foolishness, although it seemed to be wisdom. Wherefore having first exposed it by the facts, then and not till then he calls it foolishness; and having first called the wisdom of God folly, according to their reckoning, then and not till then he shews it to be wisdom. (For after our proofs, not before, we are best able to abash the gainsayers.)

His words then are, "Howbeit we speak wisdom among the perfect:" for when I, accounted foolish and a preacher of follies, get the better of the wise, I overcome wisdom, not by foollishness but by a more perfect wisdom; a wisdom, too, so ample and so much greater, that the other appears foolishness. Wherefore having before called it by a name such as they named it at that time,and having both proved his victory from the facts, and shewn the extreme foolishness of the other side: he thenceforth bestows upon it its right name, saying, "Howbeit we speak wisdom among the perfect." "Wisdom" is the name he gives to the Gospel, to the method of salvation, the being saved by the Cross. "The perfect," are those who believe. For indeed they are "perfect," who know all human things to be utterly helpless, and who

overlook them from the conviction that by such they are profited nothing: such Were the true believers.

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

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

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

(korhgian) of the Spirit. For not by the sight do I judge of the things that appear, but by the eyes of the mind. I hear of the "Body of Christ:" in one sense I understand the expression, in another sense the unbeliever.

And just as children, looking on their books, know not the meaning of the letters, neither know what they see; yea more, if even a grown man be unskilful in letters, the same thing will befall him; but the skilful will find much meaning stored up in the letters, even complete lives and histories: and an epistle in the hands of one that is unskilful will be accounted but paper and ink; but he that knows how to read will both hear a voice, and hold converse with the absent, and will reply whatsoever he chooses by means of writing: so it is also in regard of the Mystery. Unbelievers albeit they hear, seem not to hear: but the faithful, having the skill which is by the Spirit, behold the meaning of the things stored therein. For instance, it is this very thing that Paul signified, when he said that even now the word preached is hidden: for "unto them that perish," he saith, "it is hidden." (2 Corinthians chapter 4, verse 3)

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

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

they had predetermined this. And this is what Paul is earnest to point out now; that God always loved us even from the beginning and when as yet we were not. For unless He had loved us, He would not have fore-ordained our riches. Consider not then the enmity which hath come between; for more ancient than that was the friendship.

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

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

By the name of "wisdom," he calls both Christ, and the Cross and the Gospel. Opportunely also he called Him, "The Lord of glory." For seeing that the Cross is counted a matter of ignominy, he signifies that the Cross was great glory: but that there was need of great wisdom in order not only to know God but also to learn this dispensation of God: and the

wisdom which was without turned out an obstacle, not to the former only, but to the latter also. [6.] Ver. 9. "But as it is written, Things which eye saw not and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him."

Where are these words written? Why, it is said to have been "written," then also, when it is set down, not in words, but in actual events, as in the historical books; or when the same meaning is expressed, but not in the very same words, as in this place: for the words, "They to whom it was not told about Him shall see, and they who have not heard shall understand," (Isaiah chapter 52, verse 15; Sept. Comp. Romans chapter 15, verse 21; Isaiah chapter 64, verse 4) are the same with "the things which eye hath not seen, nor ear heard." Either then this is his meaning, or probably it was actually written in some books, and the copies have perished. For indeed many books were destroyed, and few were preserved entire even in the first captivity. And this is plain, in those which remain to us.() For the Apostle saith (Acts chapter 3, verse 24) "From Samuel and the Prophets which follow after they have all spoken concerning Him:" and these their words are not entirely extant. Paul, however, as being learned in the law and speaking by the Spirit, would of course know all with accuracy. And why speak I of the captivity? Even before the captivity many books had disappeared; the Jews having rushed headlong to the last degree of impiety: and this is plain from the end of the fourth book of Kings, (2 Kings chapter 22, verse 8. 2 Chronicles chapter 34, verse 14) for the book of Deuteronomy could hardly be found,having been buried somewhere in a dunghill.

And besides, there are in many places double prophecies, easy to be apprehended by the wiser sort; from which we may find out many of the things which are obscure. [7.] What then, hath "eye not seen what God prepared?" No. For who among men saw the things which were about to be dispensed? Neither then hath "the ear heard, nor hath it entered into the heart of man." How is this? For if the Prophets spoke of it, how saith he, "Ear hath not heard, neither hath it entered into the heart of man?" It did not enter; for not of himself alone is he speaking, but of the whole human race. What then? The Prophets, did not they hear? Yes, they heard; but the prophetic ear was not the ear "of man:" for not as men heard they, but as Prophets. Wherefore he said, (Isaiah chapter 1, verse 4 Sept.) "He hath added unto me an ear to hear," meaning by "addition" that which was from the Spirit. From whence it was plain that before hearing it had not entered into the heart of man. For after the gift of the Spirit the heart of the Prophets was not the heart of man, but a spiritual heart; as l also he saith himself, "We have the mind of Christ" (v. 16.) as if he would say, "Before we had the blessing of the Spirit and learnt the things which no man can speak, no one of us nor yet of the Prophets conceived them in his mind. How should we? since not even angels know them. For what need is there to speak," saith he, "concerning 'the rulers of this world,' seeing that no man knew them, nor yet the powers above?"

What kind of things then are these? That by what is esteemed to be the foolishness of preaching He shall overcome the world, and the nations shall be brought in, and there shall

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

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

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

things comparing spiritual." Seest thou how superfluous he sheweth it to be? and not only superfluous, but even hostile and injurious: for this is meant by the expressions, "lest the Cross of Christ be made of none effect," and, "that our ('your faith,' rec. text) faith should not stand in the wisdom of men." And he points out here, that it is impossible for those who confidently entrust every thing to it, to learn any useful thing: for

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

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

Moreover, in their extreme absurdities they agreed; but in those things wherein they seemed to dream out something wholesome, though it were only as in shadows, they fell out with one another; that on both sides they might be laughed to scorn. For that out of things which are not nothing is produced, nearly all with one accord have asserted and written; and this with great zeal. In these absurdities then they were urged on by the Devil. But in their profitable sayings, wherein they seemed, though it were but darkly, (en ainigmati,) to find

some part of what they sought, in these they waged war with one another: for instance, that the soul is immortal; that virtue needs nothing external; and that the being good or the contrary is not of necessity nor of fate.

Dost thou see the craft of the Devil? If any where he saw men speaking any thing corrupt, he made all to be of one mind; but if any where speaking any thing sound, he raised up others against them; so that the absurdities did not fail, being confirmed by the general consent, and the profitable parts died away, being variously understood. Observe how in every respect the soul is unstrung, (atonoj) and is not sufficient unto herself. And this fell out as one might expect. For if, being such as she is, she aspire to have need of nothing and withdraw herself from God; suppose her not fallen into that condition, and into what extreme madness would she not have insensibly sunk? If, endowed with a mortal body, she expected greater things from the false promise of the Devil-(for, "Ye shall be," said he, "as gods" Genesis chapter 3, verse 4)-to What extent would she not have cast herself away, had she received her body also, from the beginning, immortal. For, even after that, she asserted herself to be unbegotten and of the essence of God, through the corrupt mouth of the Manicheans, and it was this distemperature which gave occasion to her invention of the Grecian gods. On this account, as it seems to me, God made virtue laborious, with a view to bow down the soul and to bring it to moderation.

And that thou mayest convince thyself that this is true, (as far as from trifles ones may guess at any thing great,) let us learn it from the Israelites. They, it is well known, when they led not a life of toil but indulged in relaxation, not being able to bear prosperity, fell away into ungodliness. What then did God upon this? He laid upon them a multitude of laws with a view to restrain their licence. And to convince you that these laws contribute not to any virtue, but were given to them as a sort of curb, providing them with an occasion of perpetual labor; hear what saith the prophet concerning them; "I gave them statutes which were not good. Ezekiel chapter 20, verse 25 What means, "not good? Such as did not much contribute towards virtue. Wherefore he adds also, "and ordinances whereby they shall not live."

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

[11.] Next, pursuing his contrast, he states the cause of this, saying, "he knoweth not because they are spiritually discerned:" i.e. the things asserted require faith, and to appre-

hend them by reasonings is not possible, for their magnitude exceeds by a great deal the meanness of our understanding. Wherefore he saith, "but he that is spiritual judgeth all things, yet he himself is judged of no man." For he that has sight, beholds himself all things that appertain to the man that has no sight; but no sightless person discerns what the other is about. So also in the case before us, our own matters and those of unbelievers, all of them we for our part know; but ours, they know not henceforth any more. We know what is the nature of things present, what the dignity of things to come; and what some day shall become of the world when this state of things shall be no more, and what sinners shall suffer, and the righteous shall enjoy. And that things present are nothing worth, we both know, and their meanness we expose; (for to "discern" is also to expose;) (anakrinein, elegkein) and that the things to come are immortal and immoveable. All these things are known to the spiritual man; and what the natural man shall suffer when he is departed into that world; and what the faithful shall enjoy when he hath fulfilled his journey from this none of which are known to the natural man.

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

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

"But we have the mind of Christ." Thai is, spiritual, divine, that which hath nothing human. For it is not of Plato, nor of Pythagoras, but it is Christ Himself, putting His own things into our mind.

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

[14. I was saying not long ago, that it would not have entered the Apostles' thoughts to preach what they did preach, had they not enjoyed Divine Grace; and that so far from succeeding, they would not even have devised such a thing. Well then, let us also to-day prosecute the same subject in our discourse; and let us shew that it was a thing impossible so much as to be chosen or thought of by them, if they had not had Christ among them: not because they were arrayed, the weak against the strong, not because few against many, not because poor against rich, not because unlearned against wise, but because the strength of their prejudice, too, was great. For ye know that nothing is so strong with men as the tyranny of ancient custom. So that although they had not been twelve only, and not so contemptible, and such as they really were, but another world as large as this, and with an equivalent number arrayed on their side, or even much greater; even in this case the result would have been hard to achieve. For the other party had custom on their side, but to these their novelty was an obstacle. For nothing so much disturbs the mind, though it be done for some beneficial purpose, as to innovate and introduce strange things, and most of all when this is done in matters relating to divine worship and the glory of God. And how great force there is in this circumstance I will now make plain;

first having made the following statement that there was added also another difficulty with regard to the Jews. For in the case of the Greeks, they destroyed both their gods and their

doctrines altogether; but not so did they dispute with the Jews, but many of their doctrines they abolished, while the God who had enacted the same they bade them worship. And affirming that men should honor the legislator, they said, "obey not in all respects the law which is of Him; for instance, in the keeping the Sabbath, or observing circumcision, or offering sacrifices, or doing any other like thing. So that not only was custom an impediment, but also the fact, that when they bade men worship God, they bade them break many of His laws.

[15.] But in the case of the Greeks great was the tyranny of custom. For if it had been a custom of ten years only, I say not of such a length of time, and if it had preoccupied but a few men, I say not the whole world, when these persons made their approaches; even in this case the revolution would have been hard to effect. But now sophists, and orators, and fathers, and grandfathers, and many more ancient than all these, had been preoccupied by the error: the very earth and sea, and mountains and groves, and all nations of Barbarians, and all tribes of the Greeks, and wise men and ignorant, rulers and subjects, women and men, young and old, masters and slaves, artificers and husbandmen, dwellers in cities and in the country; all of them. And those who were instructed would naturally say, "What in the world is this? Have all that dwell in the world been deceived? both sophists and orators, philosophers and historians, the present generation and they who were before this, Pythagoreans, Platonists, generals, consuls, kings, they who in all cities from the beginning were citizens and colonists, both Barbarians and Greeks? And are the twelve fishermen and tent-makers and publicans wiser than all these? Why, who could endure such a statement?" However, they spake not so, nor had it in their mind, but did endure them, and owned that they were wiser than all. Wherefore they overcame even all. And custom was no impediment to this, though accounted invincible when she hath acquired her full swing by course of time.

And that thou mayest learn how great is the strength of custom, it hath oftentimes prevailed over the commands of God. And why do I say, commands? Even over very blessings. For so the Jews when they had manna, required garlic; enjoying liberty they were mindful of their slavery; and they were continually longing for Egypt, because they were accustomed to it. Such a tyrannical thing is custom. If thou desire to hear of it from the heathens also; it is said that Plato, although well aware that all about the gods was a sort of imposture, condescended to all the feasts and all the rest of it, as being unable to contend with custom; and as having in fact learnt this from his master. For he, too, being suspected of some such innovation, was so far from succeeding in what he desired that he even lost his life; and this, too, after making his defence. And how many men do we see now by prejudice held in idolatry, and having nothing plausible to say, when they are charged with being Greeks, but alleging the fathers, and grandfathers, and great grandfathers. For no other reason did some of the heathens call custom, second nature. But when doctrines are the subject-matter of the custom, it becomes yet more deeply rooted. For a man would change all things more easily than those pertaining to religion. The feeling of shame, too, coupled with custom, was enough to raise an obstacle; and the seeming to learn a new lesson in extreme old age, and

that of those who were not so intelligent. And why wonder, should this happen in regard of the soul, seeing that even in the body custom hath great force?

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

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

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

the power of Him who was preached? For suppose that the case were not as it is, but just contrary, that this side was the

other, and the other this; would it have been easy, let me ask, to hold fast and to drag on those who resisted? We cannot say so. So that in every way that power is proved divine which wrought so excellently. Else how, tell me, did they prevail with the frivolous and the dissolute, urging them toward the severe and rough course of life? [17.] Well; such was the nature of the precepts. But let us see whether the doctrine was attractive. Nay, in this respect also there was enough to frighten away the unbelievers. For what said the preachers? That we must worship the crucified, and count Him as God, who was born of a Jewish woman. Now who would have been persuaded by these words, unless divine power had led the way? That indeed He had been crucified and buried, all men knew; but that He had risen again and ascended, no one save the Apostles had seen.

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

[18.] But "the folly," it will be said, "of the greater part caused them to believe what they were told." How sayest thou? When they were under Greeks, they were not foolish; but when they came over to us, did their folly then begin? And yet they were not men of another sort nor out of another world, that the Apostles took and persuaded: they were men too who simply held the opinions of the Greeks, but ours they received with the accompaniment of dangers. so that if with better reason they had maintained the former, they would not have swerved from them, now that they had so long time been educated therein; and especially as not without danger was it possible to swerve. But when they came to know from the very nature of the things that all on that side was mockery and delusion, upon this, even

under menaces of sundry deaths, they sprang off (apephdhsan) from their customary ways, and came over voluntarily unto the new; inasmuch as the latter doctrine was according to nature, but the other contrary to nature.

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

But, you will say, they prevailed on them through the excessive greatness of the promises. But tell me, is not this very thing a wonder to thee, how they persuaded men to expect prizes and recompenses after death? For this, were there nothing else, is to me matter of amazement. But this, too, it will be said, came of folly. Inform me wherein is the folly of these things: that the soul is immortal; that an impartial tribunal will receive us after the present life; that we shall render an account of our deeds and words and thoughts unto God that knoweth all secrets; that we shall see the evil undergoing punishment, and the good with crowns on their heads. Nay, these things are not of folly, but the highest instruction of wisdom. The folly is in the contrary opinions to these. [19.] Were this then the only thing, the despising of things present, the setting much by virtue, the not seeking rewards here, but advancing far beyond in hopes, and the keeping the soul so intent and faithful as by no present terror to be hindered in respect of the hope of what shall be; tell me, to what high philosophy must this belong? But would you also learn the force of the promises and predictions in themselves, and the truth of those uttered both before and after this present state of things? Behold, I shew you a golden chain, woven cunningly from the beginning! He spake some things to them about Himself, and about the churches, and about the things to come; and as He spake, He wrought mighty works. By the fulfilment therefore of what He said, it is plain that both the wonders wrought were real, and the future and promised things also.

But that my meaning may be yet plainer, let me illustrate it from the actual case. He raised up Lazarus by a single word merely, and shewed him alive. Again, He said, "The gates of Hades shall not prevail against the Church (St. Matthew chapter 16, verse 18) and, "He that forsaketh father or mother, shall receive an hundred-fold in this life, and shall inherit

everlasting life." (ib. 19. 29.) The miracle then is one, the raising of Lazarus; but the predictions are two; made evident, the one here, the other in the world to come. Consider now, how they are all proved by one another. For if a man disbelieve the resurrection of Lazarus, from the prophecy uttered about the ChUrch let him learn to believe the miracle. For the word spoken so many years before, came to pass then, and received accomplishment: for "the gates of Hades prevailed not against the Church." You see that He who spake truth in the prophecy, it is clear that he also wrought the miracle: and He who both wrought the miracle and brings to accomplishment the words which He spake, it is clear that He speaks the truth also in the predictions of things yet to come, when He saith, "He who despiseth things present shall receive an hundred-fold, and shall inherit everlasting life." For the things which have been already done and spoken, He hath given as the surest pledges of those which shall hereafter come to pass.

Of all these things then, and the like to these, collecting them together out of the Gospels, let us tell them, and so stop their mouths. But if any one say, Why then was not error completely extinguished? this may be our answer: Ye yourselves are to blame, who rebel against your own salvation. For God hath so ordered this matter (wxonomhsen,) that not even a remnant of the old impiety need be left. [20.] Now, briefly to recount what has been said: What is the natural course of things? That the weak should be overcome by the strong, or the contrary? Those who speak things easy, or things of the harsher sort? ose who attract men with dangers, or with security? novators, or those who strengthen custom? those who lead into a rough, or into a smooth way? three who withdraw men from the institutions of their fathers, or those who lay down no strange laws? those who promise all their good things after our departure from this world, or those who flatter in the present life? the few to overcome the many, or the many the few?

But you, too, saith one, gave promises pertaining to this life. What then have we promised in this life? The forgiveness of sins and the layer of regeneration. Now in the first place, baptism itself hath its chief part in things to come; and Paul exclaims, saying, (Colossians chapter 3, verse 4) "For ye died, and your life is hid with Christ in God: when your life shall be manifested, then shall ye also with Him be manifested in glory." But if in this life also it bath advantages, as indeed it hath, this also is more than all a matter of great wonder, that they had power to persuade men who had done innumerable evil deeds, yea such as no one else had done, that they should wash themselves clean of all, and they should give account of none of their offences. So that on this very account it were most of all meet to wonder that they persuaded Barbarians to embrace such a faith as this, and to have good hopes concerning things to come; and having thrown off the former burden of their sins, to apply themselves with the greatest zeal for the time to come to those toils which virtue requires, and not to gape after any object of sense, but rising to a height above all bodily things, to receive gifts purely spiritual: yea, that the Persian, the Sarmatian, the Moor, and the Indian should be acquainted with the purification of the soul, and the power of God, and His unspeakable mercy to men, and the severe discipline of faith, and the visitation of the Holy Spirit, and the resurrection of bodies, and the doctrines of life eternal. For in

all these things, and in whatever is more than these, the fishermen, initiating by Baptism divers races of Barbarians, persuaded them (filosofein) to live on high principles.

Homily 8

1 Corinthians chapter 3, verse 1-1 Corinthians chapter 3, verse 3 And I, brethren, could not speak unto you as unto spiritual, but as unto Carnal, as unto babes in Christ. I fed you with milk, and not with meat: for ye were not yet able to bear it; nay, not even now are ye able. For ye are yet carnal. After having overturned the philosophy which is from without, and cast down all its arrogance, he comes unto another argument. For it was likely that they would say, "If we were putting forth the opinions of Plato, or of Pythagoras, or any other of the philosophers, reason were thou shouldest draw out such a long discourse against us. But if we announce the things of the Spirit, for what reason dost thou turn and toss up and down (anw xai xatw strefeij) the wisdom which is from without?"

Hear then how he makes his stand against this. "And I, brethren, could not speak unto you as unto spiritual." Why, in the first place, says he, though you had been perfect in spiritual things also, not even so ought you to be elated; for what you preach is not your own, nor such as yourselves have found from your own means. But now even these things ye know not as ye ought to know them, but ye are learners, and the last of all. Whether therefore the Gentile wisdom be the occasion of your high imaginations; that hath been proved to be nothing, nay, in regard to spiritual things to be even contrary unto us: or if it be on account of things spiritual, in these, too, ye come short and have your place among the hindmost. Wherefore he saith, "I could not speak unto you as unto spiritual." He said not, "I did not speak," lest the thing might seem to proceed from his grudging them somewhat; but in two ways he brings down their high spirit; first, because they knew not the things that are perfect; next, because their ignorance was owing to themselves: yea, in a third way besides these, by pointing out that "not even now are they able [to bear it]." For as to their want of ability at first, that perhaps arose from the nature of the case. In fact, however, he does not leave them even this excuse. For not through any inability on their part to receive high doctrines, doth he say they received them not, but because they were "carnal." However, in the beginning this was not so blame-worthy; but that after so long a time, they had not yet arrived at the more perfect knowledge, this was a symptom of most utter dulness.

It may be observed, that he brings the same charge against the Hebrews, not however, with so much vehemence. For those, he saith, are such, partly because of tribulation: but these, because of some appetite for wickedness. Now the two things are not the same. He implies

too, that in the one case he was intending rebuke, in the other rather stirring them up, when he spake these words of truth. For to these Corinthians he saith, "Neither yet now are ye able;" but unto the others (Hebrews chapter 6, verse 1) "Wherefore let us cease to speak of the first principles of Christ, and press on unto perfection:" and again, (Ib. v. 9.) "we are persuaded better things concerning you, and things which accompany salvation, though we thus speak."

[2. And how calleth he those "carnal," who had attained so large a measure of the Spirit; and into whose praises, at the beginning he had entered so much at large? Because they also were carnal, unto whom the Lord saith, (St. Matthew chapter 7, verse 22 and Matthew chapter 7, verse 23) "Depart from Me, ye workers of iniquity, I know you not; and yet they both cast out devils, and raised the dead, and uttered prophecies. So that it is possible even for one who wrought miracles to be carnal. For so God wrought by Balaam, and unto Pharaoh He revealed things to come, and unto Nebuchadnezzar; and Caiaphas prophesied, not knowing what he said; yea, and some others cast out devils in His name, though they were (Luke chapter 9, verse 49) "not with Him; since not for the doers' sake are these things done, but for others' sake: nor is it seldom, that those who were positively unworthy have been made instrumental to them. Now why wonder, if in the case of unworthy men these things are done for others' sake, seeing that so it is, even when they are wrought by saints? For Paul saith, (1 Corinthians chapter 3, verse 22) "All things are yours; whether Paul, or Apollos, or Cephas, or life, or death: and again, (Ephesians chapter 4, verse 11 and Ephesians chapter 4, verse 12) "He gave some Apostles, and some Prophets, and some Pastors and Teachers, for the perfecting of the saints, unto the work of ministering.

For if it were not so, there would have been no security against universal corruption. For it may be that rulers are wicked and polluted, and their subjects good and virtuous; that laymen may live in piety, and priests in wickedness; and there could not have been either baptism, or the body of Christ, or oblation, through such, if in every instance grace required merit. But as it is, God uses to work even by unworthy persons, and in no respect is the grace of baptism damaged by the conduct of the priest: else would the receiver suffer loss. Accordingly, though such things happen rarely, still, it must be owned, they do happen. Now these things I say, lest any one of the bystanders busying himself about the life of the priest, should be offended as concerning the things solemnized (ta teloumena). "For man introduceth nothing into the things which are set before us, but the whole is a work of the power of God, and He it is who initiates (o mustagwgwn) you into the mysteries."

[3.] "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal. I fed you with milk, and not with meat. For ye were not able [to bear it.]" For lest he should seem to have spoken ambitiously (filotimiaj enexa, to obtain favor) these things which he hath just spoken; "the spiritual man judgeth all things," and, "he himself is judged of no man," and, "we have the mind of Christ;" with a view also to repress their pride: observe what he saith. "Not on this account," saith he, "was I silent, because I was not able to tell you more, but because 'ye are carnal: neither yet now are ye able.' "

Why said he not, ”ye are not willing,” but ”ye are not able?” Even because he put the latter for the former. For as to the want of ability, it arises from the want of will. Which to them indeed is a matter of accusation, but to their teacher, of excuse. For if they had been unable by nature, one might perhaps have been forgiven them but since it was from choice, they were bereft of all excuse. He then speaks of the particular point also which makes them carnal. ”For whereas there is among you strife, and jealousy, and division, are ye not carnal and walk as men?” Although he had fornications also and uncleannesses of theirs to speak of, he sets down rather that offence which he had been a good while endeavoring to correct. Now if ”jealousy” makes men carnal, it is high time for us to bewail bitterly, and to clothe ourselves with sackcloth and lie in ashes. For who is pure from this passion? Except indeed I am but conjecturing the case of others from myself. If ”jealousy” maketh men ”carnal,” and suffereth them not to be ”spiritual,” although they prophesy and show forth other wonderful works; now, when not even so much grace is with us, what place shall we find for our own doings; when not in this matter alone, but also in others of greater moment, we are convicted

[4.] From this place we learn that Christ had good reason for saying, (St. John chapter 3, verse 20) ”He that doeth evil cometh not to light; and that unclean life is an obstacle to high doctrines, not suffering the clear-sightedness of the understanding to shew itself. As then it is not in any case possible for a person in error, but living uprightly, to remain in error; so it is not easy for one brought up in iniquity, speedily to look up to the height of the doctrines delivered to us, but he must be clean from all the passions who is to hunt after the truth: for whoso is freed from these shall be freed also from his error and attain unto the truth. For do not, I beseech you, think that abstinence merely from covetousness or fornication may suffice thee for this purpose. Not so. All must concur in him that seeketh the truth. Wherefore saith Peter, (Acts chapter 10, verse 34 and Acts chapter 10, verse 35) ”Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him: that is, He calls and attracts him unto the truth. Seest thou not Paul, that he was more vehement than any one in warring and persecuting? yet because he led an irreproachable life, and did these things not through human passion, he was both received, and reached a mark beyond all.

But if any one should say, ”How doth such a one, a Greek, who is kind, and good, and humane, continue in error? this would be my answer: He hath some other passion, vainglory, or indolence of mind, or want of carefulness about his own salvation, accounting that all things which concern him are drifted along loosely and at random. Peter calls the man irreproachable in all things one that ”worketh righteousness,” [and Paul says] ”touching the righteousness which is in the law found blameless. Again, ”I give thanks to God, whom I serve from my forefathers with a pure conscience,” (2 Timothy chapter 1, verse 3) How then, you will say, were unclean persons considered worthy of the Gospel? Because they wished and longed for it. Thus the one sort, though in error, are attracted by Him, because they are clean from passions; the others, of their own accord approaching, are not thrust back. Many also even from their ancestors have received the true religion.

[5.] Ver. 3. "For whereas there is among you jealousy and strife." At this point he prepares himself to wrestle with those whose part was obedience: for in what went before he hath been casting down the rulers of the Church, where he said that wisdom of speech is nothing worth. But here he strikes at those in subjection, in the words, Ver. 4. "For when one saith, I am Paul, and I of Apollos, are ye not carnal?" And he points out that this, so far from helping them at all or causing them to acquire any thing, had even become an obstacle to their profiting in the greater things. For this it was which brought forth jealousy, and jealousy had made them "carnal;" and the having become "carnal" left them not at liberty to hear truths of the sublimer sort. Ver. 5. "Who then is Paul, and who is Apollos?"

In this way, after producing and proving his facts, he makes his accusation henceforth more openly. Moreover, he employs his own name, doing away all harshness and not suffering them to be angry at what it is said. For if Paul is nothing and murmur not, much less ought they to think themselves ill used. Two ways, you see, he has of soothing them; first by bringing forward his own person, then by not robbing them of all as if they contributed nothing. Rather he allows them some small portion: small though it be, he does allow it. For having said, "Who is Paul, and who Apollos," he adds, "but ministers by whom ye believed." Now this in itself is a great thing, and deserving of great rewards: although in regard of the archetype and the root of all good, it is nothing. (For not he that "ministers" to our blessings, but he that provides and gives them, he is our Benefactor.) And he said not, "Evangelists," but "Ministers," which is more. For they had not merely preached the Gospel, but had also ministered unto us; the one being a matter of word only, while the other hath deed also. And so, if even Christ be a minister only of good things, and not the root Himself and the fountain, (I mean, of course, in that He is a Son,) observe to what an issue this matter is brought. (pou to pragma xatagetai. "how deep and high it is made to go.") How then, you will ask, doth he say that He "was made a Minister of Circumcision? (Romans chapter 15, verse 8) He is speaking in that place of His secret dispensation in the Flesh, and not in the same sense which we have now mentioned. For there, by "Minister," he means "Fulfiller," (plhrwthn,i.e. of types), and not one that of his own store gives out the blessings.

Further, he said not, "Those who guide you into the Faith," but "those by whom ye believed;" again attributing the greater share to themselves, and indicating by this also the subordinate class of ministers (touj diaxonuj xanteuqen dhlwn). Now if they were ministering to another, how come they to seize the authority for themselves? But I would have you consider how in no wise he lays the blame on them as seizing it for themselves, but on those who endow them with it. For the ground-work of the error lay in the multitude; since, had the one fallen away, the other would have been broken up. Here are two points which he has skilfully provided for: in that first he hath prepared, as by mining(uporucaj,) in the quarter where it was necessary to overthrow the mischief; and next, on their side, in not attracting ill-will, nor yet making them more contentious.

Ver. 5. "Even as Christ (o Kurioj, rec. text.) gave to every man." For not even this small thing itself was of themselves, but of God, who put it into their hands. For lest they might

say, What then? are we not to love those that minister unto us? Yea, saith he; but you should know to what extent. For not even this thing itself is of them, but of God who gave it. Ver. 6. "I planted, Apollos watered, but God gave the increase." That is, I first cast the word into the ground; but, in order that the seeds might not wither away through temptations, Apollos added his own part. But the whole was of God. [6.] Ver. 7. "So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." Do you observe the manner in which he soothes them, so that they should not be too much irritated, on hearing, "Who is this person," and "Who is that?" "Nay, both are invidious, namely, both the saying, 'Who is this person? Who the other,'"and the saying, that "neither he that planteth nor he that watereth is any thing." How then does he soften these expressions? First, By attaching the contempt to his own person, "Who is Paul, and who Apollos?" and next, by referring the whole to God who gave all things. For after he had said, "Such a person planted," and added, "He that planteth is nothing," he subjoined, "but God that giveth the increase." Nor does he stop even here, but applies again another healing clause, in the words.

Ver. 8. "He that planteth and he that watereth, are one." For by means of this he establishes another point also, viz. that they should not be exalted one against another. His assertion, that they are one, refers to their inability to do any thing without "God that giveth the increase." And thus saying, he permitted not either those who labored much to lift themselves up against those who had contributed less; nor these again to envy the former. In the next place, since this had a tendency to make men more indolent, I mean, all being esteemed as one, whether they have labored much or little; observe how he sets this right, saying, "But each shall receive his own reward according to his own labor." As if he said, "Fear not, because I said, Ye are one; for, compared with the work of God, they are one; howbeit, in regard to labors, they are not so, but "each shall receive his own reward."

Then he smooths it still more, having succeeded in what he wished; and gratifies them, where it is allowed, with liberality. Ver. 9. For we are God's fellow-workers: "ye are God's husbandry, God's building." Seest thou how to them also he hath assigned no small work, having before laid it down that the whole is of God? For since he is always persuading them to obey those that have the rule over them, on this account he abstains from making very light of their teachers. "Ye are God's husbandry." For because he had said, "I planted," he kept to the metaphor. Now if ye be God's husbandry, it is right that you should be called not from those who cultivate you, but from God. For the field is not called the husbandman's, but the householder's. "Ye are God's building." Again, the building is not the workman's, but the master's. Now if ye be a building, ye must not be forced asunder: since this were no building. If ye be a farm, ye must not be divided, but be walled in with a single fence, namely, unanimity.

Ver. 10. "According to the Grace of God which was given unto me, as a wise master-builder I laid a foundation." In this place he calls himself wise, not exalting himself, but to give them an ensample, and to point out that this is a wise man's part, to lay a foundation. You

may observe as one instance of his modest bearing, that in speaking of himself as wise, he allowed not this to stand as though it were something of his own; but first attributing himself entirely unto God, then and not till then calls himself by that name. For, "according to the Grace of God," saith he, "which was given unto me." Thus, at once he signifies both that the whole is of God; and that this most of all is Grace, viz. the not being divided, but resting on One Foundation. [7.] "Another buildeth thereon; but let each man take heed how he buildeth thereon."

Here, I think, and in what follows, he puts them upon their trial concerning practice, after that he had once for all knit them together and made them one. Ver. 11. "For other foundation can no man lay than that is laid, which is Jesus Christ." I say, no man can lay it so long as he is a master-builder; but if he lay it, (tiqh conj. for teqh. Douncoeus ap. Savil. viii. not. p. 261.) he ceases to be a master-builder.

See how even from men's common notions he proves the whole of his proposition. His meaning is this: "I have preached Christ, I have delivered unto you the foundation. Take heed how you build thereon, lest haply it be in vainglory, lest haply so as to draw away the disciples unto men. Let us not then give heed unto the heresies. "For other foundation can no man lay than that which is laid. Upon this then let us build, and as a foundation let us cleave to it, as a branch to a vine; and let there be no interval between us and Christ. For if there be any interval, immediately we perish. For the branch by its adherence draw in the fatness, and the building stands because it is cemented together. Since, if it stand apart it perishes, having nothing whereon to support itself. Let us not then merely keep hold of Christ, but let us be cemented to Him, for if we stand apart, we perish. "For they who withdraw themselves far from Thee, shall perish; (Psalms chapter 73, verse 27 Sept. so it is said. Let us cleave then unto Him, and let us cleave by our works. "For he that keepeth my commandments, the same abideth in Me" (John chapter 14, verse 21 in substance. And accordingly, there are many images whereby He brings us into union. Thus, if you mark it, He is "the Head," we are "the body: can there be any empty interval between the head and body?

He is "a Foundation," we "a building: He "a Vine," we "branches: He "the Bridegroom," we "the bride: He "the Shepherd," we "the sheep; He is "the Way," we "they who walk therein. Again, we are "a temple," He "the Indweller: He "the First-Begotten," we "the brethren: He "the Heir," we "the heirs together with Him: He "the Life," we "the living: He "the Resurrection," we "those who rise again: He "the Light," we "the enlightened. All these things indicate unity; and they allow no void interval, not even the smallest. For he that removes but to a little distance will go on till he has become very far distant. For so the body, receiving though it be but a small cut by a sword, perishes: and the building, though there be but a small chink, falls to decay: and the branch, though it be but a little while cut off from the root, becomes useless. So that this trifle is no trifle, but is even almost the whole. Whensoever then we commit some little fault or even negligence, let us not overlook that little; since this, being disregarded, quickly becomes great. So also when a garment

hath begun to be torn and is neglected, it is apt to prolong its rent all throughout; and a roof, when a few tiles have fallen, being disregarded, brings down the whole house.

[8.] These things then let us bear in mind, and never slight the small things, lest we fall into those which are great. But if so be that we have slighted them and are come into the abyss of evils, not even when we are come there let us despond, lest we fall into recklessness (xarhbarian). For to emerge from thence is hard ever after, for one who is not extremely watchful; not because of the distance alone, but of the very position, too, wherein we find ourselves. For sin also is a deep, and is wont to bear down and crush. And just as those who have fallen into a well cannot with ease get out, but will want others to draw them up; so also is he that is come into any depth of sins. To such then we must lower ropes and draw them up. Nay rather, we need not others only, but ourselves also, that we for our part may fasten on ourselves and ascend, I say not so much as we have descended, but much further, if we be willing: for why? God also helpeth: for He willeth not the death of a sinner so much as his conversion. Let no one then despair; let no one have the feeling of the ungodly; for to them properly belongs this kind of sin: "an ungodly man having come into any depth of evils, makes light of it." So that it is not the multitude of men's sins which causes their despair, but their ungodly mind.

Shouldest thou then have gone all lengths in wickedness, yet say unto thyself, God is loving unto men and he desires our salvation: for "though your sins be as scarlet, I will whiten you as snow," (Isaiah chapter 1, verse 10 Sept.)saith He; and unto the contrary habit I will change you. Let us not therefore give up in despair; for to fall is not so grievous, as to lie where we have fallen; nor to be wounded so dreadful, as after wounds to refuse healing. "For who shall boast that he has his heart chaste? or who shall say confidently that he is pure from sin?" (Proverbs chapter 20, verse 9 Sept.) These things I say not to make you morenegligent, but to prevent your despairing.

Wouldest thou know how good our Master is? The Publican went up full of ten thousand wickednesses, and saying only, "Be merciful unto me," went down justified. (St. Luke chapter 18, verse 13 and Luke chapter 18, verse 14) Yea, God saith by the prophet, "Because of sin for some little season I grieved him, (Isaiah chapter 57, verse 17 and Isaiah chapter 57, verse 18 Sept.) and I saw that (eidon not in Sept.) he was grieved and went sorrowful, and I healed his ways" (iasamhn auton, Sept.) What is there equal to this loving-kindness? On condition (inastugnaoh. See St. John chapter 8, verse 56 ina idh thn hmeran) of his "being but sorrowful," so he speaks, "I forgave him his sins." But we do not even this: wherefore we especially provoke God to wrath. (For he, who by little things even is made propitious, when He meets not with so much as these, is of course indignant and exacts of us the last penalty; for this comes of exceeding contempt.) Who is there, for instance, that hath ever become melancholy for his sins? Who hath bemoaned himself? Who hath beaten his breast? Who hath taken anxious thought? Not one, to my thinking. But days without number do men weep for dead servants;for the loss of money: while as to the soulwhich we are ruining

day by day, we give it not a thought. How then wilt thou be able to render God propitious, when thou knowest not even that thou hast sinned?

"Yea," saith some one, "I have sinned. "Yea," is thy word to me with the tongue: say it to me with thy mind, and with the word mourn heavily, that thou mayest have continual cheerfulness. Since, if we did grieve for our sins, if we mourned heavily over our offences, nothing else could give us sorrow, this one pang would expel all kinds of dejection. Here then is another thing also which we should gain by our thorough confession; namely, the not being overwhelmed (baptizesqai)with the pains of the present life, nor puffed up with its splendors. And in this way, again, we should more entirely propitiate God; just as by our present conduct we provoke Him to anger. For tell me, if thou hast a servant, and he, after suffering much evil at the hands of his fellow-servants, takes no account of any one of the rest, but is only anxious not to provoke his master; is he not able by this alone to do away thine anger?But what, if his offenses against thee are no manner of care to him, while on those against his fellow-servants he is full of thought; wilt thou not lay on him the heavier punishment? So also God doeth: when we neglect His wrath, He brings it upon us more heavily; but when we regard it, more gently. Yea, rather, He lays it on us no more at all. He wills that we should exact vengeance of ourselves for our offences, and thenceforth He doth not exact it Himself.

For this is why He at all threatens punishment; that by fear He may destroy contempt; and when the threat alone is sufficient to cause fear in us, He doth not suffer us to undergo the actual trial. See, for instance, what He saith unto Jeremiah, (Jeremiah chapter 7, verse 17 and Jeremiah chapter 7, verse 18 Sept. transposing the first and second clauses. "Seest thou not what they do? Their fathers light a fire, their children gather sticks together, their women knead dough. It is to be feared lest the same kind of thing be said also concerning us. "Seest thou not what they do? No one seeketh the things of Christ, but all their own. Their children run into uncleanness, their fathers into covetousness and rapine, their wives so far from keeping back their husbands from the pomps and vanities of life, do rather sharpen theirappetites for them. Just take your stand in the market place; question the comers and goers, and not one wilt thou see hastening upon a spiritual errand, but all running after carnal things. How long ere we awake from our surfeiting?. How long are we to keep sinking down into deep slumber? Have we not had our fill of evils?

[9.] And yet one might think that even without words experience itself is sufficient to teach you the nothingness of things present. and their utter meanness. At all events, there have been men, who, exercising mere heathen wisdom and knowing nothing of the future, because they had proved the great worthlessness of present things, have left them on this account alone. What pardon then canst thou expect to obtain, grovelling on the ground and not despising the little things and transient for the sake of the great and everlasting: who also hearest God Himself declaring and revealing these things unto thee, and hast such promises from Him? For that things here have no sufficient power to detain a man, those have shewn who even without any promise of things greater have kept away from them. For

what wealth did they expect that they came to poverty? There was none. But it was from their knowing full well that such poverty is better than wealth. What sort of life did they hope for that they forsook luxury, and gave themselves up unto severe discipline? Not any. But they had become aware of the very nature of things; and perceived that this of the two is more suitable, both for the strict training of the soul, and for the health of the body.

These things then duly estimating, and revolving with ourselves continually the future blessings, let us withdraw from this present world that we may obtain that other which is to come; through the favor and loving kindness of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost &c., &c.

Homily 9

1 Corinthians chapter 3, verse 12-15 If any man build upon this foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire shall prove each man's work of what sort it is. If any man's work abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire. This is no small subject of enquiry which we propose, but rather about things which are of the first necessity and which all men enquire about; namely, whether hell fire have any end. For that it hath no end Christ indeed declared when he said, "Their fire shall not be quenched, and their worm shall not die. [Mark chapter 8, verse 44 and Mark chapter 8, verse 46 and Mark chapter 8, verse 48]

Well: I know that a Chill comes over you (narkate) on hearing these things; but what am I to do? For this is God's own command, continually to sound these things in your ears, where He says, "Charge this people; (Fors. Exodus chapter 19, verses 10-20 diamarturai, Sept. here diasteilai,) and ordained as we have been unto the ministry of the word, we must give pain to our hearers, not willingly but on compulsion. Nay rather, if you will, we shall avoid giving you pain. For saith He, (Romans chapter 13, verse 3, in substance.) "if thou do that which is good, fear not:" so that it is possible for you to hear me not only without ill-will, but even with pleasure. As I said then; that it hath no end, Christ has declared. Paul also saith, in pointing out the eternity of the punishment, that the sinners "shall pay the penalty of destruction, and that for ever" (2 Thessalonians chapter 1, verse 9) And again, (1 Corinthians chapter 6, verse 9) "Be not deceived; neither fornicators. nor adulterers, nor effeminate, shall inherit the the kingdom of God." And also unto the Hebrews he saith, (Hebrews chapter 12, verse 14) "Follow peace with all men, and the sanctification without which no man shall see the Lord." And Christ also, to those who said, "In thy Name we have done many wonderful works," saith, "Depart from Me, I know you not, ye workers of iniquity" (St. Matthew chapter 7, verse 22) And the virgins too who were shut out, entered in no more. And also about those who gave Him no food, He saith, (St. Matthew chapter 25, verse 46) "They shall go away into everlasting punishment."

[2.] And say not unto me, "where is the rule of justice preserved entire, if the punishment hath no end?" Rather, when God doeth any thing, obey His decisions and submit not what is

said to human reasonings. But moreover, how can it be any thing else than just for one who hath experienced innumerable blessings from the beginning, and then committed deeds worthy of punishment, and neither by threat nor benefit improved at all, to suffer punishment? For if thou enquire what is absolute justice; it was meet that we should have perished immediately from the beginning, according to the definition of strict justice. Rather not even then according to the rule of justice only; for the result would have had in it kindness too, if we had suffered this also. For when any one insults him that hath done him no wrong, according to the rule of justice he suffers punishment: but when it is his benefactor, who, bound by no previous favor, bestowed innumerable kindnesses, who alone is the Author of his being, who is God, who breathed his soul into him, who gave ten thousand gifts of grace, whose will is to take him up into heaven;-when, I say, such an one, after so great blessings, is met by insult, daily insult, in the conduct of the other party; how can that other be thought worthy of pardon? Dost thou not see how He punished Adam for one single sin?

"Yes," you will say; "but He had given him Paradise and caused him to enjoy much favor." Nay, surely it is not all as one, for a man to sin in the enjoyment of security and ease, and in a state of great affliction. In fact, this is the dreadful circumstance that thy sins are the sins of one not in any Paradise but amid the innumerable evils of this life; that thou art not sobered even by affliction, as though one in prison should still practise his crime. However, unto thee He hath promised things yet greater than Paradise. But neither hath He given them now, least He should unnerve thee in the season of conflicts; nor hath He been silent about them, lest He should quite cast thee down with thy labors. As for Adam, he committed but one sin and brought on himself certain death; whereas we commit ten thousand transgressions daily. Now if he by that one act brought on himself so great an evil and introduced death; what shall not we suffer who continually live in sins, and instead of Paradise, have the expectation of heaven?

The argument is irksome and pains the hearer: were it only by my own feelings, I know this. For indeed my heart is troubled and throbs; and the more I see the account of hell confirmed, the more do I tremble and shrink through fear. But it is necessary to say these things lest we fall into hell. What thou didst receive was not paradise, nor trees and plants, but heaven and the good things in the heavens. Now if he that had received less was comdemned, and no consideration exempted him, much more shall we who have sinned more abundantly, and have been called unto greater things, endure the woes without remedy.

Consider, for example, how long a time, but for one single sin, our race abides in death. Five thousand years and more have passed, and death hath not yet been done away, on account of one single sin. And we cannot even say that Adam had heard prophets, that he had seen others punished for sins, and it was meet that he should have been terrified thereby and corrected, were it only by the example. For he was at that time first, and alone; but nevertheless he was punished. But thou canst not have anything of this sort to advance, who after so many examples art become worse; to whom so excellent a Spirit hath been vouch-safed, and yet thou drawest upon thyself not one sin, nor two, nor three, but sins

without number! For do not, because the sin is committed in a small moment, calculate that therefore the punishment also must be a matter of a moment. Seest thou not those men, who for a single theft or a single act of adultery, committed in a small moment of time, oftentimes have spent their whole life in prisons, and in mines, struggling with continual hunger and every kind of death? And there was no one to set them at liberty, or to say, "The offence took place in a small moment of time; the punishment too should have its time equivalent to that of the sin."

[3.] But, "They are men," some one will say, "who do these things; as for God, He is loving unto men." Now, first of all, not even men do these things in cruelty, but in humanity. And God Himself, as He is loving unto men," in the same character doth He punish sins. (Sirach chapter 16, verse 12) "For as His mercy is great, so also is His reproof." When therefore thou sayest unto me, "God is loving unto men," then thou tellest me of so much the greater reason for punishing: namely, our sinning against such a Being. Hence also Paul said, (Hebrews chapter 10, verse 31) "It is a fearful thing to fall into the hands of the living God." Endure I beseech you, the fiery force of the words, for perhaps-perhaps you will have some consolation from hence! Who among men can punish as God has punished? when He caused a deluge and entire destruction of a race so numerous; and again, when, a little while after, He rained fire from above, and utterly destroyed them all? What punishment from men can be like that? Seest thou not that the punishment even in this world is almost eternal? Four thousand years have passed away, and the punishment of the Sodomites abideth at its height. For as His mercy is great, so also is His punishment.

Again: if He had imposed any burdensome or impossible things, one might perhaps have been able to urge difficulty of the laws: but if they be extremely easy, what can we say for our not regarding even these? Suppose thou art unable to fast or to practice virginity; although thou art able if thou wilt, and they who have been able are a condemnation to us. But, however, God hath not used this strictness towards us; neither hath He enjoined these things nor laid them down as laws, but left the choice to be at the discretion of the hearers. Nevertheless, thou art able to be chaste in marriage; and thou art able to abstain from drunkenness. Art thou unable to empty thyself of all thy goods? Nay surely thou art able; and they who have done so prove it. But nevertheless He hath not enjoined this, but hath commanded not to be rapacious, and of our means to assist those who are in want. But if a man say, I cannot even be content with a wife only, he deceiveth himself and reasoneth falsely; and they condemn him who without a wife lives in chastity. But how, tell me, canst thou help using abusive words? canst thou not help cursing? Why, the doing these things is irksome, not the refraining from them. What excuse then have we for not observing precepts so easy and light? We cannot name any at all. That the punishment then is eternal is plain from all that hath been said.

[4.] But since Paul's saying appears to some to tell the other way, come let us bring it forward also and search it out thoroughly. For having said, "If any man's work abide which he hath built thereon, he shall receive a reward; and if any man's work shall be burned, he shall

suffer loss," he adds, "but himself shall be saved, yet so as through fire." What shall we say then to this? Let us consider first what is "the Foundation," and what "the gold," and what "the precious stones," and what "thehay," and what the "stubble." "The Foundation," then, he hath himself plainly signified to be Christ, saying, "For other foundation can no man lay than that which is laid, which," he saith "is Jesus Christ." Next, the building seems to me to be actions. Although some maintain that this also is spoken concerning teachers and disciples and concerning corrupt heresies: but the reasoning doth not admit it. For if this be it, in what sense, while "the work is destroyed," is the "builder" to be "saved," though it be "through fire?" Of right, the author ought rather of the two to perish; but now it will be found that the severer penalty is assigned to him who hath been built into the work. For if the teacher was the cause of the wickedness, he is worthy to suffer severer punishment: how then shall he be "saved?" If, on the contrary, he was not the cause but the disciples became such through their own perverseness, he is no whit deserving of punishment, no, nor yet of sustaining loss: he, I say, who builded so well. In what sense then doth he say, "he shall suffer loss?"

From this it is plain that the discourse is about actions. For since he means next in course to put out his strength against the man who had committed fornication, he begins high up and long beforehand to lay down the preliminaries. For he knew how while discussing one subject, in the very discourse about that thing to prepare the grounds of another to which he intends to pass on. For so in his rebuke for not awaiting one another at their meals, he laid the grounds of his discourse concerning the mysteries. And also because now he is hastening on towards the fornicator, while speaking about the "Foundation," he adds, "Know ye not that ye are the Temple of God? and that the Spirit of God dwelleth in you? If any man destroy (Fqeirh, rec. version, "defile.") the Temple of God, him will God destroy." Now these things, he said, as beginning now to agitate with fears the soul of him that had been unchaste.

[5.] Ver. 12. "If any man build upon this foundation, gold, silver, costly stones, wood, hay, stubble." For after the faith there is need of edification: and therefore he saith elsewhere, "Edify one another with these words." (perhaps 1 Thessalonians chapter 5, verse 11 and 1 Thessalonians chapter 4, verse 5) For both the artificer and the learner contribute to the edifying. Wherefore he saith, "But let every man take heed how he buildeth thereon." (1 Corinthians chapter 3, verse 10) But if faith had been the subject of these sayings, the thing affirmed is not reasonable. For in the faith all ought to be equal, since "them is but one faith;" (Ephesians chapter 4, verse 5) but in goodness of life it is not possible that all should be the same. Because the faith is not in one case less, in another more excellent, but the same in all those who truly believe. But in life there is room for some to be more diligent, others more slothful; some stricter, and others more ordinary; that some should have done well in greater things, others in less; that the errors of some should have been more grievous, of others less notable. On this account he saith, "Gold, silver, costly stones, wood, hay, stubble,-every man's work shall be made manifest: "-his conduct; that is what he speaks of here:-"If any man's work abide which he built thereupon, he shall receive a

reward; if any man's work shall be burned, he shall suffer loss." Whereas, if the saying related to disciples and teachers, he ought not to "suffer loss" for disciples refusing to hear. And therefore he saith, "Every man shall receive his own reward according to his own labor" not according to the result, but according to "the labor." For what if the hearers gave no heed? Wherefore this passage also proves that the saying is about actions.

Now his meaning is this: If any man have an ill life with a right faith, his faith shall not shelter him from punishment, his work being burnt up. The phrase, "shall be burned up," means, "shall not endure the violence of the fire." But just as if a man having golden armor on were to pass through a river of fire, he comes from crossing it all the brighter; but if he were to pass through it with hay, so far from profiling, he destroys himself besides; so also is the case in regard of men's works. For he doth not say this as if he were discoursing of material things being burnt up, but with a view of making their fear more intense, and of shewing how naked of all defence he is who abides in wickedness. Wherefore he said, "He shall suffer loss:" lo, here is one punishment: "but he himself shall be saved, but so as by fire;" lo, again, here is a second. And his meaning is, "He himself shall not perish in the same way as his works, passing into nought, but he shall abide in the tire.

[6.] "He calleth it, however, "Salvation," you will say; why, that is the cause of his adding, "so as by fire:" since we also used to say, "It is preserved in the fire," when we speak of those substances which do not immediately burn up and become ashes. For do not at sound of the word fire imagine that those who are burning pass into annihilation. And though he call such punishment Salvation, be not astonished. For his custom is in things which have an ill sound to use fair expressions, and in good things the contrary. For example, the word "Captivity" seems to be the name of an evil thing, but Paul has applied it in a good sense, when he says, "Bringing into captivity every thought to the obedience of Christ."(2 Corinthians chapter 10, verse 5) And again, to an evil thing he hath applied a good word, saying, "Sin reigned," (Romans chapter 5, verse 21) here surely the term "reigning" is rather of auspicious sound. And so here in saying, "he shall be saved," he hath but darkly hinted at the intensity of the penalty: as if he had said, "But himself shall remain forever in punishment." He then makes an inference, saying,

[7.] Ver. 16. "Know ye not that ye are the Temple of God?" For since he had discoursed in the section before, concerning those who were dividing the Church, he thenceforward attacks him also who had been guilty of uncleanness; not indeed as yet in plain terms but in a general way; hinting at his corrupt mode of life and enhancing the sin, by the Gift which had been already given to him. Then also he puts all the rest to shame, arguing from these very blessings which they had already: for this is what he is ever doing, either from the future or from the past, whether grievous or encouraging. First, from things future; "For the day shall declare it, because it is revealed by fire." Again, from things already come to pass; "Know ye not that ye are the Temple of God, and the Spirit of God dwelleth in you?"

Ver. 17. "If any man destroy the Temple of God, him will God destroy." Dost thou mark the sweeping vehemence of his words? However, so long as the person is unknown, what is

spoken is not so invidious, all dividing among themselves the fear of rebuke. "Him will God destroy," that is, will cause him to perish. And this is not the word of one denouncing a curse, but of one that prophesieth. "For the Temple of God is holy:" but he that hath committed fornication is profane. Then, in order that he might not seem to spend his earnestness upon that one, in saying, "for the Temple of God is holy," he addeth, "which ye are."

[8.] Ver. 18. "Let no man deceive himself." This also is in reference to that person, as thinking himself to be somewhat and flatteringhimself on wisdom. But that he might not seem to press on him at great length in a mere digression; he first throws him into a kind of agony and delivers him over unto fear, and then brings back his discourse to the common fault, saying, "If any man among you seemeth to be wise in this world, let him become a fool, that he may become (genhtai. rec. vers. "be.") wise." And this he doth afterwards with great boldness of speech, as having sufficiently beaten them down, and shaken with that fear the mind not of that unclean person only, but of all the hearers also: so accurately does he measure the reach of what he has to say. For what if a man be rich, what if he be noble; he is viler than all the vile, when made captive by sin. For as if a man were a king and enslaved to barbarians, he is of all men most Wretched, so also is it in regard to sin: since sin is a barbarian, and the soul which hath been once taken captive she knoweth not how to spare, but plays the tyrant to the ruin of all those who admit her.

[9.] For nothing is so inconsiderate as sin: nothing so senseless, so utterly foolish and outrageous. All is overturned and confounded and destroyed by it, wheresoever it may alight. Unsightly to behold, disgusting and grievous. And should a painter draw her picture, he would not, methinks, err in fashioning her after this sort. A woman with the form of a beast, savage, breathing flames, hideous, black; such as the heathen poets depict their Scyllas. For with ten thousand hands she lays hold of our thoughts, and comes on unexpected, and tears everything in pieces, like those dogs that bite slily. But rather, what need of the painter's art, when we should rather bring forward those who are made after sin's likeness?

Whom then will ye that we should portray first? The covetous and rapacious? And what more shameless than those eyes? What more immodest, more like a greedy dog? For no dog keeps his ground with such shameless impudence as he when he is grasping at all men's goods. What more polluted than those hands? What more audacious than that mouth, swallowing all down and not satisfied? Nay, look not on the countenance and the eyes as being a a man's. For such looks belong not to the eyes of men. He seeth not men as men; he seeth not the heaven as heaven. He does not even lift up his head unto the Lord; but all is money in his account. The eyes of men are wont to look upon poor persons in affliction, and to be softened; but these of the rapacious man, at sight of the poor, glare like wild beasts'. The eyes of men do not behold other men's goods as if they were their own, but rather their own as others; and they covet not the things given to others, but rather exhaust upon others their own means: but these are not content unless they take all men's property. For it is not a man's eye which they have, but a wild beast's.

The eyes of men endure not to see their own body stripped of clothing, (for it is their own, though in person it belong to others,) but these, unless they strip every one and lodge all men's property in their own home, are never cloyed; yea rather they never have enough. Insomuch that one might say that their hands are not wild beasts' only, but even far more savage and cruel than these. For bears and wolves when they are satiated leave off their kind of eating: but these know not any satiety. And yet for this cause God made us hands, to assist others, not to plot against them. And if we were to use them for that purpose, better had they been cut off and we left without them. But thou, if a wild beast rend a sheep, art grieved; but when doing the same unto one of thine own flesh and blood, thinkest thou that thy deed is nothing atrocious? How then canst thou be a man? Seest thou not that we call a thing humane, when it is full of mercy and loving-kindness? But when a man doth any thing cruel or savage, inhuman is the title we give to such a one. You see then that the stamp of man as we portray him is his showing mercy; of a beast the contrary; according to constant saying, "Why, is a man a wild beast, or a dog? (vid. 2 Kings chapter 8, verse 13) For men relieve poverty; they do not aggravate it.

Again these men's mouths are the mouths of wild beasts; yea rather these are the fiercer of the two. For the words also, which they utter, emit poison, more than the wild beasts' teeth, working slaughter. And if one were to go through all particulars, one should then see clearly how inhumanity turns those who practise it from men into beasts.

[10.] But were he to search out the mind also of that sort of people, he would no longer call them beasts only, but demons. For first, they are full of great cruelty and of hatred against their "fellow-servant: (St. Matthew chapter 18, verse 33) and neither is love of the kingdom there, nor fear of hell; no reverence for men, no pity, no Sympathy: but shamelessness and audacity, and contempt of all things to come. And unto them the words of God concerning punishment seem to be a fable, and His threats mirth. For such is the mind of the covetous man. Since then within they are demons, and without, wild beasts; yea, worse than wild beasts; where are we to place such as they are? For that they are worse even than wild beasts, is plain from this. The beasts are such as they are by nature: but these, endowed by nature with gentleness, forcibly strive against nature to train themselves to that which is savage. The demons too have the plotters among men to help them, to such an extent that if they had no such aid, the greater part of their wiles against us would be done away: but these, when such as they have spitefully entreated are vying with them, still try to be more spiteful then they. Again, the devil wages war with man, not with the demons of his own kind: but he of whom we speak is urgent in all ways to do harm to his own kindred and family, and doth not even reverence nature.

I know that many hate us because of these words; but I feel no hatred towards them; rather I pity and bewail those who are so disposed. Even should they choose to strike, I would gladly endure it, if they would but abstain from this their savage mind. For not I alone, but the prophet also with me, banisheth all such from the family of men saying, (Psalms chapter 49, verse 20 Sept. toij anohtoij) "Man being in honor hath no understanding, but

is like unto the senseless beasts." Let us then become men at last, and let us look up unto heaven; and that which is according to His image, (Colossians chapter 3, verse 10) let us receive and recover: that we may obtain also the blessings to come through the grace and loving-kindness of our Lord Jesus Christ, with Whom to the Father and the Holy Spirit be glory, power, honor, now and always, and unto everlasting ages. Amen.

Homily 10

1 Corinthians chapter 3, verse 18 and 1 Corinthains chapter 3, verse 19 Let no man deceive himself. If any man (en umin omitted.) thinketh that he is wise in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God. AS I said before, having launched out before the proper time into accusation of the fornicator, and having half opened it obscurely in a few words, and made the man's conscience to quail, he hastens again to the battle with heathen wisdom, and to his accusations of those who were puffed up there-with, and who were dividing the Church: in order that having added what remained and completed the whole topic with accuracy, he might thenceforth suffer his tongue to be carried away with vehement impulse against the unclean person, having had but a preliminary skirmishing with him in what he had said before. For this, "Let no man deceive himself," is the expression of one aiming chiefly at him and quelling him beforehand by fear: and the saying about the "stubble," suits best with one hinting at him. And so does the phrase, "Know ye not that ye are theTemple of God, and the Spirit of God dwelleth in you?" For these two things are most aptto withdraw us from sin; when we have in mind the punishment appointed for the sin; and when we reckon up the amount of our true dignity. By bringing forward then "the hay" and "the stubble, "he terrifies; but by speaking of the dignity of that noble birth which was theirs, he puts them to shame; by the former striving to amend the more insensible kind, by the latter the more considerate.

[2.] "Let no man deceive himself; if any man thinketh that he is wise in this world, let him become a fool." As he bids one become, as it were, dead unto the world;-and this deadness harms not at all, but rather profits, being made a cause of life:-so also he bids him become foolish unto this world, introducing to us hereby the true wisdom. Now he becomes a fool unto the world, who slights the wisdom from without, and is persuaded that it contributes nothing towards his comprehension of the faith. As then that poverty which is according to God is the cause of wealth, and lowliness, of exaltation, and to despise glory is the cause of glory; so also the becoming a fool maketh a man wiser than all. For all, with us, goes by contraries. Further: why said he not, "Let him put off wisdom," but, "Let him become a fool?" That he might most exceedingly disparage the heathen instruction. For it was not the same thing to say, "Lay aside thy wisdom," and, "become a fool." And besides, he is also training people not to be ashamed at the want of refinement among us; for he quite laughs

to scorn all heathen things. And for the same sort of reason he shrinks not from the names, trusting as he does to the power of the things [which he speaks of].

Wherefore, as the Cross, though counted ignominious, became the author of innumerable blessings, and the foundation and root of glory unspeakable; so also that which was accounted to be foolishness became unto us the cause of wisdom. For as he who hath learned anything ill, unless he put away the whole, and make his soul level and clear, and so offer it to him who is to write on it, will know no wholesome truth for certain; so also in regard of the wisdom from without. Unless thou turn out the whole and sweep thy mind clear, and like one that is ignorant yield up thyself unto the faith, thou wilt know accurately nothing excellent. For so those also who see imperfectly if they will not shut their eyes and commit themselves unto others, but will be trusting their own matters to their own faulty eyesight, they will commit many more mistakes than those who see not.

But how, you will say, are men to put off this wisdom? By not acting on its precepts. [3.] Then, seeing that he bade men so urgently withdraw themselves from it, he adds the cause, saying, "For the wisdom of this world is foolishness with God." For not only it contributes nothing, but it even hinders. We must then withdraw ourselves from it, as doing harm. Dost thou mark with what a high hand he carries off the spoils of victory, having proved that so far from profiting us at all, it is even an opponent? And he is not content with his own arguments, but he has also adduced testimony again, saying, "For it is written, (Job chapter 5, verse 13) He taketh the wise in their own craftiness." By "craftiness," i. e. by their own arms getting the better of them. For seeing that they made use of their wisdom to the doing away of all need of God, by it and no other thing He refuted them, shewing that they were specially in need of God. How and by what method? Because having by it become fools, by it, as was meet, they were taken. For they who supposed that they needed not God, were reduced to so great a strait as to appear inferior to fishermen and unlettered persons; and from that time forth to be unable to do without them. Wherefore he saith, "In their own craftiness" He took them. For the saying "I will destroy their wisdom," was spoken in regard to its introducing nothing useful; but this, "who taketh the wise in their own craftiness, with a view of shewing the power of God."

Next, he declares also the mode in which God took them, adding another testimony: Ver. 20. "For the Lord," saith he, "knoweth the reasonings of men (Psalms chapter 94, verse 11 anqrwpwn Sept.) that they are vain." Now when the Wisdom which is boundless pronounces this edict concerning them, and declares them to be such, what other proof dost thou seek of their extreme folly? Formen's judgments, it is true, in many instances fail; but the decree of God is unexceptionable and uncorrupt in every case. [4.] Thus having set up so splendid a trophy of the judgment from on high, he employs in what follows a certain vehemence of style, turning it against those who were under his ministry, (arkomenouj) and speaking thus: Ver. 21. "Wherefore let no man glory in men; for all things are yours." He comes again to the former topic, pointing out that not even for their spiritual things ought they to be highminded, as having nothing of themselves. "Since then the wisdom from without is

hurtful, and the spiritual gifts were not given by you, what hast thou wherein to boast?" And in regard to the wisdom from without, "Let no man deceive himself," saith he, because they were conceited about a thing which in truth did more harm than good. But here, inasmuch as the thing spoken of was really advantageous, "Let no man glory." And he orders his speech more gently: "for all things are yours."

Ver. 22. "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's and Christ is God's." For because he had handled them sharply, he refreshes them again. And as above he had said, (1 Corinthians chapter 3, verse 9) "We are fellow-workers with God;" and by many other expressions had soothed them: so here too he saith, "All things are yours; taking down the pride of the teachers, and signifying that so far from bestowing any favor on them, they themselves ought to be grateful to the others. Since for their sake they were made such as they were, yea, moreover, had received grace. But seeing that these also were sure to boast, on this account he cuts out beforehand this disease too, saying, "As God gave to every man," (Supr. vi. 5. 6.) and, "God gave the increase:" to the end that neither the one party might be puffed up as bestowers of good; nor the others, on their hearing a second time, "All things are yours," be again elated. "For, indeed, though it were for your sakes, yet the whole was God's doing." And I wish you to observe how he hath kept on throughout, making suppositions in his own name and that of Peter.

But what is, "or death?" That even though they die, for your sakes they die, encountering dangers for your salvation. Dost thou mark how he again takes down the high spirit of the disciples, and raises the spirit of the teachers? In fact, he talks with them as with children of high birth, who have preceptors, and who are to be heirs of all. We may say also, in another sense, that both the death of Adam was for our sakes, that we might be corrected; and the death of Christ, that we might be saved. "And ye are Christ's; and Christ is God's." In one sense "we are Christ's, and in another sense "Christ is God's," and in a third sense is "the world ours." For we indeed are Christ's, as his work: "Christ is God's, as a genuine Offspring, not as a work: in which sense neither is the world ours. So that though the saying is the same, yet the meaning is different. For "the world is ours," as being a thing made for our sakes: but "Christ is God's," as having Him the Author of his being, in that He is Father. And "we are Christ's," as having been formed by Him. Now "if they are yours," saith he, "why have ye done what is just contrary to this, in calling yourselves after their name, and not after Christ, and God?"

[5.] C. iv. ver. 1. "Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God." After he had cast down their spirit, mark how again he refreshes it, saying, "as ministers of Christ." Do not thou then, letting go the Master, receive a name from the servants and ministers. "Stewards;" saith he, indicating that we ought not to give these things unto all, but unto whom it is due, and to whom it is fitting we should minister.

Ver. 2. "Moreover it is required in stewards, that a man be found faithful:" that is, that he do not appropriate to himself his master's goods, that he do not as a master lay claim

for himself but administer as a steward. For a steward's part is to administer well the things committed to his charge: not to say that his master's things are his own; but, on the contrary, that his own are his master's. Let every one think on these things, both he that hath power in speech and he that possesses wealth, namely, that he hath been entrusted with a master's goods and that they are not his own; let him not keep them with himself, nor set them down to his own account; but let him impute them unto God who gave them all. Wouldest thou see faithful stewards? Hear what saith Peter, "Why look ye so earnestly on us, as though by our own power or godliness we had made this man to walk?" (Acts chapter 3, verse 12) Unto Cornelius also he saith, "We also are men of like passions with you:" and unto Christ Himself, "Lo, we have left all, and followed Thee." (St. Matthew chapter 19, verse 27) And Paul, no less, when he had said, "I labored more abundantly than they all," (1 Corinthians chapter 15, verse 10) added, "yet not I, but the grace of God which was with me." Elsewhere also, setting himself strongly against the same persons, he said, "For what hast thou which thou didst not receive?" (C. iv. 7.) "For thou hast nothing of thine own, neither wealth, nor speech, nor life itself; for this also is surely the Lord's. Wherefore, when necessity calls, do thou lay down this also. But if thou dostest on life, and being ordered to lay it down refusest, thou art no longer a faithful steward."

"And how is it possible, when God calls, to resist?" Well, that is just what I say too: and on this account do I chiefly admire the loving-kindness of God, that the things which He is able, even against thy will, to take from thee, these He willeth not to be paid in (eisenekqhnai) by thee unwillingly, that thou mayest have a reward besides. For instance, He can take away life without thy consent; but His will is to do so with thy consent, that thou mayest say with Paul, "I die daily," (1 Corinthians chapter 15, verse 31) He can take away thy glory without thy consent, and bring thee low: but He will have it from thee with thine own goodwill, that thou mayest have a recompense. He can make thee poor, though unwilling, but He will have thee willingly become such, that He may weave crowns for thee. Seest thou God's mercy to man? Seest thou our own brutish stupidity?

What if thou art come to great dignity, and hast at any time obtained some office of Church government? Be not high-minded. Thou hast not acquired the glory, but God hath put it on thee. As if it were another's, therefore, use it sparingly; neither abusing it nor using it upon unsuitable things, nor puffed up, nor appropriating it unto thyself; but esteem thyself to be poor and inglorious. For never,-hadst thou been entrusted with a king's purple to keep,-never would it have become thee to abuse the robe and spoil it, but with the more exactness to keep it for the giver. Is utterance given thee? Be not puffed up; be not arrogant; for the gracious gift is not thine. Be not grudging about thy Master's good, but distribute them among thy fellow-servants; and neither be thou elated with these things as if they were thine own, nor be sparing as to the distribution of them. Again, if thou hast children, they are God's which thou hast. If such be thy thought, thou wilt both be thankful for having them, and if bereft thou wilt not take it hard. Such was Job when he said, (Job chapter 1, verse 21) "The Lord gave, the Lord hath taken away."

For we have all things from Christ. Both existence itself we have through Him, and life, and breath, and light, and air, and earth. And if He were to exclude us from any one of these, we are lost and undone. For (1 S. Pet. ii. xx.) "we are sojourners and pilgrims" And all this about "mine," and "thine," is bare words only, and doth not stand for things. For if thou do but say the house is thine, it is a word without a reality: since the very air, earth, matter, are the Creator's; and so art thou too thyself, who hast framed it; and all other things also. But supposing the use to be thine, even this is uncertain, not on account of death alone, but also before death, because of the instability of things.

[6. These things then continually picturing to ourselves, let us lead strict lives; and we shall gain two of the greatest advantages. For first, we shall be thankful both when we have and when we are bereaved; and we shall not be enslaved to things which are fleeting by, and things not our own. For whether it be wealth that He taketh, He hath taken but His own; or honor, or glory, or the body, or the life itself: be it that He taketh away thy son, it is not thy son that He hath taken, but His own servant. For thou formedst him not, but He made him. Thou didst but minister to his appearing; the whole was God's own work. Let us give thanks therefore that we have been counted worthy to be His ministers in this matter. But what? Wouldest thou have had him for ever? This again proves thee grudging, and ignorant that it was another's child which thou hadst, and not thine own. As therefore those who part resignedly are but aware that they have what was not theirs; so whoever gives way to grief is in fact counting the King's property his own. For, if we are not our own, how can they be ours? I say, we: for in two ways we are His, both on account of our creation, and also on account of the faith. Wherefore David saith, "My substance is with Thee: (Psalms chapter 39, verse 7 upostasij Sept. "hope" rec. vers. of. ver. 6;

Psalms chapter 139, verse 14) and Paul too, "For in Him we live and move and have our being: (Acts chapter 17, verse 28) and plying the argument about the faith, he says, (1 Corinthians 6:19 and 1 Corinthians chapter 6, verse 20) "Ye are not your own," and "ye were bought with a price. For all things are God's. When then He calls and chooses to take, let us not, like grudging servants, fly from the reckoning, nor purloin our Master's goods. Thy soul is not thine; and how can thy wealth be thine? How is it then that thou spendest on what is unnecessary the things which are not thine? Knowest thou not that for this we are soon to be put on our trial, that is, if we have used them badly? But seeing that they are not our's but our Master's, it were right to expend them upon our fellow-servants. It is worth considering that the omission of this was the charge brought against that rich man: and against those also who had not given food to the Lord. (St. Luke chapter 16, verse 21. St. Matthew chapter 25, verse 42)

[7.] Say not then, "I am but spending mine own, and of mine own I live delicately." It is not of thine own, but of other men's. Other men's, I say, because such is thine own choice: for God's will is that those things should be thine, which have been entrusted unto thee on behalf of thy brethren. Now the things which are not thine own become thine, if thou spend them upon others: but if thou spend on thyself unsparingly, thine own things become no

longer thine. For since thou usest them cruelly, and sayest, "That my own things should be altogether spent on my own enjoyment is fair:" therefore I call them not thine own. For they are common to thee and thy fellow-servants; just as the sun is common, the air, the earth, and all the rest. For as in the case of the body, each ministration belongs both to the whole body and to each several member; but when it is applied to one single member only, it destroys the proper function of that very member: so also it comes to pass in the case of wealth. And that what I say may be made plainer; the food of the body which is given in common to the members, should it pass into one member, even to that it turns out alien in the end. For when it cannot be digested nor afford nourishment, even to that part, I say, it turns out alien. But if it be made common, both that part and all the rest have it as their own.

So also in regard of wealth. If you enjoy it alone, you too have lost it: for you will not reap its reward. But if you possess it jointly with the rest, then will it be more your own, and then will you reap the benefit of it. Seest thou not that the hands minister, and the mouth softens, and the stomach receives? Doth the stomach say, Since I have received, I ought to keep it all? Then do not thou I pray, in regard to riches, use this language. For it belongs to the receiver to impart. As then it is a vice in the stomach to retain the food and not to distribute it, (for it is injurious to the whole body,) so it is a vice in those that are rich to keep to themselves what they have. For this destroys both themselves and others. Again, the eye receives all the light: but it doth not itself alone retain it, but enlightens the entire body. For it is not its nature to keep it to itself, so long as it is an eye. Again, the nostrils are sensible of perfume; but they do not keep it all to themselves, but transmit it to the brain, and affect the stomach with a sweet savor, and by their means refresh the entire man. The feet alone walk; but they move not away themselves only, but transfer also the whole body. In like manner do thou, whatsoever thou hast been entrusted withal, keep it not to thyself alone, since thou art doing harm to the whole and to thyself more than all.

And not in the case of the limbs only may one see this occuring: for the smith also, if he chose to impart of his craft to no one, ruins both himself and all other crafts. Likewise the cordwainer, the husbandman, the baker, and everyone of those who pursue any necessary calling; if he chose not to communicate to anyone of the results of his art, will ruin not the others only but himself also with them. And why do I say, "the rich?" For the poor too, if they followed after the wickedness of you who are covetous and rich, would injure you very greatly and soon make you poor; yea rather, they would quite destroy you, were they in your want unwilling to impart of their own: the tiller of the ground, (for instance,) of the labor of his hands; the sailor, of the gain from his voyages; the soldier, of his distinction won in the wars.

Wherefore if nothing else can, yet let this at least put you to shame, and do you imitate their benevolence. Dost thou impart none of thy wealth unto any? Then shouldest thou not receive any thing from another: in which case, the world will be turned upside down. For in every thing to give and receive is the principle of numerous blessings: in seeds, in scholars,

in arts. For if any one desire tO keep his art to himself, he subverts both himself and the whole course of things. And the husbandman, if he bury and keep the seeds in his house, will bring about a grievous famine. So also the rich man, if he act thus in regard of his wealth, will destroy himself before the poor, heaping up the fire of hell more grievous upon his own head.

[8. Therefore as teachers, however many scholars they have, impart some of their lore unto each; so let thy possession be, many to whom thou hast done good. And let all say, "such an one he freed from poverty, such an one from dangers. Such an one would have perished, had he not, next to the grace of God, enjoyed thy patronage. This man's disease thou didst cure, another thou didst rid of false accusation, another being a stranger you took in, another being naked you clothed. Wealth inexhaustible and many treasures are not so good as such sayings. They draw all men's gaze more powerfully than your golden vestments, and horses, and slaves. For these make a man appear even odious: (fortixon, a conj. of Saville's for fortixa) they cause him to be hated as a common foe; but the former proclaim him as a common father and benefactor. And, what is greatest of all, Favor from God waits on thee in every part of thy proceedings. What I mean is, let one man say, He helped to portion out my daughter: another, And he afforded my son the means of taking his station among men: (eij andraj emfanhnai) another, He made my calamity to cease: another, He delivered me from dangers. Better than golden crowns are words such as these, that a man should have in his city innumerable persons to proclaim his beneficence. Voices such as these are pleasanter far, and sweeter than the voices of the heralds marching before the archons;

to be called saviour, benefactor, defender, (the very names of God; and not, covetous, proud, insatiate, and mean. Let us not, I beseech you, let us not have a fancy for any of these titles, but the contrary. For if these, spoken on earth, make one so splendid and illustrious; when they are written in heaven, and God proclaims them on the day that shall come, think what renown, what splendor thou shalt enjoy! Which may it be the lot of us all to obtain, through the grace and loving-kindness of our Lord Jesus Christ; with Whom unto the Father and the Holy Spirit, be glory, power, honor, now and always and unto everlasting ages. Amen.

Homily 11

1 Corinthians chapter 4, verse 3 and 1 Corinthians chapter 4, verse 4 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea I judge not mine own self. For I know nothing against myself, yet am I not hereby justified: but He that judgeth me is the Lord. Together with all other ills, I know not how, there hath come upon man's nature the disease of restless prying and of unseasonable curiosity, which Christ Himself chastised, saying, (St. Matthew chapter 7, verse 1) "Judge not, that ye be not judged." A kind of thing, which hath no pleasure as all other sins have, but only punishment and vengeance. For though we are ourselves full of ten thousand evils, and bearing the "beams" in our own eyes, we become exact inquisitors of the offences of our neighbor which are not at all bigger than "motes." And so this matter at Corinth was failing out. Religious men and dear to God were ridiculed and cast out for their want Of learning; while others, brimful of evils innumerable, were classed highly because of their fluent speech. Then like persons sitting in public to try causes, these were the sort of votes they kept rashly passing: "such an one is worthy: such an one is better than such another; this man is inferior to that; that, better than this." And, leaving off to mourn for their own bad ways, they were become judges of others; and in this way again were kindling grievous warfare.

Mark then, how wisely Paul corrects them, doing away with this disease. For since he had said, "Moreover, it is required in stewards that a man be found faithful," and it seemed as if he were giving them an opening to judge and pry into each man's life, and this was aggravating the party feeling; lest such should be the effect on them, he draws them away from that kind of petty disputation, saying, "With me it is a very small thing that I should be judged of you;" again in his own person carrying on the discourse. [2.] But what means, "With me it is a very small thing that I should be judged of you or of man's day?" (hmeraj) "I judge myself unworthy," saith he, "of being judged by you." And why say I, "by you?" I will add, "by (xai to [tou]) any one else." Howbeit, let no one condemn Paul of arrogance; though he saith that no man is worthy to pass sentence concerning him. For first, he saith these things not for his own sake, but wishing to rescue others from the odium which they had incurred from the Corinthians. And in the next place, he limits not the matter to the Corinthians merely, but himself also he deposes from this right of judging; saying, that to decree such things was a matter beyond his decision. At least he adds, "I judge not mine own self."

But besides what has been said, we must search out the ground upon which these expressions were uttered. For he knew well in many cases how to speak with high spirit: and that, not of pride or arrogance, but of a certain excellent management [oixonomiaj aristhj] seeing that in the present case also he saith this, not as lifting up himself, but as taking down other men's sails, and earnestly seeking to invest the saints with due honor. For in proof that he was one of the very humble, hear what he saith, bringing forward the testimony of his enemies on this point; "His bodily presence is weak, and his speech of no account; (2 Corinthians chapter 10, verse 10) and again, "Last of all, as to one born out of due time, He appeared unto me also. (2 Corinthians chapter 15, verse 8) But notwithstanding, see this lowly man, when the time called on him, to what a pitch he raises the spirit of the disciples, not teaching pride but instilling a wholesome courage. For with these same discoursing he saith, "And if the world shall be judged by you, are ye unworthy to judge the smallest matters? 1 Corinthians chapter 6, verse 2. For as the Christian ought to be far removed from arrogance, so also from flattery and a mean spirit. Thus, if any one says, "I count money as nothing, but all things here are to me as a shadow, and a dream, and child's play; we are not at all to charge him as arrogant;

since in this way we shall have to accuse Solomon himself of arrogance, for speaking austerely (filosofounta) on these things, saying "Vanity of vanities (Ecclesiastes chapter 1, verse 2) all is vanity. But God forbid that we should call the strict rule of life by the name of arrogance. Wherefore to despise these things is not haughtiness, but greatness of soul; albeit we see kings, and rulers, and potentates, making much of them. But many a poor man, leading a strict life despises them; and we are not therefore to call him arrogant but high-minded: just as, on the other hand, if any be extremely addicted to them, we do not call him lowly of heart and moderate, but weak, and poor spirited, and ignoble. For so, should a son despise the pursuits which become his father and affect slavish ways, we should not commend him as lowly of heart, but as base and servile we should reproach him. What we should admire in him would be, his despising those meaner things and making much account of what came to him from his father. For this is arrogance, to think one's self better than one's fellow-servants: but to pass the true sentence on things cometh not of boasting, but of strictness of life.

On this account Paul also, not to exalt himself, but to humble others, and to keep down those who were rising up out of their places, and to persuade them to be modest, said, "With me it is a very small thing that I should be judged of you or of man's day." Observe how he soothes the other party also. For whosoever is told that he looks down on all alike, and deigns not to be judged of any one, will not thenceforth any more feel pain, as though himself were the only one excluded. For if he had said, "Of you," only, and so held his peace; this were enough to gall them as if treated contemptuously. But now, by introducing, "nor yet of man's day," he brought alleviation to the blow; giving them partners in the contempt. Nay, he even softens this point again, saying, "not even do I judge myself." Mark the expression, how entirely free from arrogance: in that not even he himself, he saith, is capable of so great exactness.

[3.] Then because this saying also seemed to be that of one extolling himself greatly, this too he corrects, saying, "Yet am I not hereby justified." What then? Ought we not to judge ourselves and our own misdeeds? Yes surely: there is great need to do this when we sin. But Paul said not this, "For I know nothing," saith he, "against myself." What misdeed then was he to judge, when he "knew nothing against himself?' Yet, saith he, "he was not justified." (1 Corinthians chapter 6, verse 3) We then who have our conscience filled with ten thousand wounds, and are conscious to ourselves of nothing good, but quite the contrary; what can we say? And how could it be, if he knew nothing against himself that he was not justified? Because it was possible for him to have committed certain sins, not however, knowing that they were sins. From this make thine estimate how great shall be the strictness of the future judgment. It is not, you see, as considering himself unblameable that he saith it is so unmeet for him to be judged by them, but to stop the mouths of those who were doing so unreasonably. At least in another place, even though men's sins be notorious, he permits not judgment unto others, because the occasion required it. "For why dost thou judge thy brother," saith he, (Romans chapter 14, verse 10) or, "thou, why dost thou set at nought thy brother?" For thou wert not enjoined, O man, to judge others, but to test thine own doings. Why then dost thou seize upon the office of the Lord? Judgment is His, not thine.

To which effect, he adds, "Therefore judge nothing before the time, until the Lord come; who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts, and then shall each man have his praise from God." What then? Is it not right that our teachers should do this? It is right in the case of open and confessed sins, and that with fitting opportunity, and even then with pain and inward vexation: not as these were acting at that time, of vain-glory and arrogance. For neither in this instance is he speaking of those sins which all own to be such, but about preferring one before another, and making comparisons of modes of life. For these things He alone knows how to judge with accuracy, who is to judge our secret doings, which of these be worthy of greater and which of less punishment and honor. But we do all this according to what meets our eye. "For if in mine own errors," saith he, "I know nothing clearly, how can I be worthy to pass sentence on other men? And how shall I who know not my own case with accuracy, be able to judge the state of others?" Now if Paul felt this, much more we. For (to proceed) he spake these things, not to exhibit himself as faultless, but to shew that even should there be among them some such person, free from transgression, not even he would be worthy to judge the lives of others: and that if he, though conscious to himself of nothing declare himself guilty, much more they who have ten thousand sins to be conscious of in themselves.

[4.] Having thus, you see, stopped the mouths of those who pass such sentences, he travails next with strong feeling ready to break out and come upon the unclean person. And like as when a storm is coming on, some clouds fraught with darkness run before it; afterwards, when the crash of the thunders ariseth and works the whole heavens into one black cloud, then all at once the rain bursts down upon the earth: so also did it then happen. For though he might in deep indignation have dealt with the fornicator, he doth not so; but with fearful words he first represses the swelling pride of the man, since in truth, what had occurred

was a twofold sin, fornication, and, that which is worse than fornication, the not grieving over the sin committed. For not so much does he bewail the sin, as him that committed it and did not as yet repent. Thus, "I shall bewail many of those," saith he, not simply "who have sinned heretofore," but he adds, "who have not repented of the uncleanness and impurity which they wrought." (2 Corinthians chapter 12, verse 21) For he who after sinning hath practised repentance, is a worthy object not of grief but of gratulations, having passed over into the choir of the righteous. For, (Isaiah chapter 43, verse 26) "declare thou thine iniquities first, that thou mayest be justified:" but if after sinning one is void of shame, he is not so much to be pitied for falling as for lying where he is fallen.

Now if it be a grievous fault not to repent after sins; to be puffed up because of sins, what sort of punishment doth it deserve? For if he who is elate for his good deeds is unclean, what pardon shall he meet with who has that feeling with regard to his sins? Since then the fornicator was of this sort, and had rendered his mind so headstrong and unyielding through his sin, he of course begins by casting down his pride. And he neither puts the charge first, for fear of making him hardened, as singled out for accusation before the rest; nor yet later, lest he should suppose that what related to him was but incidental. But, having first excited great alarm in him by his plain speaking towards others, then, and not till then, he goes on to him, in the course of his rebuke to others giving the man's wilfulness a share beforehand.

For these same words, viz. "I know nothing against myself, yet am I not hereby justified," and this, "He that judgeth me is the Lord, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts," glance not lightly both upon that person, and upon such as act in concert with him and despise the saints. "For what," saith he, "if any outwardly appear to be virtuous and admirable persons? He, the Judge, is not a discerner of externals only, but also brings to light all secrets." [5.] On two accounts you see, or rather on three, correct judgement belongs not to us. One, because, though we be conscious to ourselves of nothing, still we need one to reprove our sins with strictness. Another, because the most part of the things which are done escape us and are concealed. And for a third besides these, because many things which are done by others seem to us indeed fair, but they come not of a right mind. Why say ye then, that no sin hath been committed by this or that person? That such an one is better than such another? Seeing that this we are not to pronounce, not even concerning him who knows nothing against himself. For He who discerns secrets, He it is who with certainty judges. Behold, for example; I for my part know nothing against myself: yet neither so am I justified, that is, I am not quit of accounts to be given, nor of charges to be answered. For he doth not say this, "I rank not among the righteous;" but "I am not pure from sin." For elsewhere he saith also, (Romans chapter 6, verse 7, dedixaiwtai, toutestin aphllaxtai.) "He that hath died is justified from sin," that is, "is liberated."

Again, many things we do, good indeed, but not of a right mind. For so we commend many, not from a wish to render them conspicuous, but to wound others by means of them. And

the thing done indeed is right for the well-doer is praised; but the intention is corrupt: for it is done of a satanical purpose. For this one hath often done, not rejoicing with his brother, but desiring to wound the other party. Again, a man hath committed a great error; some other person, wishing to supplant him, says that he hath done nothing, and comforts him forsooth in his error by recurring to the common frailty of nature. But oftentimes he doth this from no mind to sympathize, but to make him more easy in his faults. Again, a man rebukes oftentimes not so much to reprove and admonish, as publicly to (expompeusai xai extragwdhsai) display and exaggerate his neighbor's sin. Our counsels however themselves men do not know; but, (Romans chapter 8, verse 27) "He that searcheth the hearts," knows them perfectly; and He will bring all such things into view at that time. Wherefore he saith, "Who will bring to light the secret things of darkness and make manifest the counsels of the hearts."

[6.] Seeing then that not even where we "know nothing against ourselves," can we be clean from accusations, and where we do any thing good, but do it not of a right mind, we are liable to punishment; consider how vastly men are deceived in their judgments. For all these matters are not be come at by men, but by the unsleeping Eye alone: and though we may deceive men, our sophistry will never avail against Him. Say not then, darkness is around me and walls; who seeth me? For He who by Himself formed our hearts, Himself knoweth all things. (Psalms chapter 139, verse 12) "For darkness is no darkness with Him." And yet he who is committing sin, well saith, "Darkness is around me and walls;" for were there not a darkness in his mind he would not have cast out the fear of God and acted as he pleased. For unless the ruling principle be first darkened, the entrance of sin without fear is a thing impossible. Say not then, who seeth me? For there is that (Hebrews chapter 4, verse 12) "pierceth even unto soul and spirit, joints and marrow;" but thou seest not thyself nor canst thou pierce the cloud; but as if thou hadst a wall on all sides surrounding thee, thou art without power to look up unto the heaven.

For whatsoever sin thou wilt, first let us examine, and thou shalt see that so it is engendered. For as robbers and they who dig through walls when they desire to carry off any valuable thing, put out the candle and then do their work; so also doth men's perverse reasoning in the case of those who are committing sin. Since in us also surely there is a light, the light of reason, ever burning. But if the spirit of wickedness coming eagerly on with its strong blast quench that flame, it straightway darkens the soul and prevails against it, and despoils it straightway of all that is laid up therein. For when by unclean desire the soul is made captive, even as a cloud and mist the eyes of the body, so that desire intercepts the foresight of the mind, and suffers it to see nothing at any distance, either precipice, or hell, or fear; but thenceforth, having that deceit as a tyrant over him, he comes to be easily vanquished by sin; and there is raised up before his eyes as it were a wall without windows, which suffers not the ray of righteousness to shine in upon the mind, the absurd conceits of lust enclosing it as with a rampart on all sides. And from that time forward the unchaste woman is everywhere meeting him: standing present before his eyes, before his mind, before his thoughts. And as the blind, although they stand at high noon beneath the very central

point of the heaven, receive not the light, their eyes being fast dosed up; just so these also, though ten thousand doctrines of salvation sound in their ears from all quarters, having their soul preoccupied with this passion stop their ears against such discourses. And they know it well who have made the trial. But God forbid that you should know it from actual experience.

[7. And not only this sin hath these effects, but every misplaced affection as well. For let us transfer, if you please, the argument from the unchaste woman unto money, and we shall see here also thick and unbroken darkness. For in the former case, inasmuch as the beloved object is one and shut up in one place, the feeling is not so violent; but in the case of money which sheweth itself every where, in silversmiths' shops, in taverns, in foundries for gold, in the houses of the wealthy, the passion blows a vehement gale. For when servants swaggering in the market place, horses with golden trappings, men decked with costly garments, are seen with desire by him who has that distemper, the darkness becomes intense which envelopes him. And why speak of houses and silversmiths' shops? for my part I think that such persons, though it be but in a picture and image that they see the wealth, are convulsed, and grow wild, and rave. So that from all quarters the darkness gathers around them. And if they chance to behold a portraiture of a King, they admire not the beauty of the precious stones, nor yet the gold, nor the purple robe, but they pine away. And as the wretched lover before mentioned, though he see but the image of the woman beloved, cleaveth unto the lifeless thing; so this man also, beholding a lifeless image of wealth, is more strongly affected in the same way, as being holden of a more tyrannical passion.

And he must henceforth either abide at home, or if he venture into the Forum, return home with innumerable hurts. For many are the objects which grieve his eyes. And just as the former seeth nothing else save the woman, even so the latter hastens by poor persons, and all things else, that he may not obtain so much as a slight alleviation. But upon the wealthy he steadily fixeth his eyes; by the sight of them introducing the fire into his own soul mightily and vehemently. For it is a fire that miserably devours the person that falls into it; and if no hell were threatened nor yet punishment, this condition were itself punishment; to be continually tormented and never able to find an end to the malady.

[8.] Well: these things alone might suffice to recommend our fleeing from this distemper. But there is no greater evil than inconsideration which causes men to be rivetted unto things thatbring sorrow of heart and no advantage. Wherefore I exhort that you cut off the passion at its beginning: for just as a fever on its first attack, does not violently burn up the patients with thirst, but on its increase and the heightening of its fire causes from that time incurable thirst; and though one should let them fill themselves full of drink, it puts not out the furnace but makes it burn fiercer: so also it happens in regard to this passion; unless when it first invadeth our soul we stop it and shut the doors; having got in, from that time it makes the disease of those who have admitted it incurable. For so both good things and bad, the longer they abide in us, the more powerful they become.

And in all other things too, any one may see that this cometh to pass. For so a plant but lately set in the ground is easily pulled up; but no more so when rooted for a long time; it then requires great strength in the lever. And a building newly put together is easily thrown down by those who push against it; but once well fixed, it gives great trouble to those who attempt to pull it down. And a wild beast that hath made his accustomed haunt in certain places for a long time is with difficulty driven away. Those therefore who are not yet possessed by the passion in question, I exhort not to be taken captive. For it is more easy to guard against falling into it, than having fallen to get away.

[9.] But unto those who are seized by it and broken down, if they will consent to put themselves into the hands of the Word of healing, I promise large hope of salvation, by the Grace of God. For if they will consider those who have suffered and fallen into that distemper and have recovered, they will have good hopes respecting the removal of the disease. Who then ever fell into this disease, and was easily rid of it? That welt-known Zacchaeus. For who could be more fond of money than a publican? But all at once he became a man of strict life, (Filosofoj) and put out all that blaze. Matthew in like manner: for he too was a publican, living in continual rapine. But he likewise all at once stripped himself of the mischief, and quenched his thirst, and followed after spiritual gain. Considering therefore these, and the like to them, despair not even thou. For if thou wilt, quickly thou shalt be able to recover. And if you please, according to the rule of physicians, we will prescribe accurately what thou shouldest do.

It is necessary then, before all other things, to be right in this, that we never despond, nor despair of our salvation. Next, we must look not only upon the examples of those who have done well, but also upon the sufferings of those who have persisted in sin. For as we have considered Zacchaeus, and Matthew, even so ought we also to take account of Judas, and Gehazi, and Ahar, [perhaps Achan, Josh. vii.] and Ahab, and Ananias, and Sapphira, in order that by the one, we may cast out all despair, and by the other cut off all indolence; and that the soul become not reckless of the remedies suggested. And let us teach them of themselves to say what the Jews said on that day, approaching unto Peter, (Acts chapter 2, verse 37, cf. xvi, 30.) "What must we do to be saved?" And let them hear what they must do.

[10. What then must we do? We must know how worthless the things in question are, and that wealth is a run-away slave, and heartless, and encompasseth its possessors with ills innumerable. And such words, like charms, let us sound in their ears continually. And as physicians soothe their patients when they ask for cold water, by saying that they will give it, making excuses about the spring, and the vessel, and the fit time, and many more such, (for should they refuse at once, they make them wild with phrensy,) so let us also act towards the lovers of money. When they say we desire to be rich, let us not say immediately that wealth is an evil thing; but let us assent, and say that we also desire it; but in due time; yea, true wealth; yea, that which hath undying pleasure: yea, that which is gathered for thyself, and not for others, and those often our enemies. And let us produce the lessons

of true wisdom, and say, we forbid not riches, but ill-gotten riches. For it is lawful to be rich, but without covetousness, without rapine and violence, and an ill report from all men. With these arguments let us first smooth them down, and not as yet discourse of hell. For the sick man endures not yet such sayings. Wherefore let us go to this world for all our arguments upon these matters; and say, "Why is it thy choice to be rich through covetousness? That the gold and the silver may be laid up.

for others, but for thee, curses and accusations innumerable? That he whom you have defrauded may be stung by want of the very necessaries of life, and bewail himself, and draw down upon thee the censure of thousands; and may go at fall of evening about the market place, encountering every one in the alleys, and in utter perplexity, and not knowing what to trust to even for that one night? For how is he to sleep after all, with pangs of the belly, restless famine besetting him, and that often while it is freezing, and the rain coming down on him? And while thou, having washed, returnest home from the bath, in a glow with soft raiment, merry of heart and rejoicing, and hastening unto a banquet prepared and costly: he, driven every where about the market place by cold and hunger, takes his round, stooping low and stretching out his hands; nor hath he even spirit without trembling to make his suit for his necessary food to one so full fed and so bent on taking his ease; nay, often he has to retire with insult. When therefore thou hast returned home, when thou liest down on thy couch, whenthe lights round thine house shine bright, when the table is prepared and plentiful, at that time call to rememberance that poor miserable man wandering about, like the dogs in the alleys, in darkness and in mire;

except indeed when, as is often the case, he has to depart thence, not unto house, nor wife, nor bed, but unto a pallet of straw; even as we see the dogs baying all through the night. And thou, if thou seest but a little drop failing from the roof, throwest the whole house into confusion, calling thy slaves and disturbing every thing: while he, laid in rags, and straw, and dirt, has to bear all the cold.

What wild beast would not be softened by these things? Who is there so savage and inhuman that these things should not make him mild? and yet there are some who are arrived at such a pitch of cruelty as even to say that they deserve what they suffer. Yea, when they ought to pity, and weep, and help to alleviate men's calamities, they on the contrary visit them with savage and inhuman censures. Of these I should be glad to ask, Tell me, why do they deserve what they suffer? Is it because they would be fed and not starve? No, you will reply; but because they would be fed in idleness. And thou, dost not thou wanton in idleness? What say I? Art thou not oft-times toiling in an occupation more grievous than any idleness, grasping, and oppressing, and coveting? Better were it if thou too wert idle after this sort; for it is better to be idle in this way, than to be covetous. But now thou even tramplest on the calamities of others, not only idling, not only pursuing an occupation worse than idleness, but also maligning those who spend their days in misery.

And let us farther narrate to them the disasters of others; the untimely bereavements, the dwellers in prison, those who are torn to pieces before tribunals, those who are trembling

for life; the unlooked for widowhood of women; the sudden reverse of the rich: and with this let us soften their minds. For by our narrations concerning others, we shall induce them by all means to fear these evils in their own case too. For when they hear that the son of such an one who was a covetous and grasping man, or (h tou deinoj instead of hn; tou deinoj) the wife of such an one who did many tyrannical actions, after the death of her husband endured afflictions without end; the injured persons setting upon the wife and the children, and a general war being raised from all quarters against his house; although a man be the most senseless of beings, yet expecting himself also to suffer the same, and fearing for his own lest they undergo the same fate, he will become more moderate. Now we find life full of many such histories, and we shall not be at a loss for correctives of this kind.

But when we speak these things, let us not speak them as giving advice or counsel, test our discourse become too irksome: but as in the order of the narrative and by association with something else, let us proceed in each case unto that kind of conversation, and let us be constantly putting them upon stories of the kind, permitting them to speak of no subject except these which follow: How such an one's splendid and famous mansion fell down; How it is so entirely desolate that all things that were in it have come into the hands of others; How many trials have taken place daily about this same property, what a stir; How many of that man's relations (oixetai, probably oixeioi) have died either beggars, or inhabitants of a prison. All these things let us speak as in pity for the deceased, and as depreciating things present; in order that by fear and by pity we may soften the cruel mind. And when we see men shrinking into themselves at these narrations, then and not till then let us introduce to their notice also the doctrine of hell, not as terrifying these, but in compassion for others. And let us say, But why speak of things present? For far, indeed, will our concern be from ending with these; a yet more grievous punishment will await all such persons: even a river of fire, and a poisonous worm, and darkness interminable, and undying tortures. If with such addresses we succeed in throwing a spell over them, we shall correct both ourselves and them, and quickly get the better of our infirmity.

And on that day we shall have God to praise us: as also Paul saith, "And then shall each man have praise from God." For that which cometh from men, is both fleeting, and sometimes it proceeds from no good intentions. But that which cometh from God both abideth continually, and shines out clearly. For when He who knew all things before their creation, and who is free from all passion, gives praise, then also the demonstration of our virtue is even unquestionable. Knowing these things therefore, let us act so as to be praised of God, and to acquire the greatest blessings; which God grant us all to obtain, through the grace and loving-kindness of our Lord Jesus Christ, with Whom to the Father and the Holy Spirit be glory, power, honor, now and always, and unto all the ages of eternity. Amen.

Homily 12

1 Corinthians chapter 4, verse 6 Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to think of men above that which is written.() SO long as there was need of expressions as harsh as these, he refrained from drawing up the curtain, and went on arguing as if he were himself the person to whom they were addressed; in order that the dignity of the persons censured tending to counteract the censurers, no room might be left for flying out in wrath at the charges. But when the time came for a gentler process, then he strips it off, and removes the mask, and shows the persons concealed by the appellation of Paul and Apollos. And on this account he said, "These things, brethren, I have transferred in a figure unto myself and Apollos."

And as in the case of the sick, when the child being out of health kicks and turns away from the food offered by the physicians, the attendants call the father or the tutor, and bid them take the food from the physician's hands and bring it, so that out of fear towards them he may take it and be quiet: so also Paul, intending to censure them about certain other persons, of whom some, he thought, were injured, others honored above measure, did not set down the persons themselves, but conducted the argument in his own name and that of Apollos, in order that reverencing these they might receive his mode of cure. But that once received, he presently makes known in whose behalf he was so expressing himself. Now this was not hypocrisy, but condescension (sugxatabasij) and tact (oixonomia). For if he had said openly, "As for you, the men whom ye are judging are saints, and worthy of all admiration;" they might have taken it ill and (xan apephdhsan) started back. But now in saying, "But to me it is a very small thing that I should be judged of you:" and again, "Who is Paul, and who is Apollos?" he rendered his speech easy of reception.

This, if you mark it, is the reason why he says here, "These things have I transferred in a figure unto myself for your sakes, that in us ye may learn not to be wise above what is written," signifying that if he had applied his argument in their persons, they would not have learnt all that they needed to learn, nor would have admitted the correction, being vexed at what was said. But as it was, revering Paul, they bore the rebuke well. [2.] But what is the meaning of, "not to be wise above what is written?" It is written, (St. Matthew chapter 7, verse 3) "Why beholdest thou the mote that is in thy brothers's eye, but considerest not the beam that is in thine own eye?" and "Judge not, that ye be not judged." For if we

are one and are mutually bound together, it behooveth us not to rise up against one another. For "he that humbleth himself shall be exalted," saith he. And (St. Matthew chapter 20, verse 26 and Matthew chapter 20, verse 27; St. Mark chapter 10, verse 43; not verbatim.) "He that will be first of all, let him be the servant of all." These are the things which "are written."

"That no one of you be puffed up for one against another." Again, having dismissed the teachers, he rebukes the disciples. For it was they who caused the former to be elated. And besides, the leaders would not quietly receive that kind of speech because of their desire of outward glory: for they were even blinded with that passion. Whereas the disciples, as not reaping themselves the fruits of the glory, but procuring it for others, would both endure the chiding with more temper, and had it more in their power than the leading men to distroy the disease. It seems then, that this also is a symptom of being "puffed up," to be elated on another's account, even though a man have no such feeling in regard of what is his own. For as he who is proud of another's wealth, is so out of arrogance; so also in the case of another's glory.

And he hath well called it "being puffed up." For when one particular member rises up over the rest, it is nothing else but inflammation and disease; since in no other way doth one member become higher than another, except when a swelling takes place. (So in English "proud flesh.") And so in the body of the Church also; whoever is inflamed and puffed up, he must be the diseased one; for he is swollen above the proportion of the rest. For this [disproportion] is what we mean by "swelling." And so comes it to pass in the body, when some spurious and evil humor gathers, instead of the wonted nourishment. So also arrogance is born; notions to which we have no right coming over us. And mark with what literal propriety he saith, be not "puffed up:" for that which is puffed up hath a certain tumor of spirit, from being filled with corrupt humor.

These things, however, he saith, not to preclude all soothing, but such soothing as leads to harm. "Wouldest thou wait upon this or that person? I forbid thee not: but do it not to the injury of another," For not that we might array ourselves one against another were teachers given us, but that we might all be mutually united. For so the general to this end is set over the host, that of those who are separate he may make one body. But if he is to break up the army, he stands in the place of an enemy rather than of a general. [3.] Ver. 7. "For who maketh thee to differ? For what hast thou which thou didst not receive?" From this point, dismissing the governed, he turns to the governors. What he saith comes to this: From whence is evident that thou art worthy of being praised? Why, hath any judgment taken place? any inquiry proceeded? any essay? any severe testing? Nay, thou canst not say it: and if men give their votes, their judgment is not upright. But let us suppose that thou really art worthy of praise and hast indeed the gracious gift, and that the judgment of men is not corrupt: yet not even in this case were it right to be high-minded; for thou hast nothing of thyself but from God didst receive it. Why then dost thou pretend to have that which thou hast not? Thou wilt say, "thou hast it:" and others have it with thee: well then,

thou hast it upon receiving it: not merely this thing or that, but all things whatsoever thou hast.

For not to thee belong these excellencies, but to the grace of God. Whether you name faith, it came of His calling; or whether it be the forgiveness of sins which you speak of, or spiritual gifts, or the word of teaching, or the miracles; thou didst receive all from thence. Now what hast thou, tell me, which thou hast not received, but hast rather achieved of thine own self? Thou hast nothing to say. Well: thou hast received; and does that make thee high-minded? Nay, it ought to make thee shrink back into thyself. For it is not thine, what hath been given, but the giver's. What if thou didst receive it? thou receivedst it of him. And if thou receivedst of him, it was not thine which thou receivedst: and if thou didst but receive what was not thine own, why art thou exalted as if thou hadst something of thine own? Wherefore he added also, "Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

[4.] Thus having, you see, made good his argument by concession, (kata sundromhn.) he indicates that they have their deficiencies; and those not a few: and saith, "In the first place, though ye had received all things, it were not meet to glory, for nothing is your own; but as the case really stands there are many things of which ye are destitute." And in the beginning he did but hint at this, saying, "I could not speak unto you as unto spiritual:" and, "I determined to know nothing among you, save Jesus Christ and Him crucified." But here he doth it in a way to abash them, saying, Ver. 8. "Already ye are filled, already ye are rich:" that is, ye want nothing henceforth; ye are become perfect; ye have attained the very summit; ye stand, as ye think, in need of no one, either among Apostles or teachers.

"Already ye are filled." And well saith he "already;" pointing out, from the time, the incredibility of their statements and their unreasonable notion of themselves. It was therefore in mockery that he said to them, "So quickly have ye come to the end;" which thing was impossible in the time: for all the more perfect things wait long in futurity: but to be "full" with a little betokens a feeble soul; and from a little to imagine one's self "rich," a sick and miserable one. For piety is an insatiable thing; and it argues a childish mind to imagine from just the beginnings that you have obtained the whole: and for men who are not yet even in the prelude of a matter, to be high-minded as if they had laid hold of the end. Then also by means of what followeth he puts them yet more out of countenance; for having said, "Already ye are full," he added, "ye are become rich, ye have reigned without us: yea and I would to God ye did reign, that we also might reign with you." Full of great austerity is the speech: which is why it comes last, being introduced by him after that abundance of reproof. For then is our admonition respected and easily received, when after our accusations we introduce our humiliating expressions, (ta eutreptixa rhmata.) For this were enough to repress even the shameless soul and strike it more sharply than direct accusation, and correct the bitterness and hardened feeling likely to arise from the charge brought. It being certain that this more than anything else is the admirable quality of those arguments which appeal to our sense of shame, that they possess two contrary advantages. On the one hand, one

cuts deeper than by open invective: on the other hand, it causes the person reprimanded to bear that severer stab with more entire patience.

[5.] "Ye have reigned without us." Herein there is great force, as concerns both the teachers and the disciples: and their ignorance, too, of themselves (to asuneidhton.) is pointed out, and their great inconsideration. For what he saith is this: "In labors indeed," saith he, "all things are common both to us and to you, but in the rewards and the crowns ye are first. Not that I say this in vexation:" wherefore he added also, "I would indeed that ye did reign:" then, lest there should seem to be some irony, he added, "that we also might reign with you;" for, saith he, we also should be in possession (epitukoimen, ms. Reg., epitukwmen Edd.) of these blessings. Dost thou see how he shews in himself all at once his severity and his care over them and his self-denying mind? Dost thou see how he takes down their pride? Ver. 9. "For I think that God hath set forth us the Apostles last of all, as men doomed to death."

There is great depth of meaning and severity implied again in his saying, "us:" and not even with this was he satisfied, but added also his dignity, hitting them vehemently: "us the Apostles;" who are enduring such innumerable ills; who are sowing the word of Godliness; who are leading you unto this severe rule of life. These "He hath set forth last, as doomed to death," that is, as condemned. For since he had said, "That we also might reign with you," and by that expression had relaxed his vehemency in order not to dispirit them; he takes it up again with greater gravity, and saith, "For I think that God hath set forth us the Apostles last, as men doomed to death." "For according to what I see," saith he, "and from what ye say, the most abject of all men and emphatically the condemned, are we who are put forward for continual suffering. But ye have already a kingdom and honors and great rewards in your fancy." And wishing to carry out their reasoning to still greater absurdity, and to exhibit it as incredible in the highest degree, he said not merely, "We are 'last,'"but, "God made us last;" nor was he satisfied with saying, "last," but he added also, "doomed to death:" to the end that even one quite void of understanding might feel the statement to be quite incredible, and his words to be the words of one vexed and vehemently abashing them.

Observe too the good sense of Paul. The topics by which, when it is the proper time, he exalts and shews himself honorable and makes himself great; by these he now puts them to shame, calling himself "condemned." Of so great consequence is it to do all things at the befitting season. By "doomed to death," in this place he means "condemned," and deserving of ten thousand deaths. [6.] "For we are made a spectacle unto the world, and to angels, and to men." What means, "We are become a spectacleunto the world?" "Not in a single corner nor yet in a small part of the world suffer we these things," saith he; "but every where and before all." But what means, "unto angels?" It is possible to "become a spectacle unto men," but not so unto angels, when the things done are ordinary. But our wrestlings are such as to be worthy even of angelic contemplation. Behold from the things by which he vilifies himself, how again he shows himself great; and from the things about which they are proud, how he displays their meanness. For since to be fools was accounted a meaner thing than to appear wise; to be weak, than to be made strong; and unhonored, than glorious and distinguished;

and that he is about to cast on them the one set of epithets, while he himself accepted the other; he signifies that the latter are better than the former; if at least because of them he turned the throng I say not of men only, but also of the very angels unto the contemplation of themselves. For not with men only is our wrestling but also with incorporeal powers. Therefore also a mighty theatre is set (mega qeatron xaqhtai.)

Ver. 10. "We are fools for Christ's sake, but ye are wise in Christ." Again, this also he spake in a way to abash them; implying that it is impossible for these contraries to agree, neither can things so distant from one another concur. "For how can it be," saith he, "that you should be wise, but we fools in the things relating to Christ?" That is: the one sort beaten and despised and dishonored and esteemed as nothing; the others enjoying honor and looked up to by many as a wise and prudent kind of people; it gives him occasion to speak thus: as if he had said, "How can it be that they who preach such things should be looked upon as practically engaged in their contraries?" "We are weak, but ye are strong." That is, we are driven about and persecuted; but ye enjoy security and are much waited upon; howbeit the nature of the Gospel endureth it not.

"We are despised, but ye are honorable." Here he setteth himself against the noble and those who plumed themselves upon external advantages. "Even unto this present hour we both hunger, and thirst, and axe naked, and are buffeted, and have no certain dwelling place; and we toil, working with our own hands." That is, "It is not an old story that I am telling but just what the very time present bears me witness of: that of human things we take no account nor yet of any outward pomp; but we look unto God only." Which thing we too have need to practice in every place. For not only are angels looking on, but even more than they He that presides over the spectacle. [7.] Let us not then desire any others to applaud us. For this is to insult Him; hastening by Him, as if insufficient to admire us, we make the best of our way to our fellow servants. For just as they who contend in a small theatre seek a large one, as if this were insufficient for their display; so also do they, who contending in the sight of God afterwards seek the applause of men; giving up the greater praise and eager for the less, they draw upon themselves severe punishment. What but this hath turned every thing upside down? this puts the whole world into confusion, that we do all things with an eye to men, and even for our good things, we esteem it nothing to have God as an admirer, but seek the approbation which cometh from our fellow-servants: and for the contrary things again, despising Him we fear men. And yet surely they shall stand with us before that tribunal, doing us no good. But God whom we despise now shall Himself pass the sentence upon us.

But yet, though we know these things, we still gape after men, which is the first of sins. Thus were a man looking on no one would choose to commit fornication; but even though he be ten thousand times on fire with that plague, the tyranny of the passion is conquered by his reverence for men. But in God's sight men not only commit adultery and fornication; but other things also much more dreadful many have dared and still dare to do. This then alone, is it not enough to bring down from above ten thousand thunderbolts? Adulteries, did I say, and fornications? Nay, things even far less than these we fear to do before men: but in God's

sight we fear no longer. From hence, in fact, all the world's evils have originated; because in things really bad we reverence not God but men. On this account, you see, both things which are truly good, not accounted such by the generality, become objects of our aversion, we not investigating the nature of the things, but having respect unto the opinon of the many: and again, in the case of evil things, acting on this same principle. Certain things therefore not really good, but seeming fair unto the many, we pursue, as goods, through the same habit. So that on either side we go to destruction.

[8.] Perhaps many may find this remark somewhat obscure. Wherefore we must express it more clearly. When we commit uncleanness, (for we must begin from the instances alleged,) we fear men more than God. When therefore we have thus subjected ourselves unto them and made them lords over us; there are many other things also which seem unto these our lords to be evil, not being such; these also we flee for our part in like manner. For instance; To live in poverty, many account disgraceful: and we flee poverty, not because it is disgraceful nor because we are so persuaded, but because our masters count it disgraceful; and we fear them. Again, to be unhonored and contemptible, and void of all authority seems likewise unto the most part a matter of great shame and vileness. This again we flee; not condemning the thing itself, but because of the sentence of our masters.

Again on the contrary side also we undergo the same mischief. As wealth is counted a good thing, and pride, and pomp, and to be conspicuous. Accordingly this again we pursue, not either in this case from considering the nature of the things as good, but persuaded by the opinion of our masters. For the people is our master and the great mob (o poluj okloj); a savage master and a severe tyrant: not so much as a command being needed in order to make us listen to him; it is enough that we just know what he wills, and without a command we submit: so great good will do we bear towards him. Again, God threatening and admonishing day by day is not heard; but the common people, full of disorder, made up of all manner of dregs, has no occasion for one word of command; enough for it only to signify with what it is well pleased, and in all things we obey immediately.

[9.] "But how," says some one, "is a man to flee from these masters?" By getting a mind greater than their's; by looking into the nature of things; by condemning the voice of the multitude; before all, by training himself in things really disgraceful to fear not men, but the unsleeping Eye; and again, in all good things, to seek the crowns which come from Him. For thus neither in other sort of things shall we be able to tolerate them. For whoso when he doeth right judges them unworthy to know his good deeds, and contents himself with the suffrage of God; neither will he take account of them in matters of the contrary sort. "And how can this be?" you will say. Consider what man is, what God; whom thou desertest, and unto whom thou fliest for refuge; and thou wilt soon be right altogether. Man lieth under the same sin as thyself, and the same condemnation, and the same punishment. "Man is like to vanity," (Psalms chapter 144, verse 4. LXX,) and hath not correct judgment, and needs the correction from above. "Man is dust and ashes," and if he bestow praise, he will often bestow it at random, or out of favor, or ill will. And if he calumniate and accuse, this

again will he do out of the same kind of purpose. But God doeth not so: rather irreprovable in His sentence, and pure His judgment. Wherefore we must always flee to Him for refuge; and not for these reasons alone, but because He both made, and more than all spares thee, and loves thee better than thou dost thyself.

Why then, neglecting to have so admirable (qaumaston) an approver, betake we ourselves unto man, who is nothing, all rashness, all at random? Doth he call thee wicked and polluted when thou art not so? So much the more do thou pity him, and weep because he is corrupt; and despise his opinion, because the eyes of his understanding are darkened. For even the Apostles were thus evil reported of; and they laughed to scorn their calumniators. But doth he call thee good and kind? If such indeed thou art, yet be not at all puffed up by the opinion: but if thou art not such, despise it the more, and esteem the thing to be mockery.

Wouldest thou know the judgments of the greater part of men, how corrupt they are, how useless, and worthy of ridicule; some of them coming only from raving and distracted persons, others from children at the breast? Hear what hath been from the beginning. I will tell thee of judgments, not of the people only, but also of those who passed for the wisest, of those who were legislators from the earliest period. For who would be counted wiser among the multitude than the person considered worthy of legislating for cities and peoples? But yet to these wise men fornication seems to be nothing evil nor worthy of punishment. At least, no one of the heathen laws makes its penal or brings men to trial on account of it. And should any one bring another into court for things of that kind, the multitude laughs it to scorn, and the judge will not suffer it. Dice-playing, again, is exempt from all their punishments: nor did any one among them ever incur penalty for it. Drunkenness and gluttony, so far from being a crime, are considered by many even as a fine thing. And in military carousals it is a point of great emulation; and they who most of all need a sober mind and a strong body, these are most of all given over to the tyranny of drunkenness; both utterly weakening the body and darkening the soul. Yet of the lawgivers not one hath punished this fault. What can be worse than this madness?

Is then the good word of men so disposed an object of desire to thee, and dost thou not hide thyself in the earth? For even though all such admired thee, oughtest thou not to feel ashamed and cover thy face, at being applauded by men of such corrupt judgment? Again, blasphemy by legislators in general is accounted nothing terrible. At any rate, no one for having blasphemed God was ever brought to trial and punishment. But if a man steal another's garment, or cut his purse, his sides are flayed, and he is often given over unto death: while he that blasphemeth God hath nothing laid to his charge by the heathen legislators. And if a man seduce a female servant when he hath a wife, it seems nothing to the heathen laws nor to men in general. [10.] Wilt thou hear besides of some things of another class which shew their folly? For as they punish not these things, so there are others which they enforce by law. What then are these? They collect crowds to fill theatres, and there they introduce choirs of harlots and prostituted children, yea such as trample on nature herself; and they make the whole people sit on high, and so they captivate their city;

so they crown these mighty kings whom they are perpetually admiring for their trophies and victories. And yet, what can be more insipid than this honor? what more undelightful than this delight? From among these then seekest thou judges to applaud thy deeds? And is it in company with dancers, and effeminate, and buffoons, and harlots, that thou art fain to enjoy the sound of compliment? answer me.

How can these things be other than proofs of extreme infatuation? For I should like to ask them, is it or is it not, a dreadful thing to subvert the laws of nature, and introduce unlawful intercourse? They will surely say, it is dreadful: at any rate, they make a show of inflicting a penalty on that crime. Why then dost thou bring on the stage those abused wretches; and not only bring them in, but honor them also with honors innumerable, and gifts not to be told? In other places thou punishest those who dare such things; but here even as on common benefactors of the city, thou spendest money upon them and supportest them at the public expense. "However," thou wilt say, "they are (atimoi) infamous"Why then train them up? (paidotribeij) Why choose the infamous to pay honor to kings withal? And why ruin our (extrakhlizeij, Plutarch, peri paidwn agwghj, c. 17.) cities? Or why spend so much upon these persons? Since if they be infamous expulsion is properest for the infamous. For why didst thou render them infamous? in praise or in condemnation? Of course in condemnation. Is the next thing to be, that although as after condemnation you make them infamous, yet as if they were honorable you run to see them, and admire and praise and applaud? Why need I speak of the sort of charm which is found in the horse races? or in the contests of the wild beasts? For those places too being full of all senseless excitement train the populace to acquire a merciless and savage and inhuman kind of temper, and practise them in seeing men torn in pieces, and blood flowing, and the ferocity of wild beasts confounding all things. Now all these our wise lawgivers from the beginning introduced, being so many plagues! and our cities applaud and admire.

[11.] But, if thou wilt, dismissing these things which clearly and confessedly are abominable, but seemed (oux edocen. perhaps "were not decreed.") not [so] to the heathen legislators, let us proceed to their grave precepts; and thou shalt see these too corrupted through the opinion of the multitude. Thus marriage is accounted an honorable thing (Hebrews chapter 13, verse 4) both by us and by those without: and it is honorable. But when marriages are solemnized, such ridiculous things take place as ye shall hear of immediately: because the most part, possessed and beguiled by custom, are not even aware of their absurdity, but need others to teach them. For dancing, and cymbals, and flutes, and shameful words, and songs, and drunkenness, and revellings, and all the Devil's great heap (poluj o tou diabolou forutoj) of garbage is then introduced. I know indeed that I shall appear ridiculous in finding fault with these things; and shall incur the charge of great folly with the generality, as disturbing the ancient laws: for, as I said before, great is the deceptive power of custom. But nevertheless, I will not cease repeating these things: for there is, there is surely a chance, that although not all, yet some few will receive our saying and will choose to be laughed to scorn with us, rather than we hugh with them such a laughter as deserves tears and overflowing punishment and vengeance.

For how can it be other than worthy of the utmost condemnation that a damsel who hath spent her life entirely at home and been schooled in modesty from earliest childhood, should be compelled on a sudden to cast off all shame, and from the very commencement of her marriage be instructed in imprudence; and find herself put forward in the midst of wanton and rude men, and unchaste, and effeminate? What evil will not be implanted in the bride from that day forth? Immodesty, petulance, insolence, the love of vain glory: since they will naturally go on and desire to have all their days such as these. Hence our women become expensive and profuse; hence are they void of modesty, hence proceed their unnumbered evils. And tell me not of the custom: for if it be an evil thing, let it not be done even once: but if good, let it be done constantly. For tell me, is not committing fornication evil? Shall we then allow just once this to be done? By no means. Why? Because though it be done only once, it is evil all the same. So also that the bride be entertained in this way, if it be evil, let it not be done even once; but if it be not evil, let it even be done always.

"What then," saith one, "dost thou find fault with marriage? tell me." That be far from me. I am not so senseless: but the things which are so unworthily appended to marriage, the painting the face, the coloring the eyebrows, and all the other niceness of that kind. For indeed from that day she will receive many lovers even before her destined consort. "But many will admire the woman for her beauty." And what of that? Even if discreet, she will hardly avoid evil suspicion; but if careless, she will be quickly overtaken, having got that very day a staring point in dissolute behavior. Yet though the evils are so great, the omission of these proceedings is called an insult, by certain who are no better than brute beasts, and they are indignant that the woman is not exhibited to a multitude, that she is not set forth as a stage spectacle, common to all beholders: whereas most assuredly they should rather count it insult when these things do take place; and a laughing stock, and a farce. For even now I know that men will condemn me of much folly and make me a laughing stock: but the derision I can bear when any gain accrues from it. For I should indeed be worthy of derision, if while I was exhorting to contempt of the opinion of the many, I myself, of all men, were subdued by that feeling.

Behold then what follows from all this. Not in the day only but also in the evening, they provide on purpose men that have well drunk, besotted, and inflamed with luxurious fare, to look upon the beauty of the damsel's countenance; nor yet in the house only but even through the market-place do they lead her in pomp to make an exhibition; conducting her with torches late in the evening so as that she may be seen of all: by their doings recommending nothing else than that henceforth she put off all modesty. And they do not even stop here; but with shameful words do they conduct her. And this with the multitude is a law. And runaway slaves and convicts, thousands of them and of desperate character, go on with impunity uttering whatever they please, both against her and against him who is going to take her to his home. Nor is there any thing solemn, but all base and full of indecency. Will it not be a fine lesson in chastity for the bride to see and hear such things? [Savile reads this sentence with a question.] And there is a sort of diabolical rivalry among these profligates to outdo one another in their zealous us of reproaches and foul words, whereby they put

the whole company out of countenance, and those go away victorious who have found the largest store of railings and the greatest indecencies to throw at their neighbors.

Now I know that I am a troublesome, sort of person and disagreeable, and morose, as though. I were curtailing life of some of its pleasure. Why, this is the very cause of my mourning that things so displeasing are esteemed a sort of pleasure. For how, I ask, can it be other than displeasing to be insulted and reviled? to be reproached by all, together with your bride? If any one in the market place speak ill of thy wife, thou makest ado without end and countest life not worth living: and can it be that disgracing thyself with thy future consort in the presence of the whole city, thou art pleased and lookest gay on the matter? Why, what strange madness is this! "But," saith one, "the thing is customary." Nay, for this very reason we ought most to bewail it, because the devil hath hedged in the thing with custom. In fact, since marriage is a solemn thing and that which recruits our race and the cause of numerous blessings; that evil one, inwardly pining and knowing that it was ordained as a barrier against uncleanness, by a new device introduces into it all kinds of uncleanness. At any rate, in such assemblages many virgins have been even corrupted. And if not so in every case, it is because for the time the devil is content with those words and those songs, so flagitious; with making a show of the bride openly, and leading the bridegroom in triumph through the market-place.

Moreover, because all this takes place in the evening, that not even the darkness may be a veil to these evils, many torches are brought in, suffering not the disgraceful scene to be concealed. For what means the vast throng, and what the wassail, and what the pipes? Most clearly to prevent even those who are in their houses and plunged [baptizomenoi] in deep sleep from remaining ignorant of these proceedings; that being wakened by the pipe and leaning to look out of the lattices, they may be witnesses of the comedy such as it is. What can one say of the songs themselves, crammed as they are with all uncleanness, introducing monstrous amours, and unlawful connections, and subversions of houses, and tragic scenes without end; and making continual mention of the titles of "friend and lover," "mistress and beloved?" And, what is still more grievous, that young women are present at these things, having divested themselves of all modesty; in honor of the bride, rather I should say to insult her, exposing even their own salvation, and in the midst of wanton young men acting a shameless part with their disorderly songs, with their foul words, with their devilish harmony. Tell me then: dost thou still enquire, "Whence come adulteries? Whence fornications? Whence violations of marriage?"

[12.] "But they are not noble nor decent women," you will say, "who do these things." Why then laugh me to scorn for this remonstrance, having been thyself aware of this law, before I said any thing. I say, if the proceedings are right, allow those well-born women also to enact them. For what if these others live in poverty? Are not they also virgins? ought not they also to be careful of chastity? But now here is a virgin dancing in a public theatre of licentious youths; and, I ask, seems she not unto thee more dishonored than a harlot? But if you say, "Female servants do these things;" neither so do I acquit thee of my charge:

for neither to these ought such things to have been permitted. For hence all these evils have their origin, that of our household we make no account. But it is enough in the way of contempt to say, "He is a slave," and, "They are handmaids." Arid yet, day after day we hear, (Galatians chapter 3, verse 28)" In Christ Jesus there is neither bond nor free." Again, were it a horse or an ass, thou dost not overlook it buttakest all pains not to have it of an inferior kind;and thy slaves who have souls like thine own dostthou neglect? And why do I say slaves, whenI might says sons and daughters? What then must follow? It cannot be but grief (luphn, qu. lumhn, "mischief.") must immediately enter in, when all these are going to ruin. And often also very great losses must ensue, valuable golden ornaments being lost in the crowd and the confusion.

[13.] Then after the marriage if perchance a child is born, in this case again we shall see the same folly and many practices [sumbola] full of absurdity. For when the time is come forgiving the infant a name, caring not to call it after the saints as the ancients at first did, they light lamps and give them names, and name the child after that one which continues burning the longest; from thence conjecturing that he will live a long time. After all, should there be many instances of the child's untimely death, (and there are many,) great laughter on the devil's part will ensue, at his having made sport of them as if they were silly children. What shall we say about the amulets and the bells which are hung upon the hand, and the scarlet woof, and the other things full of such extreme folly; when they ought to invest the child with nothing else save the protection of the Cross. But now that is despised which hath converted the whole world and given the sore wound to the devil and overthrown all his power: while the thread, and the woof, and the other amulets of that kind are entrusted with the child's safety.

May I mention another thing yet more ridiculous than this? Only let no one tax us with speaking out of season, should our argument proceed with that instance also. For he that would cleanse an ulcer will not hesitate first to pollute his own hands. What then is this so very ridiculous custom? It is counted indeed as nothing; (and this is why I grieve;) but it is the beginning of folly and madness in the extreme. The women in the bath, nurses and waiting-maids, take up mud and smearing it with the finger make a mark on the child's forehead; and if one ask, What means the mud, and the clay? the answer is, "It turneth away an evil eye, witchcraft and envy." Astonishing! what power in the mud! what might in the clay! what mighty force is this which it has? It averts all the host of the devil. Tell me, can ye help hiding yourselves for shame? Will ye never come to understand the snares of the devil, how from earliest life he gradually brings in the several evils which he hath devised? For if the mud hath this effect, why dost thou not thyself also do the same to thine own forehead, when thou art a man and thy character is formed; and thou art likelier than the child to have such as envy thee? Why dost thou not as well bemire the whole body? I say, if on the forehead its virtue be so great, why not anoint thyself all over with mud? All this is mirth and stage-play to Satan, not mockery only but bell-fire being the consummation to which these deceived ones are tending.

[14.] Now that among Greeks such things should be done is no wonder: but among the worshippers of the Cross, (ton stauron prosxunousi) and partakers in unspeakable mysteries, and professors of such high morality, (tosauta filosofousin) that such unseemliness should prevail, this is especially to be deplored again and again. God hath honored thee with spiritual anointing; and dost thou defile thy child with mud? God hath honored thee, and dost thou dishonor thyself? And when thou shouldest inscribe on his forehead the Cross which affords invincible security; dost thou forego this, and cast thyself into the madness of Satan? If any look on these things as trifles, let them know that they are the source of great evils; and that not even unto Paul did it seem right to overlook the lesser things. For, tell me, what can be less than a man's covering his head? Yet observe how great a matter he makes of this and with how great earnestness he forbids it; saying, among many things, "He dishonoreth his head." (1 Corinthians chapter 11, verse 4) Now if he that covers himself "dishonoreth his head"; he that besmears his child with mud, how can it be less than making it abominable? For how, I want to know, can he bring it to the hands of the priest? How canst thou require that on that forehead the seal should be placed by the hand of the presbyter, where thou hast been smearing the mud? Nay, my brethren, do not these things, but from earliest life encompass them with spiritual armor and instruct them to seal the forehead with the hand (th keiri paideute sfragizein to metwpon)and before they are able to do this with their own hand, do you imprint upon them the Cross.

Why should one speak of the other satanical observances in the case of travail-pangs and childbirths, which the midwives introduce with a mischief on their own heads? Of the outcries which take place at each person's death, and when he is carried to his burial; the irrational wailings, the folly enacted at the funerals; the zeal about men's monuments; the importunate and ridiculous swarm of the mourning women; the observances of days; the days, I mean, of entrance into the world and of departure?

Homily 13

1 Corinthians chapter 4, verse 10 ”We are fools for Christ’s sake:” (For it is necessary from this point to resume our discourse:) ”but ye are wise in Christ: we are weak, but ye are strong: ye have glory, but we have dishonor.” Having filled his speech with much severity which conveys a sharper blow than any direct charge and having said, ”Ye have reigned without us;” and ”God hath set forth us last, as men doomed to death” he shows by what comes next how they are ”doomed to death;” saying, We are fools, and weak, and despised, and hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place, and toil, working with our own hands:” which were very signs of genuine teachers and apostles. Whereas the others prided themselves on the things which are contrary to these, on wisdom, glory, wealth, consideration. Desiring therefore to take down their self-conceit and to point out that in respect of these things, so far from taking credit to themselves, they ought rather to be ashamed; he first of all mocks them, saying, ”Ye have reigned without us.” As if he had said, ”My sentence is that the present is not a time of honor nor of glory, which kind of things you enjoy, but of persecution and insult, such as we are suffering. If however it be not so; if this rather be the time of remuneration: then as far as I see,” (but this he saith in irony,) ”ye, the disciples, for your part have become no less than kings: but we the teachers and apostles, and before all entitled to receive the reward, not only have fallen very far behind you, but even, as persons doomed to death, that is, condemned convicts, spend our lives entirely in dishonors, and dangers, and hunger: yea insulted as fools, and driven about, and enduring all intolerable things.”

Now these things he said that he might hereby cause them also to consider, that they should zealously seek the condition of the Apostles; their dangers and their indignities, not their honors and glories. For these, not the other, are what the Gospel requires. But to this effect he speaks not directly, not to shew himself disagreeable to them: rather in a way characteristic of himself he takes in hand this rebuke. For if he had introduced his address in a direct manner, he would have spoken thus; ”Ye err, and are beguiled, and have swerved far from the apostolical mode of instruction. For every apostle and minister of Christ ought to be esteemed a fool, ought to live in affliction and dishonor; which indeed is our state: whereas you are in the contrary case.”

But thus might his expressions have offended them yet more, as containing but praises of the Apostles; and might have made them fiercer, censured as they were for indolence and vainglory and luxuriousness. Wherefore he conducts not his statement in this way, but in another, more striking but less offensive; and this is why he proceeds with his address as follows, saying ironically, "But ye are strong and honorable;" since, if he had not used irony, he would have spoken to this effect; "It is not possible that one man should be esteemed foolish, and another wise; one strong, and another weak; the Gospel requiring both the one and the other. For if it were in the nature of things that one should be this, and another that, perchance there might be some reason in what you say. But now it is not permitted, either to be counted wise, or honorable, or to be free from dangers. If otherwise, it follows of necessity that you are preferred before us in the sight of God; you the disciples before us the teachers, and that after our endless hardships." If this be too bad for anyone to say, it remains for you to make our condition your object.

[2.] And "let no one," saith he, "think that I speak only of the past:" Ver. 11. "Even unto this present hour we both hunger and thirst and are naked." Seest thou that all the life of Christians must be such as this; and not merely a day or two? For though the wrestler who is victorious in a single contest only, be crowned, he is not crowned again if he suffer a fall. "And hunger;" against the luxurious. "And are buffeted;" against those who are puffed up. "And have no certain dwelling-place;" for we are driven about. "And are naked;" against the rich. Ver. 12. "And labor;" now against the false apostles who endure neither toil nor peril, while they themselves receive the fruits. "But not so are we," saith he: "but together with our perils from without, we also strain ourselves to the utmost with perpetual labor. And what is still more, no one can say that we fret at these things, for the contrary is our requital to them that so deal with us: this, I say, is the main point, not our suffering evil, for that is common to all, but our suffering without despondency or vexation. But we so far from desponding are full of exultation. And a sure proof of this is our requiting with the contrary those who do us wrong."

Now as to the fact that so they did, hear what follows. [Ver. 12, 13.] "Being reviled, we bless; being persecuted, we endure; being defamed, we entreat; we are made as the filth of the world." This is the meaning of "fools for Christ's sake." For whoso suffers wrong and avenges not himself nor is vexed, is reckoned a fool by the heathen; and dishonored and weak. And in order that he might not render his speech too unpalatable by referring the sufferings he was speaking of to their city, what saith he? "We are made the filth," not, "of your city," but, "of the world." And again, "the off-scouring of all men;" not of you alone, but of all. As then when he is discoursing of the providential care of Christ, letting pass the earth, the heaven, the whole creation, the Cross is what he brings forward; so also when he desires to attract them to himself hurrying by all his miracles, he speaks of his sufferings on their account. So also it is our method when we be injured by any and despised, whatsoever we have endured for them, to bring the same forward.

"The offscouring of all men, even until now." This is a vigorous blow which he gave at the end, "of all men;" "not of the persecutors only," saith he, "but of those also for whom we suffer these things: Oh greatly am I obliged to them." It is the expression of one seriously concerned; not in pain himself, but desiring to make them feel, (plhcai)that he who hath innumerable complaints to make should even salute them. And therefore did Christ command us to bear insults meekly that we might both exercise ourselves in a high strain of virtue, and put the other party to the more shame. For that effect one produces not so well by reproach as by silence, Ver. 14. [3.] Then since he saw that the blow could not well be borne, he speedily heals it; saying, "I write not these things to shame you, but to admonish you as my beloved children." "For not as abashing you," saith he, "do I speak these things." The very thing which by his words he had done, this he says he had not done: rather he allows that he had done it, not however with an evil and spiteful mind. Why, this mode of soothing is the very best, if we should say what we have to say and add the apology from our motive. For not to speak was impossible, since they would have remained uncorrected: on the other hand, after he had spoken, to leave the wound untended, were hard. Wherefore along with his severity he apologizes: for this so far from destroying the effect of the knife, rather makes it sink deeper in, while it moderates the full pain of the wound. Since when a man is told that not in reproach but in love are these things said, he the more readily receives correction.

However, even here also is great severity, and a strong appeal to their sense of shame,(entroph) in that he said not, "As a master" nor yet "asan apostle," nor yet "as having you for my disciples; (which had well suited his claims on them;) but, "as my beloved childrenadmonish you. And not simply, children; but, "longed after." "Forgive me," saithhe. "If anything disagreeable has been said,it all proceeds of love." And he said not, "Irebuke" but "I admonish." Now, who would not bear with a father in grief, and in the act of giving good advice? Wherefore he did not say this before, but after he had given theblow. "What then?" some might say; "Do not other teachers spare us?" "I say not so, but, they carry not their forbearance so far." This however he spake not out at once, but by their professions and titles gave indication of it; "Tutor" and "Father" being the terms which he employs.

Ver. 15. [4.] "For though," saith he, "ye have ten thousand tutors in Christ, yet have ye not many fathers." He is not here setting forth his dignity, but the exceeding greatness of his love. Thus neither did he wound the other teachers: since he adds the clause, "in Christ:" but rather soothed them, designating not as parasites but as tutors those among them who were zealous and patient of labor: and also manifested his own anxious care of them. On this account he said not, "Yet not many masters," but, "not many fathers." So little was it his object to set down any name of dignity, or to argue that of him they had received the greater benefit: but granting to the others the great pains they had taken for the Corinthians, (for that is the force of the word Tutor,)the superiority in love he reserves for his own portion: for that again is the force of the word Father.

And he saith not merely, No one loves you so much; a statement which admired not of beingcalled in question; but he also brings forward areal fact. What then is this? "For in

Christ Jesus I begat you through the Gospel. In Christ Jesus." Not unto myself do I impute this. Again, he strikes at those who gave theirown names to their teaching. For "ye," saith he, "are the seal of mine Apostleship." And again, "I planted:" and in this place, "I begat." He said not, "I preached the word," but, "I begat;" using the words of natural relationship. (toij thj fusewj onomasi) For his one care at the moment was, to shew forth the love which he had for them. "For they indeed received you from me, and led you on; but that you are believers at all came to pass through me." Thus, because he had said, "as children;" lest you should suppose that the expression was flattery he produces also the matter of fact.

Ver. 16. [5.] "I beseech you, be ye imitators of me, as I also am of Christ." (kaqwskagw Xristou, omitted in our version: the Vulgate has it, see c. xi. 1.) Astonishing! How great is our teacher's boldness of speech! How highly finished the image, when he can even exhort others hereunto! Not that in self-exaltation he doth so, but implying that virtue is an easy thing. As if he had said, "Tell me not, 'I am not able to imitate thee. Thou art a Teacher, and a great one.' For the difference between me and you is not so great as between Christ and me: and yet I have imitated Him." On the other hand, writing to the Ephesians, he interposes no mention of himself, but leads them all straight to the one point, "Be ye imitators of God," is his word. (Ephesians chapter 5, verse 1) But in this place, since his discourse was addressed to weak persons, he puts himself in by the way.

And besides, too, he signifies that it is possible even thus to imitate Christ. For he who copies the perfect impression of the seal, copies the original model. Let us see then in what way he followed Christ: for this imitation needs not time and art, but a steady purpose alone. Thus if we go into the study of a painter, we shall not be able to copy the portrait, though we see it ten thousand times. But to copy him we are enabled by hearing alone. Will ye then that we bring the tablet before you and sketch out for you Paul's manner of life? Well, let it be produced, that picture far brighter than all the images of Emperors: for its material is not boards glued together, nor canvass stretched out; but the material is the work of God: being as it is a soul and a body: a soul, the work of God, not of men; and a body again in like wise.

Did you utter applause here? Nay, not here is the time for plaudits; but in what follows: for applauding, I say, and for imitating too: for so far we have but the material which is common to all without exception: inasmuch as soul differs not from soul in regard of its being a soul: but the purpose of heart shews the difference. For as one body differs not from another in so far as it is a body, but Paul's body is like every one's else, only dangers make one body more brilliant than another: just so is it in the case of the soul also.

[6.] Suppose then our tablet to be the soul of Paul: this tablet was lately lying covered with soot, full of spider's webs; (for nothing can be worse than blasphemy;) but when He:came who transformeth all things, and saw that not through indolence or sluggishness were his lines so drawn but through inexperience and his not having the tints (ta anqh) of true piety: (for zeal indeed he had, but the colors were not there; for he had not "the zeal according to knowledge:") He gives him the tint of the truth, that is, grace: and in a moment he exhibited

the imperial image. For having got the colors and learnt what he was ignorant of, he waited no time, but forthwith appeared a most excellent artist. And first he shews the head of the king, preaching Christ; then also the remainder of the body; the body of a perfect Christian life. Now painters we know shut themselves up and execute all their works with great nicety and in quiet; not opening the doors to any one: but this man, setting forth his tablet in the view of the world, in the midst of universal opposition, clamor, disturbance, did under such circumstances work out this Royal Image, and was not hindered. And therefore he said, "We are made a spectacle unto the world;" in the midst of earth, and sea, and the heaven, and the whole habitable globe, and the world both material and intellectual, he was drawing that portrait of his.

Would you like to see the other parts also thereof from the head downwards? Or will ye that from below we carry our description upwards? Contemplate then a statue of gold or rather of something more costly than gold, and such as might stand in heaven; not fixed with lead nor placed in one spot, but hurrying from Jerusalem even unto Illyricum, (Romans chapter 15, verse 19) and setting forth into Spain, and borne as it were on wings over every part of the world. For what could be more "beautiful" than these "feet" which visited the whole earth under the sun? This same "beauty" the prophet also from of old proclaimeth, saying, (Isaiah chapter 102, verse 7) "How beautiful are the feet of them that preach the Gospel of peace!" Hast thou seen how fair are the feet? Wilt thou see the bosom too? Come, let me shew thee this also, and thou shalt behold it far more splendid than these beautiful, yea even than the bosom itself of the ancient lawgiver. For Moses indeed carried tablets of stone: but this man within him had Christ Himself: it was the very image of the King which he bore.

For this cause he was more awful than the Mercy Seat and the Cherubim. For no such voice went out from them as from hence; but from them it talked with men chiefly about things of sense, from the tongue of Paul on the other hand about the things above the heavens. Again, from the Mercy Seat it spake oracles to the Jews alone; but from hence to the whole world: and there it was by things without life; but here by a soul instinct with virtue. This Mercy Seat was brighter even than heaven, not shining forth with variety of stars nor with rays from the sun, but the very Sun of righteousness was there, and from hence He sent forth His rays. Again, from time to time in this our heaven, any cloud coursing over at times makes it gloomy; but that bosom never had any such storm sweeping across it. Or rather there did sweep over it many storms and oft: but the light they darkened not; rather in the midst of the temptation and dangers the light shone out. Wherefore also he himself when bound with his chain kept exclaiming, (2 Timothy chapter 2, verse 9) "The word of God is not bound." Thus continually by means of that tongue was It sending forth its rays. And no fear, no danger made that bosom gloomy. Perhaps the bosom seems to outdo the feet; however, both they as feet are beautiful, and this as a bosom.

Wilt thou see also the belly with its proper beauty? Hear what he saith about it, (ch. viii. 13.) "If meat make my brother to stumble, I will eat no flesh while the world standeth:

(Romans chapter 14, verse 21) It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak: (ch. vi. 13) Meats for the belly and the belly for meats." What can be more beautiful in its kind than this belly thus instructed to be quiet, and taught all temperance, and knowing how both to hunger and be famished, and also to suffer thirst? For as a well-trained horse with a golden bridle, so also did this walk with measured paces, having vanquished the necessity of nature. For it was Christ walking in it. Now this being so temperate, it is quite plain that the whole body of vice besides was done away.

Wouldst thou see the hands too? those which he now hath? Or wouldest thou rather behold first their former wickedness? (Acts chapter 8, verse 3) "Entering (this very man) into the houses, he haled," of late, "men and women," with the hands not of man, but of some fierce wild beast. But as soon as he had received the colors of the Truth and the spiritual experience, no longer were these the hands of a man, but spiritual; day by day being bound with chains. And they never struck any one, but they were stricken times without number. Once even a viper (Acts chapter 28, verse 3 and Acts chapter 28, verse 5) reverenced those hands: for they were the hands of a human being no longer; and therefore it did not even fasten on them. And wilt thou see also the back, resembling as it does the other members? Hear what he saith about this also. (2 Corinthians chapter 11, verse 24 and 2 Corinthians chapter 11, verse 25) "Five times I received of the Jews forty stripes save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep."

[7. But lest we too should fall into an interminable deep, and be carried away far and wide, going over each of his members severally; come let us quit the body and look at another sort of beauty, that, namely, which proceeds from his garments; to which even devils shewed reverence; and therefore both they made off, and diseases took flight. And wheresoever Paul happened to shew himself, they all retired and got out of the way, as if the champion of the whole world had appeared. And as they who have been often wounded in war, should they see but some part of the armor of him thai wounded them feel a shuddering; much in the same way the devils also, at sight of "handkerchiefs" only were astonied. Where be now the rich, and they that have high thoughts about wealth? Where they who count over their own titles and their costly robes? With these things if they compare themselves, it will be clay in their sight and dirt, all they have of their own. And why speak I of garments and golden ornaments? Why, if one would grant me the whole world in possession, the mere nail of Paul I should esteem more powerful than all that dominion: his poverty than all luxury: his dishonor, than all glory: his nakedness than all riches: no security would I compare with the buffering of that sacred head: no diadem, with the stones to which he was a mark. This crown let us long for, beloved:

and if persecution be not now, let us mean while prepare ourselves. For neither was he of whom we speak glorious by persecutions alone: for he said also, (1 Corinthians chapter 9, verse 27 upopiezw rec. text, upwpiazw) "Ikeep under my body; now in this one may attain

excellence without persecutions. And he exhorted not to (Romans chapter 13, verse 14) "make provision for the flesh to fulfill the lusts thereof. And again, (1 Timothy chapter 6, verse 8) "Having food and covering, let us be therewith content. For to these purposes we have no need of persecutions. And the wealthy too he sought to moderate, saying, (Ibid. 9. "They that desire to be rich fall into temptation."

If therefore we also thus exercise ourselves, when we enter into the contest we shall be crowned: and though there be no persecution before us, we shall receive for these things many rewards. But if we pamper the body and live the life of a swine, even in peace we shall often sin and bear shame. Seest thou not with whom we wrestle? With the incorporeal powers. How then, being ourselves flesh, are we to get the better of these? For if wrestling with men one have need to be temperate in diet, much more with evil spirits. But when together with fulness of flesh we are also bound down to wealth, whence are we to overcome our antagonists? For wealth is a chain, a grievous chain, to those who know not how to use it; a tyrant savage and in human, imposing all his commands by way of outrage on those who serve him. Howbeit, if we will, this bitter tyranny we shall depose from its throne, and make it yield to us, instead of commanding. How then shall this be? By distributing our wealth unto all. For so long as it stands against us, each single handed, like any robber in a wilderness it works all its bad ends: but when we bring it forth among others, it will master us no more, holden as it will be in chains, on all sides, by all men.

[8. And these things I say, not because riches are a sin: the sin is in not distributing them to the poor, and in the wrong use of them. For God made nothing evil but all things very good; so that riches too are good; i.e. if they do not master their owners; if the wants of our neighbors be done away by them. For neither is that light good which instead of dissipating darkness rather makes it intense: nor should I call that wealth, which instead of doing away poverty rather increases it. For the rich man seeks not to take from others but to help others: but he that seeks to receive from others is no longer rich, but is emphatically poor. So that it is not riches that are an evil, but the needy mind which turns wealth into poverty. These are more wretched than those who ask alms in the narrow streets, carrying a wallet and mutilated in body. I say, clothed in rags as they are, not so miserable as those in silks and shining garments. Those who strut in the market-place are more to be pitied than those who haunt the crossings of the streets, and enter into the courts, and cry from their cellars, and ask charity. For these for their part do utter praises to God, and speak words of mercy and a strict morality. And therefore we pity them, and stretch out the hand, and never find fault with them. But those who are rich to bad purpose;

cruelty and inhumanity, ravening and satanical lust, are in the words they belch out. And therefore by all are they detested and laughed to scorn. Do but consider; which of the two among all men is reckoned disgraceful, to beg of the rich or the poor. Every one, I suppose, sees it at once:-of the poor. Now this, if you mark it, is what the rich do; for they durst not apply to those who are richer than themselves: whereas those who beg do so of the wealthy:

for one beggar asks not alms of another, but of a rich man; but the rich man tears the poor in pieces.

Again tell me, which is the more dignified, to receive from those who are willing and are obliged to you, or when men are unwilling, to compel and tease them? Clearly not to trouble those who are unwilling. But this also the rich do: for the poor receive from willing hands, and such as are obliged to them; but the rich from persons unwilling and repugnant, which is an indication of greater poverty. For if no one would like so much as to go to a meal, unless the inviter were to feel obliged to the guest, how can it be honorable to take one's share of any property by compulsion? Do We not on this account get out of the way of dogs and fly from their baying, because by their much besetting they fairly force us off? This also our rich men do. "But, that fear should accompany the gift, is more dignified." Nay, this is of all most disgraceful. For he who moves heaven and earth about his gains, who can be so laughed to scorn as he? For even unto dogs, not seldom, through fear, we throw whatever we had hold of. Which I ask again, is more disgraceful? that one clothed with rags should beg, or one who wears silk? Thus when a rich man pays court to old and poor persons, so as to get possession of their property, and this when there are children, what pardon can he deserve?

Further: If you will, let us examine the very words; what the rich beggars say, and what the poor· What then saith the poor man? "That he who giveth alms will never have to give by measure (metriasei perhaps corrupt: conj. peinasei, "will never hunger); that he is giving of what is God's: that God is loving unto men, and recompenses more abundantly; all which are words of high morality, and exhortation, and counsel. For he recommends thee to look unto the Lord, and he takes away thy fear of the poverty to come. And one may perceive much instruction in the words of those who ask alms: but of what kind are those of the rich? Why, of swine, and dogs, and wolves, and all other wild beasts. For some of them discourse perpetually on banquets, and dishes, and delicacies, and wine of all sorts, and ointments, and vestures, and all the rest of that extravagance. And others about the interest of money and loans. And making out accounts and increasing the mass of debts to an intolerable amount, as if it had begun in the time of men's fathers or grandfathers, one they rob of his house, another of his field, and another of his slave, and of all that he has. Why should one speak of their wills, which are written in blood instead of ink? For either by surrounding them with some intolerable danger, or else bewitching them with some paltry promises, whomsoever they may see in possession of some small property, those they persuade to pass by all their relations, and that oftentimes when perishing through poverty, and instead of them to enter their own names. Is there any madness and ferocity of wild beasts of any sort which these things do not throw into the shade?

[8.] Wherefore I beseech you, all such wealth as this let us flee, disgraceful as it is and in deaths abundant; and let us obtain that which is spiritual, and let us seek after the treasures in the heavens. For whoso possess these, they are the rich, they are the wealthy, both here and there enjoying things; even all things. Since whoso will be poor, according

to the word of God, has all men's houses opened to him. For unto him that for God's sake has ceased to possess any thing, every one will contribute of his own. But whoso will hold a little with injustice, shutteth the doors of all against him. To the end, then, that we may attain both to the good things here and to those which are there, let us choose the wealth which cannot be removed, that immortal abundance: which may God grant us all to obtain, through the grace and loving-kindness of our Lord Jesus Christ, &c.

Homily 14

1 Cor. iv. 17. For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ Jesus. Consider here also, I entreat, the noble soul, the soul more glowing and keener than fire: how he was indeed especially desirous to be present himself with the Corinthians, thus distempered and broken into parties. For he knew well what a help to the disciples his presence was and what a mischief his absence. And the former he declared in the Epistle to the Philippians, saying, (Philippians chapter 2, verse 12 kai\ om. in rec. text.) "Not as in my presence only, but also now much more in my absence, work out your own salvation with fear and trembling." The latter he signifies in this Epistle, saying, (ver. 18.) "Now some are puffed up, as though I were not coming to you; but I will come." He was urgent, it seems, and desirous to be present himself. But as this was not possible for a time, he corrects them by the promise of his appearance; and not this only, but also by the sending of his disciple. "For this," he saith, "I have sent unto you Timothy." "For this cause:" how is that? "Because I care for you as for children, and as having begotten you." And the message is accompanied with a recommendation of his person: "Who is my beloved and faithful child in the Lord." Now this he said, both to shew his love of him, and to prepare them to look on him with respect. And not simply "faithful," but, "in the Lord;" that is, in the things pertaining to the Lord. Now if in worldly things it is high praise for a man to be faithful, much more in things spiritual.

If then he was his "beloved child," consider how great was Paul's love, in choosing to be separated from him for the Corinthian's sake, And if "faithful" also, he will be unexceptionable in his ministering to their affairs.

"Who shall put you in remembrance." He said not, "shall teach," lest they should take it ill, as being used to learn from himself. Wherefore also towards the end he saith, (1 Corinthians chapter 16, verse 10 and 1 Corinthians chapter 16, verse 11) "For he worketh the work of the Lord, as I, also do. Let no man therefore despise him." For there was no envy among the Apostles, but they had an eye unto one thing, the edification of the Church. And if he that was employed was their inferior, they did as it were support (sunekrotoun) him with all earnestness. Wherefore neither was he contented with saying, "He shall put you in remembrance;" but purposing to cut out their envy more completely,-for Timothy was

young,-with this view, I say, he adds, "my ways;" not "his," but "mine;" that is, his methods, (taj oikonomiaj.) his dangers, his customs, his laws, his ordinances, his Apostolical Canons, and all the rest. For since he had said, "We are naked, and are buffered, and have no certain dwelling place: all these things," saith he, "he will remind you of;" and also of the laws of Christ; for destroying all heresies. Then, carrying his argument higher, he adds, "which be in Christ;" ascribing all, as was his wont, unto the Lord, and on that ground establishing the credibility of what is to follow. Wherefore he subjoins, "Even as I teach every where in every church." "Nothing new have I spoken unto you: of these my proceedings all the other Churches are cognizant as well as you." Further: he calls them "ways in Christ," to shew that they have in them nothing human, and that with the aid from that source he doth all things well.

[2.] And having said these things and so soothed them, and being just about to enter on his charge against the unclean person, he again utters words full of anger; not that in himself he felt so but in order to correct them: and giving over the fornicator, he directs his discourse to the rest, as not deeming him worthy even of words from himself; just as we act in regard to our servants when they have given us great offence. Next, after that he had said, "I send Timothy, lest they should thereupon take things too easily, mark what he saith: Ver. 18. "Now some are puffed up, as though I were not coming unto you." For there he glances both at them and at certain others, casting down their highmindedness: since the love of preeminence is in fault, when men abuse the absence of their teacher for their own self-will. For when he addresses himself unto the people, observe how he does it by way of appeal to their sense of shame; when unto the originators of the mischief, his manner is more vehement. Thus unto the former he saith, "We are the offscouring of all:" and soothing them he saith, "Not to shame you I write these things;" but to the latter, "Now as though I were not coming to you, some are puffed up;" shewing that their self-will argued a childish turn of mind. For so boys in the absence of their master wax more negligent.

This then is one thing here indicated; and another is that his presence was sufficient for their correction. For as the presence of a lion makes all living creatures shrink away, so also does that of Paul the corrupters of the Church. Ver. 19. And therefore he goes on, "But I will come to you shortly, if the Lord will." Now to say this only would seem to be mere threatening. But to promise himself and demand from them the requisite proof by actions also; this was a course for a truly high spirit. Accordingly he added this too, saying, "And I will know, not the word of them which are puffed up, but the power." For not from any excellencies of their own but from their teacher's absence, this self-will arose. Which again itself was a mark of a scornful mind towards him. And this is why, having said, "I have sent Timothy," he did not at once add, "I will come;" but waited until he had brought his charge against them of being "puffed up:" after that he saith, "I will come." Since, had he put it before the charge, it would rather have been an apology for himself as not having been deficient, instead of a threat; nor even so (outwj so the King's M S. outoj the rec. text.) would the statement have been convincing. But as it is, placing it after the accusation, he rendered himself such as they would both believe and fear.

Mark also how solid and secure he makes his ground: for he saith not simply, "I will come:" but, "If the Lord will:" and he appoints no set time. For since he might perhaps be tardy in coming, by that uncertainty he would fain keep them anxiously engaged. And, lest they should hereupon fall back again, he added, "shortly," [2.] "And I will know, not the word of them that are puffed up, but the power." He said not, "I will know not the wisdom, nor the signs," but what? "not the word:" by the term he employs at the same time depressing the one and exalting the other. And for a while he is setting himself against the generality of them who were countenancing the fornicator. For if he were speaking of him, he would not say, "the power;" but, "the works," the corrupt works which he did. Now why seekest thou not after "the word?" "Not because I am wanting in word but because all our doings are 'in power.'"As therefore in war success is not for those who talk much but those who effect much; so also in this case, not speakers, but doers have the victory. "Thou," saith he, "art proud of this fine speaking. Well, if it were a contest and a time for orators, thou mightest reasonably be elated thereat: but if of Apostles preaching truth, and by signs confirming the same, why art thou puffed up for a thing superfluous and unreal, and to the present purpose utterly inefficient? For what could a display of words avail towards raising the dead, or expelling evil spirits, or working any other such deed of wonder? But these are what we want now, and by these our cause stands." Whereupon also he adds,

Ver. 20. "For the kingdom of God is not in word, but in power." By signs, saith he, not by fine speaking, we have prevailed: and that our teaching is divine and really announces the Kingdom of Heaven we give the greater proof, namely, our signs which we work by the power of the Spirit. If those who are now puffed up desire to be some great ones; as soon as I am come, let them shew whether they have any such power. And let me not find them sheltering themselves behind a pomp of words: for that kind of art is nothing to us. [4.] Ver. 21. "What will ye? Shall I come unto you with a rod, or in love and a spirit of meekness?" There is much both of terror and of gentleness in this saying. For to say, "I will know," was the language of one as yet withholding himself: but to say, "What will ye? Must I come unto you with a rod?" are the words of one thenceforth ascending the teacher's seat, and from thence holding discourses with them and taking upon him all his authority.

What means, "with a rod?" With punishment, with vengeance: that is, I will destroy; I will strike with blindness: the kind of thing which Peter did in the case of Sapphira, and himself in the case of Elymas the sorcerer. For henceforth he no longer speaks as bringing himself into a close comparison with the other teachers, but with authority. And in the second Epistle too he appears to say the same, when he writes, "Since ye seek a proof of Christ speaking in me." "Shall I come with a rod, or in love?" What then? to come with a rod, was it not an instance of love? Of love it was surely. But because through his great love he shrinks back in punishing, therefore he so expresses himself. Further; when he spoke about punishment, he said not, "in a spirit of meekness, but, [simply,] "with a rod:" and yet of that too the Spirit was author. For there is a spirit of meekness, and a spirit of severity. He doth not, however, choose so to call it, but from its milder aspect (apo twn krhstoterwn].) And for a like reason also, God, although avenging Himself, has it often affirmed of Him

that He is ”gracious and long-suffering, and rich in mercy and pity:” but that He is apt to punish, once perhaps or twice, and sparingly, and that upon some urgent cause.

[5.] Consider then the wisdom of Paul; holding the authority in his own hands, he leaves both his and that in the power of others, saying. ”What will ye?” ”The matter is at your disposal.” For we too have depending on us both sides of the alternative; both falling into hell, and obtaining the kingdom: since God hath so willed it. For, ”behold,” saith he, ”fire and water: whichever way thou wilt, thou mayest stretch forth thine hand” (Ecclesiastes chapter 15, verse 16) And, ”If ye be willing, and will hearken unto me, ye shall eat the good of the land; (Isaiah chapter 1, verse 19,) but if ye be not willing, the sword shall devour you.” But perhaps one will say, ”I am willing; (and no one is so void of understanding as not to be willing;) but to will is not sufficient for me.” Nay, but it is sufficient, if thou be duly willing, and do the deeds of one that is willing, But as it is, thou art not greatly willing.

And let us try this in other things, if it seem good. For tell me, he that would marry a wife, is he content with wishing? By no means; but he looks out for women to advance his suit, and request friends to keep watch with him, and gets together money. Again, the merchant is not content with sitting at home and wishing, but he first hires a vessel, then selects sailors and rowers, then takes up money on interest, and is inquisitive about a market and the price of merchandise. Is it not then strange for men to shew themselves so much in earnest about earthly things, but that when they are to make a venture for heaven, they should be content with wishing only? rather I should say, not even in this do they shew themselves properly in earnest. For he that wills a thing as he ought, puts also his hand unto the means which, lead to the object of his desire. Thus, when hunger compels thee to take nourishment, thou waitest not for the viands to come unto thee of their own accord, but omittest nothing to gather victuals together. So in thirst, and cold and all other such things, thou art industrious and duly prepared to take care of the body. Now do this in respect of God’s kingdom also, and surely thou shall obtain it.

For to this end God made thee a free agent, that thou mightest not afterwards accuse God, as though some necessity had bound thee: but thou, in regard of those very things wherein thou hast been honored, dost murmur. For in fact I have often heard people say. ”But why did He then make my goodness depend on me?” Nay, but how was He to bring thee, slumbering and sleeping, and in love with all iniquity, and living delicately, and pampering thyself; how was He to bring thee up to heaven? If He had, thou wouldest not have abstained from vice. For if now, even in the face of threatening, thou dost not turn aside from thy wickedness; had he added no less than heaven as the end of thy race, when wouldest thou have ceased waxing more careless and worse by far? (keirwn pollw. pollwn Bened.) Neither again wilt thou be able to allege, He hath shewed me indeed what things were good but gave no help, for abundant also is His promise to thee of aid.

[6.] ”But,” say you, ”Virtue is burden”some and distasteful; while with vice great ”pleasure is blended; and the one is wide and ”broad, but the other strait and narrow.”

Tell me then, are they respectively such throughout, or only from the beginning? For in fact what thou here sayest, thou sayest, not intending it, in behalf of virtue; so potent a thing is truth. For suppose there were two roads, the one leading to a furnace, and the other to a Paradise; and that the one unto the furnace were broad, the other unto Paradise, narrow; which road wouldest thou take in preference? For although you may now gainsay for contradiction's sake, yet things which are plainly allowed on all hands, however shameless, you will not be able to gainsay. Now that that way is rather to be chosen which hath its beginning difficult but not its end, I will endeavor to teach you from what is quite obvious. And, if you please, let us first take in hand the arts. For these have their beginning full of toil, but the end gainful. "But," say you, "no one applies himself to an art without some one to compel him; for," you add, "so long as the boy is his own master, he will choose rather to take his ease at first, and in the end to endure the evil, how great soever, than to live hardly at the outset, and afterwards reap the fruit of those labors. Well then, to make such a choice comes of a mind left to itself, (orfanikhj dianoiaj) and of childish idleness: but the contrary choice, of sense and manliness. And so it is with us:

were we not children in mind, we should not be like the child aforesaid, forsaken (orfanw) as he is and thoughtless, but like him that hath a father. We must cast out then our own childish mind, and not find fault with the things themselves; and we must set a charioteer over our conscience, who will not allow us to indulge our appetite, but make us run and strive mightily. For what else but absurdity is it to inure our children with pains at first unto pursuits which have laborious beginnings, but their end good and pleasant; while we ourselves in spiritual things take just the contrary turn?

And yet even in those earthly things it is not quite plain that the end will be good and pleasant: since before now untimely death, or poverty, or false accusation, or reverse of fortune, or other such things, of which there are many, have caused men after their long toil to be deprived of all its fruits. What is more, those who have such pursuits, though they succeed, it is no great gain which they will reap. For with the present life all those things are dissolved. But here, not for such fruitless and perishable things is our race, neither have we fears about the end; but greater and more secure is our hope after our departure hence. What pardon then can there be, what excuse for those who will not strip themselves for the evils to be endured for virtue's sake? And do they yet ask, "Wherefore is the way narrow?" Why, thou dost not deem it right that any fornicator or lewd or drunken (kai twn mequontwn] inserted from the King's ms.) person should enter into the courts of earthly kings; and claimest thou for men to be let into heaven itself with licentiousness, and luxury, and drunkenness, and covetousness, and all mariner of iniquity? And how can these things be pardonable?

[7. "Nay," you reply, "I say not that, but why has not virtue a "broad way? In good truth if we be willing, its way is very easy.For whether is easier, tell me; to dig through awall and take other men's goods and so be castinto prison; or to be content with what you have and freed from all fear? I have not however said all. For whether is easier, tell me; to steal all

men's goods and revel in few of them for a short time, and then to be racked and scourged eternally; or having lived in righteous poverty for a short time, to live ever after in delights? (For let us not enquire as yet which is the more profitable, but for the present, which is the more easy. Whether again is it pleasanter, to see a good dream and to be punished in reality; or after having had a disagreeable dream to be really in enjoyment? Of course the latter. Tell me then, In what sense dost thou call virtue harsh? I grant, it is harsh, tried by comparison with our carelessness. However, that it is really easy and smooth, hear what Christ saith, (St. Matthew chapter 11, verse 30) "My yoke is easy, and My burden is light. But if thou perceivest not the lightness, plainly it is for want of courageous zeal; since where that is, even heavy things are light; and by the same rule where it is not, even light things are heavy.

For tell me, what could be sweeter and more easily obtained than the banquet of manna? Yet the Jews were discontented, though enjoying such delightful fare. What more bitter than hunger and all the other hardships which Paul endured? Yet he leaped up, and rejoiced, and said, (Colossians chapter 1, verse 24) "Now I rejoice in my sufferings. What then is the cause? The difference of the mind. If then you frame this as it ought to be, you will see the easiness of virtue.

"What then," say you, "does she only become such through the mind of those who pursue her?" She is such, not from their mind alone, but by nature as well. Which I thus prove: If the one had been throughout a thing painful, the other throughout of the contrary sort, then with some plausibility might some fallen persons have said that the latter was easier than the former. But if they have their beginnings, the one in hardship, the other in pleasure, but their respective ends again just opposite to these; and if those ends be both infinite, in the one the pleasure, in the other the burthen; tell me, which is the more easy to choose? "Why then do many not choose that whichis easy?" Because some disbelieve; and others, who believe, have their judgment corrupt, and would prefer pleasure for a season to that which is everlasting. "Is not this then easy?" Not so: but this cometh of a sicksoul. And as the reason why persons in a fever long after cool drink is not upon calculation that the momentary luxury is pleasanter than being burned up from beginning to end, but because they cannot restrain their inordinate desire; so also these. Since if one brought them to their punishment at the very moment of their pleasure, assuredly they never would have chosen it. Thus you see in what sense vice is not an easy thing.

[8.] But if yon will, let us try this same point over again by an example in the proper subject matter. Tell me, for instance, which is pleasanter and easier? (only let us not take again the desire of the many for our rule in the matter; since one ought to decide, not by the sick, but by the whole; just as you might show me ten thousand men in a fever, seeking things unwholesome upon choice to suffer for it afterwards; but I should not allow such choice;) which, I repeat, brings more ease, tell me; to desire much wealth, or to be above that desire? For I, for my part, think the latter. If thou disbelieve it, let the argument be brought to the facts themselves.

Let us then suppose one man desiring much, another nothing. Which now is the better state, tell me, and which the more respectable? However, let that pass. For this is agreed upon, that the latter is a finer character than the former. And we are making no enquiry about this at present, but which lives the easier and pleasanter life? Well then: the lover of money will not enjoy even what he has: for that which he loves he cannot choose to spend; but would gladly even carve (katakoyeie) himself out, and part with his flesh rather than with his gold. But he that despises wealth, gains this the while, that he enjoys what he has quietly and with great security, and that he values himself more than it. Which then is the pleasanter; to enjoy what one has with freedom, or to live under a master, namely wealth, and not dare to touch a single thing even of one's own? Why, it seemeth to me to be much the same as if any two men, having wives and loving them exceedingly, were not upon the same terms with them; but the one were allowed the presence and intercourse of his wife, the other not even permitted to come near his.

There is another thing which I wish to mention, indicating the pleasure of the one and the discomfort: of the other. He that is greedy of gain will never be stayed in that desire, not only because it is impossible, for him to obtain all men's goods, but also because whatever he may have compassed, he counts himself to have nothing. But the despiser of riches will deem it all superfluous, and will not have to punish his soul with endless desires. I say, punish; for nothing so completely answers the definition of punishment as desire deprived of gratification; a thing too which especially marks his perverse mind. Look at it in this way. He that lusts after riches and hath increased his store, he is the sort of person to feel as if he had nothing. I ask then, what more complicated than this disease? And the strange thing is not this only, but that although having, he thinks he has not the very things which are in his hold, and as though he had them not he bewails himself. If he even get all men's goods, his pain is but greater. And should he gain an hundred talents, he is vexed that he hath not received a thousand: and if he received a thousand; he is stung to the quick that it is not ten thousand: and if he receive ten thousand, he utterly bemoans himself (katakopetai) because it is not ten times as much. And the acquisition of more to him becomes so much more poverty;

for the more he receives so much the more he desires. So then, the more he receives, the more he becomes poor: since whoso desires more, is more truly poor. When then he hath an hundred talents, is he not very poor? for he desires a thousand. When he hath got a thousand, then he becomes yet poorer. For it is no longer a thousand asbefore, but ten thousand that he professes himself to want. Now if you say that to wish and not to obtain is pleasure, you seem to me to be very ignorant of the nature of pleasure.

[9.] To shew that this sort of thing is not pleasure but punishment, take another case, and so let us search it out, When we are thirsty, do we not therefore feel pleasure in drinking because we quench our thirst; and is it not therefore a pleasure to drink because it relieves us from a great torment, the desire, I mean, of drinking? Every one, I suppose, can tell. But were we always to remain in such a state of desire, we should be as badly off as the rich man

in the parable of Lazarus for the matter of punishment; for his punishment was just this that vehemently desiring one little drop, he obtained it not. And this very thing all covetous persons seem to me continually to stiffer, and to resemble him where he begs that he may obtain that drop, and obtains it not. For their soul is more on fire than his.

Well indeed hath one said, that all lovers of money are in a sort of dropsy; for as they, bearing much water in their bodies, are the more burnt up: so also the covetous, bearing about with them great wealth, are greedy of more. The reason is that neither do the one keep the water in the parts of the body where it should be, nor the other their desire in the limits of becoming thought. Let us then flee this strange and craving (cenhn kai kenhn): a play on the sound of the words,) disease; let us flee the root of all evils; let us flee that which is present hell; for it is a hell, the desire of these things. Only just lay open the soul of each, of him who despises wealth and of him who does not so; and you will see that the one is like the distracted, choosing neither to hear nor see any thing: the other, like a harbor free from waves: and he is the friend of all, as the other is the enemy. For whether one take any thing of his, it gives him no annoyance; or if whether, on the contrary, one give him aught, it puffs him not up; but there is a certain freedom about him with entire security. The one is forced to flatter and feign before all; the other, to no man.

If now to be fond of money is to be both poor and timid and a dissembler and a hypocrite and to be full of fears and and great penal anguish and chastisement: while he that despises wealth has all the contrary enjoyments: is it not quite plain that virtue is the more pleasant? Now we might have gone through all the other evils also whereby it is shewn that there is no vice which hath pleasure in it, had we not spoken before so much at large. Wherefore knowing these things, let us choose virtue; to the end that we may both enjoy such pleasure as is here, and may attain unto the blessings which are to come, through the grace and loving-kindness, &c. &c.

Homily 15

1 Corinthians chapter 5, verse 1 and 1 Corinthians chapter 5, verse 2It is actually reported that there is fornication among you, and such fornication as is not even named among the Gentiles, that one of you hath his father's wife. And ye are puffed up, and did not rather mourn, that he that had done this deed might be taken away from among you. When he was discoursing about their divisions, he did not indeed at once address them vehemently, but more gently at first; and afterwards, he ended in accusation, saying thus, (c. 1. xi.) "For it hath been signified unto me concerning you, my brethren, by them which are of the household of Chloe, that there are contentions among you." But in this place, not so; but he lays about him immediately and makes the reproach of the accusation as general as possible. For he said not, "Why did such an one commit fornication?" but, "It is reported that there is fornication among you;" that they might as persons altogether aloof from his charge take it easily; but might be filled with such anxiety as was natural when the whole body was wounded, and the Church had incurred reproach. "For no one," saith he, "will state it thus, 'such an one hath committed fornication,' but, 'in the Church of Corinthians that sin hath been committed.'"

And he said not, "Fornication is perpetrated," but, "Is reported,-such as is not even named among the Gentiles. For so continually he makes the Gentiles a topic of reproach to the believers. Thus writing to the Thessalonians, he said, (1 Thessalonians chapter 4, verse 4 and 1 Thessalonians chapter 4, verse 5, kaitim om. ta loipa inserted. "Let every one possess himself of his own vessel in sanctification, not in the passion of lust, even as the rest of the Gentiles. And to the Colossians and Ephesians, (Ephesians chapter 4, verse 17 cf Colossians chapter 3, verse 6 and Colossians chapter 3, verse 7) "That you should no longer walk, as the other Gentiles walk. Now if their committing the same sins was unpardonable, when they even outdid the Gentiles, what place can we find for them? tell me: "inasmuch as among the Gentiles," so he speaks, "not only they dare no such thing, but they do not even give it a name. Do you see to what point he aggravated his charge? For when they are convicted of inventing such modes of uncleanness as the unbelievers, so far from venturing on them, do not even know of, the sin must be exceeding great, beyond all words. And the clause, "among you," is spoken also emphatically; that is, "Among you, the faithful, who have been favored with so high mysteries, the partakers Of secrets, the guests invited to heaven. Dost thou mark with what indignant feeling his works overflow? with what anger against all?

For had it not been for the great wrath of which he was full, had he not been setting himself against them all, he would have spoken thus: "Having heard that such and such a person hath committed fornication, I charge you to punish him. But as it is he doth not so; he rather challenges all at once. And indeed, if they had written first, this is what he probably would have said. Since however so far from writing, they had even thrown the fault into the shade, on this account he orders his discourse more vehemently.

[2.] "That one of you should have his father's wife." Wherefore said he not, "That he should abuse his father's wife?" The extreme foulness of the deed caused him to shrink. He hurries by it accordingly, with a sort of scrupulousness as though it had been explicitly mentioned before. And hereby again he aggravates the charge, implying that such things are ventured on among them as even to speak plainly of was intolerable for Paul. Wherefore also, as he goes on, he uses the same mode of speech, saying, "Him who hath so done this thing:" and is again ashamed and blushes to speak out; which also we are wont to do in regard of matters extremely disgraceful. And he said not, "his step-mother," but, "his father's wife; "so as to strike much more severely. For when the mere terms are sufficient to convey the charge, he proceeds with them simply, adding nothing.

And "tell me not," saith he, "that the fornicator is but one: the charge hath become common to all." Wherefore at once he added, "and ye are puffed up:" he said not, "with the sin;" for this would imply want of all reason: but with the doctrine you have heard from that person. This however he set not down himself, but left it undetermined, that he might inflict a heavier blow. And mark the good sense of Paul. Having first overthrown the wisdom from without, andsignified that it is nothing by itself although nosin were associated with it; then and not till then he discourses about the sin also. For ifby way of comparison with the fornicator whoperhaps was some wise one, he had maintained the greatness of his own spiritual gift; he had done no great thing: but even when unattended with sin to take down the heathen wisdom and demonstrate it to be nothing, this was indicating its extreme worthlessness indeed. Wherefore first, as I said, having made the comparison, he afterwards mentions the man's sin also.

And with him indeed he condescends not to debate, and thereby signifies the exceeding greatness of his dishonor. But to the others he saith, "You ought to weep and wail, and cover your faces, but now ye do the contrary." And this is the force of the next clause, "And ye are puffed up, and did not rather mourn." "And why are we to weep?" some might say. Because the reproach hath made its way even unto the whole body of your Church. "And what good are we to get by our weeping?" "That such an one should be taken away from you." Not even here doth he mention his name; rather, I should say, not any where; which in all monstrous things is our usual way. And he said not, "Ye have not rather cast him out," but, as in the case of any disease or pestilence, "there is need of mourning," saith he, "and of intense supplication, 'that he may be taken away.' And you should have used prayer for this, and left nothing undone that he should be cut off."

Nor yet doth he accuse them for not having given him information, but for not having mourned so that the man should be taken away; implying that even without their Teacher this ought to have been done, because of the notoriety of the offence. [3.] Ver. 3. "For I verily being absent in body, but present in spirit." Mark his energy. He suffers them not even to wait for his presence, nor to receive him first and then pass the sentence of binding: but as if on the point of expelling some contagion before that it have spread itself into the rest of the body, he hastens to restrain it. And therefore he subjoins the clause, "I have judged already, as though I were present." These things moreover he said, not only to urge them unto the declaration of their sentence and to give them no opportunity of contriving something else, but also to frighten them, as one who knew what was to be done and determined there. For this is the meaning of being "present in spirit:" as Elisha was present with Gehazi, and said, "Went not my heart with thee? (2 Kings chapter 5, verse 26) Wonderful! How great is the power of the gift, in that it makes all to be together and as one; and qualifies them to know the things which are far off. "I have judged already as though I were present."

He permits them not to have any other device. "Now I have uttered my decision as if I were present: let there be no delays and puttings off: for nothing else must be done." Then lest he should be thought too authoritative and his speech sound rather self-willed, mark how he makes them also partners in the sentence. For having said, "I have judged," he adds, "concerning him that hath so wrought this thing, in the Name of our Lord Jesus Christ, ye being gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan. Now what means, "In the Name of our Lord Jesus Christ?" "According to God;" "not possessed with any human prejudice." Some, however, read thus, "Him that hath so wrought this thing in the name of our Lord Jesus Christ," and putting a stop there or a break, then subjoin what follows, saying, "When you are gathered together and my spirit to deliver such an one unto Satan:" and they assert that the sense of this reading is as follows, "Him that hath done this thing in the Name of Christ," saith St. Paul, "deliver ye unto Satan;" that is, "him that hath done insult unto the Name of Christ, him that, after he had become a believer and was called after that appellation, hath dared to do such things, deliver ye unto Satan." But to me the former exposition (ekdosij). It seems to mean "enunciation.") appears the truer.

What then is this? "When ye are gathered together in the Name of the Lord." That is; His Name, in whose behalf ye have met, collecting you together. "And my spirit." Again he sets himself at their head in order that when they should pass sentence, they might no otherwise cut off the offender than as if he were present; and that no one might dare to judge him pardonable, knowing that Paul would be aware of the proceedings. [4.] Then making it yet more awful, he saith, "with the power of our Lord Jesus Christ;" that is, either that Christ is able to give you such grace as that you should have power to deliver him to the devil; or that He is Himself together with you passing that sentence against him. And he said not, "Give up" such an one to Satan, but "deliver;" opening unto him the doors of repentance, and delivering up such an one as it were to a schoolmaster. And again it is, "such an one:" he no where can endure to make mention of his name.

"For the destruction of the flesh." As was done in the case of the blessed Job, but not upon the same ground. For in that case it was for brighter crowns, but here for loosing of sins; that he might scourge him with agrievous sore or some other disease. True it is that elsewhere he saith, "Of the Lord are we judged, (1 Corinthians chapter 11, verse 32) when we suffer these things." But here, desirous of making them feel it more severely, he "delivereth up unto Satan." And so this too which God had determined ensued, that the man's flesh was chastised. For because inordinate eating and carnal luxuriousness are the parents of desires, it is the flesh which he chastises. "That the spirit may be saved in the day of the Lord Jesus;" that is the soul. Not as though this were saved alone, but because it was a settled point that if that were saved, without all controversy the body too would partake in its salvation. For as it became mortal because of the soul's sinning: so if this do righteousness, that also on the other hand shall enjoy great glory.

But some maintain, that "the Spirit" is the Gracious Gift which is extinguished when we sin. "In order then that this may not happen," saith he, "let him be punished; that thereby becoming better, he may draw down to himself God's grace, and be found having it safe in that day." So that all comes as from one exercising a nurse's or a physician's office, not merely scourging nor punishing rashly and at random. For the gain is greater than the punishment: one being but for a season, the other everlasting. And he said not simply, "That the spirit may be saved," but "in that day." Well and seasonably doth he remind them of that day in order that both they might more readily apply themselves to the cure, and that the person censured might the rather receive his words, not as it were of anger, but as the forethought of an anxious father. For this cause also he said, "unto the destruction of the flesh:" proceeding to lay down regulations for the devil and not suffering him to go a step too far. As in the instance of Job, God said, (Job chapter 2, verse 6) "But touch not his life."

[5.] Then, having ended his sentence, and spoken it in brief without dwelling on it, he brings in again a rebuke, directing himself against them; Ver. 6. "Your glorying is not good:" signifying that it was they up to the present time who had hindered him from repenting, by taking pride in him. Next he shews that he is taking this step in order to spare not that person only, but also those to whom he writes. To which effect he adds, "Know ye not, that a little leaven leaveneth the whole lump?" "For," saith he, "though the offence be his, yet if neglected it hath power to waste the rest of the body of the Church also. For when the first transgressor escapes punishment, speedily will others also commit the same faults." In these words he indicates moreover that their struggle and their danger is for the whole Church, not for any one person. For which purpose he needeth also the similitude of the leaven. For "as that," saith he, "though it be but little, transforms unto its own nature the whole lump; so also this man, if he be let go unpunished and this sin turn out unavenged, will corrupt likewise all the rest."

Ver. 7. "Purge out the old leaven," that is, this evil one. Not that he speaketh concerning this one only; rather he glances at others with him. For, "the old leaven" is not fornication

only, but also sin of every kind. And he said not, "purge," but "purge out;" "cleanse with accuracy so that there be not so much as a remnant nor a shadow of that sort." In saying then, "purge out," he signifies that there was still iniquity among them. But in saying, "that ye may be a new lump, even as ye are unleavened," he affirms and declares that not over very many was the wickedness prevailing. But though he saith, "as ye are unleavened," he means it not as a fact that all were clean, but as to what sort of people you ought to be. [6.] "For our Passover also hath been sacrificed for us, even Christ; wherefore let us keep the feast: not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." So also Christ called His doctrine Leaven. And further he himself dwells upon the metaphor, reminding them of an ancient history, and of the Passover and unleavened bread, and of their blessings both then and now, and their punishments and their plagues.

It is festival, therefore, the whole time in which we live. For though he said, "Let us keep the feast," not with a view to thepresence of the Passover or of Pentecost did he say it; but as pointing out that the whole of time is a festival unto Christians, because of the excellency of the good things which have been given. For what hath not come to pass that is good? The Son of God was made man for thee; He freed thee from death; and called thee to a kingdom. Thou therefore who hast obtained and art still obtaining such things, how can it be less than thy duty to "keep the feast" all thy life? Let no one then be downcast about poverty, and disease, and craft of enemies. For it is a festival, even the whole of our time. Wherefore saith Paul, (Philippians chapter 4, verse 4) "Rejoice in the Lord always; again I say, Rejoice." Upon the festival days no one puts on filthy garments. Neither then let us do so. For a marriage hath been made, a spiritual marriage. For, "the kingdom of Heaven," saith He, "is likened unto a certain king which would make (St. Matthew chapter 22, verse 1 hqelhse poihsai, rec. text epoihse.) a marriage feast for his son." Now where it is a king making a marriage, and a marriage for his son, what can be greater than this feast? Let no one then enter in clad in rags. Not about garments is our discourse but about unclean actions. For if where all wore bright apparel one alone, being found at the marriage in filthy garments, was cast out with dishonor, consider how great strictness and purity the entrance into that marriage feast requires.

[7.] However, not on this account only does he remind them of the "unleavened bread," but also to point out the affinity of the Old Testament with the New; and to point out also that it was impossible, after the "unleavened bread," again to enter into Egypt; but if any one chose to return, he would suffer the same things as did they. For those things were a shadow of these; however obstinate the Jew may be. Wherefore shouldest thou enquire of him, he will speak, no great thing, rather it is great which he will speak of, but nothing like what we speak of: because he knows not the truth. For he for his part will say, "the Egyptians who detained us were so changed by the Almighty that they themselves urged and drave us out, who before held us forcibly; they did not suffer us so much as to leaven our dough." But if a man asketh me, he shall hear not of Egypt nor of Pharaoh; but of our deliverance from the deceit of demons and the darkness of the devil: not of Moses but of the Son of God; not of a

Red Sea but of a Baptism overflowing with ten thousand blessings, where the ”old man” is drowned.

Again, shouldest thou ask the Jew why he expels all leaven from all his borders; here he will even be silent and will not so much as state any reason. And this is because, although some indeed of the circumstances were both types of things to come, and also due to things then happening; yet others were not so, that the Jews might not deal deceitfully; that they might not abide in the shadow. For tell me, what is the meaning of the Lamb’s being a ”Male,” and ”Unblemished,” and a ”year old, ”and of, ”a bone shall not be broken?” and what means the command to call the neighbors also, (Exodus chapter 12, verse 4) and that it should be eaten ”standing” and ”in the evening;” or the fortifying the house with blood? He will have nothing else to say but over and over all about Egypt. But I can tell you the meaning both of the Blood, and of the Evening, and the Eating all together, and of the rule that all should be standing.

[8.] But first let us explain why the leaven is cast out of all their borders. What then is the hidden meaning? The believer must be freed from all iniquity. For as among them he perishes with whomsoever is found old leaven, so also with us wheresoever is found iniquity: since of course the punishment being so great in that which is a shadow, in our case it cannot choose but be much greater. For if they so carefully clear their houses of leaven, and pry into mouse-holes; much more ought we to search through the soul so as to cast out every unclean thought. This however was done by them of late; but now no longer. For every where there is leaven, where a Jew is found. For it is in the midst of cities that the feast of unleavened bread is kept: a thing which is now rather a game at play than a law. For since the Truth is come, the Types have no longer any place.

So that by means of this example also he mightily drives the fornicator out of the Church. For, saith he, so far from his presence profiting, he even doth harm, injuring the common estate of the body. For one knows not whence is the evil savor while the corrupt part is concealed, and so one imputes it to the whole. Wherefore he urges upon them strongly to ”purge out the leaven, that ye may be,” saith he, ”a new lump, even as ye are unleavened.” ”For our Passover hath been sacrificed for us even Christ.” He said not, hath died, but more in point to the subject in hand, ”hath been sacrificed.” Seek not then unleavened bread of this kind, since neither hast thou a lamb of the same kind. Seek not leaven of this description, seeing that thine unleavened bread is not such as this.

[9.] Thus, in the case of material leaven, the unleavened might become leavened, but never the reverse; whereas here there is a chance of the direct contrary occuring. This however he has not plainly declared: and observe his good sense. In the former Epistle he gives the fornicator no hope of return, but orders that his whole life should be spent in repentance, lest he should make him less energetic through the promise. For he said not, ”Deliver him up to Satan,” that having repented he might be commended again unto the Church. But what saith he? ”That he may be saved in the last day.” For he conducts him on unto that time in order to make him full of anxiety. And what favors he intended him after the repentance,

he reveals not, imitating his own Master. For as God saith, (Jonah chapter 3, verse 4. lxx: rec. text, ”forty days.”) ”Yet three days, and Nineveh shall be overthrown,” and added not, ”but if she repent she shall be saved:” so also he did not say here, ”But if he repent worthily, we will ‘confirm our love towards him.’”(2 Corinthians chapter 2, verse 8). But he waits for him to do the work that so he may then receive the favor. For if he had said this at the beginning he might have set him free from the fear. Wherefore he not only does not so, but by the instance of leaven allows him not even a hope of return, but reserves him unto that day: ”Purge out (so he says) the old leaven;” and, ”let us not keep the feast with old leaven.” But as soon as he had repented, he brought him in again with all earnestness.

[10.] But why does he call it ”old?” Either because our former life was of this sort, or because that which is old is ”ready to vanish away,” (Hebrews chapter 8, verse 13) and is unsavory and foul; which is the nature of sin. For He neither simply finds fault with the old, nor simply praises the new, but with reference to the subject matter. And thus elsewhere He saith, (Ecclesiastes chapter 9, verse 15) ”New wine is as a new friend: but if it become old, then with pleasure shalt thou drink it:” in the case of friendship bestowing his praise rather upon the old than the new. And again, ”The Ancient of days sat,” (Daniel chapter 7, verse 9) here again, taking the term ”ancient” as among those laudatory expressions which confer highest glory. Elsewhere the Scripture takes the term ”old” in the sense of blame; for seeing that the things are of various aspect as being composed of many parts, it uses the same words both in a good and an evil import, not according to the same shade of meaning. Of whichyou may see an instance in the blame cast elsewhere on the old: (Psalms chapter 17, verse 46. ap. LXX.) ”They waxed old, and they halted from their paths.” And again, (Psalms chapter 6, verse 7. ap. LXX.) ”I have become old in the midst of all mine enemies.” And again, (Daniel chapter 13, verse 52. Hist. Susan.) ”O thou that art become old in evil days.” So also the ”Leaven” is often taken for the kingdom of Heaven, although here found fault with. But in that place it is used with one aspect, and in this with another.

[11.] But I have a strong conviction that the saying about the leaven refers also to the priests who suffer a vast deal of the old leaven to be within, not purging out from their borders, that is, out of the Church, the covetous, the extortioners, and whatsoever would exclude from the kingdom of Heaven. For surely covetousness is an ”old leaven;” and whenever it lights and into whatsoever house it enters, makes it unclean: and though you may gain but little by your injustice, it leavens the whole of your substance. Wherefore not seldom the dishonest gain being little, hath cast out the stock honestly laid up however abundant. For nothing is more rotten than covetousness. You may fasten up that man’s closet with key, and door, and bolt: you do all in vain, whilst you shut up within covetousness, the worst of robbers, and able to carry off all.

”But what,” say you, ”if there are many covetous who do not experience this?” In the first place, they will experience it, though their experience come not immediately. And should they now escape, then do thou fear it the more: for they are reserved for greater punishment. Add to this, that in the event of themselves escaping, yet those who inherit their wealth will

have the same to endure. "But how can this be just," you will say? It is quite just. For he that has succeeded to an inheritance; full of injustice, though he have committed no rapine himself, detains nevertheless the property of others; and is perfectly aware of this; and it is fair he should suffer for it. For if this or that person had robbed and you received a thing, and then the owner came and demanded it back; would it avail you in defence to say that you had not seized it? By no means. For what would be your plea when accused! tell me. That it was another who seized it? Well: but you are keeping possession. That it was he who robbed? But you are enjoying it. Why these rules even the laws of the heathen recognise, which acquitting those who have seized and stolen, bid you demand satisfaction from those persons in whose possession you happen to find your things all laid up.

If then you know who are the injured, restore and do what Zacchaeus did, with much increase. But if you know not, I offer you another way yet; I do not preclude you from the remedy. Distribute all these things to the poor: and thus you will mitigate the evil. But if some have transmitted these things even to children and descendants, still in retribution they have suffered other disasters. [12.] And why speak I of things in this present life? In that day at any rate will none of these things be said, when both appear naked, both the spoiled and the spoilers. Or rather not alike naked. Of riches indeed both will be equally stripped; but the one will be full of the charges to which they gave occasion. What then shall we do on that day, when before the dread tribunal he that hath been evil entreated and lost his all is brought forward into the midst, and you have no one to speak a word for you? What will you say to the Judge? Now indeed you may be able even to corrupt the judgment, being but of men; but in that court and at that time, it will be no longer so: no, nor yet now will you be able. For even at this moment that tribunal is present: since God both seeth our doings and is near unto the injured, though not invoked: it being certain that whoever suffers wrong, however in himself unworthy to obtain any redress, yet nevertheless seeing that what is done pleases not God, he hath most assuredly one to avenge him.

"How then," you will say, "is such an one well off, who is wicked?" Nay, it will not be so unto the end. Hear what saith the Prophet; (Psalms chapter 37, verse 1 and Psalms chapter 37, verse 2) "Fret not thyself because of the evil doers, because as grass they shall quickly wither away." For where, tell me, where is he who wrought rapine, after his departure hence? Where are his bright hopes! Where his august name? Are they not all passed and gone? Is it not a dream and a shadow, all that was his? And this you must expect in the case of every such person, both in his own person while living, and in that of him who shall come after him. But not such is the state of the saints, nor will it be possible for you to say the same things in their case also, that it is shadow and a dream and a tale, what belongs to them.

[13.] And if you please, he who spake these things, the tent-maker, the Cilician, the man whose very parentage is unknown, let him be the example we produce. You will say, "How is it possible to become such as he was?" Do you then thoroughly desire it? Are you thoroughly anxious to become such? "Yes," you will say. Well then, go the same way as he went and they

that were with him. Now what way went he? One saith, (2 Corinthians chapter 11, verse 27) "In hunger, and thirst, and nakedness." Another, (Acts chapter 3, verse 6) "Silver and gold I have none." Thus they "had nothing and yet possessed all things." (2 Corinthians chapter 6, verse 10) What can be nobler than this saying? what more blessed or more abundant in riches? Others indeed pride themselves on the contrary things, saying, "I have this or that number of talents of gold, and acres of land without end, and houses, and slaves;" but this man on his being naked of all things; and he shrinks not from poverty, (which is the feeling of the unwise,) nor hides his face, but he even wears it as an ornament.

Where now be the rich men, they who count up their interest simple and compound, they who take from all men and are never satisfied? Have ye heard the voice of Peter, that voice which sets forth poverty as the mother of wealth? That voice which has nothing, yet is wealthier than those who wear diadems? For this is that voice, which having nothing, raised the dead, and set upright the lame, and drove away devils, and bestowed such gracious gifts, as those who are clad in the purple robe and lead the mighty and terrible legions never were able to bestow. This is the voice of those who are now removed into heaven, of those who have attained unto that height.

[14. Thus it is possible that he who hath nothing may possess all men's goods. Thus may he who possesses nothing acquire the goods of all: whereas, were we to get all men's goods, we are bereft of all. Perhaps this saying seems to be a paradox; but it is not. "But," you will say, "how does he who hath nothing possess all men's goods? Doth he not have much more who hath what belongs to all? By no means: but the contrary. For he who hath nothing commands all, even as they did. And throughout the world all houses were open to them, and they who offered them took their coming as a favor, and they came to them as to friends and kindred. For so they came to the woman who was a seller of purple, (Acts chapter 16, verse 14) and she like a servant set before them what she had. And to the keeper of the prison; and he opened to them all his house. And to innumerable others. Thus they had all things and had nothing: for (Acts chapter 4, verse 32) "they said that none of the things which they possessed was their own; therefore all things were theirs. For he that considers all things to be common, will not only use his own, but also the things of others as if they belonged to him. But he that parts things off and sets himself as master over his own only, will not be master even of these.

And this is plain from an example. He who possesses nothing at all, neither house, nor table, nor garment to spare, but for God's sake is bereft of all, uses the things which are in common as his own; and he shall receive from all whatsoever he may desire, and thus he that hath nothing possesses the things of all. But he that hath some things, will not be master even of these. For first, no one will give to him that hath possessions; and, secondly, his property shall belong to robbers and thieves and informers and changing events and be any body's rather than his. Paul, for instance, went up and down throughout all the world, carrying nothing with him, though he went neither unto friends nor kindred. Nay, at first he was a common enemy to all: but nevertheless he had all men's goods after he had made

good his entrance. But Ananias and Sapphira, hastening to gain a little more than their own, lost all together with life itself. Withdraw then from thine own, that thou mayest use others' goods as thine own.

[15. But I must stop: I know not how I have been carried into such a transport in speaking such words as these unto men who think it a great thing to impart but ever so little of their own. Wherefore let these my words have been spoken to the perfect. But to the more imperfect, this is what we may say, Give of what you have unto the needy. Increase your substance. For, saith He, (Proverbs chapter 19, verse 17) "He that giveth unto the poor, lendeth unto God. But if you are in a hurry and wait not for the time of recompense, think of those who lend money to men: for not even these desire to get their interest immediately; but they are anxious that the principal should remain a good long while in the hands of the borrower, provided only the repayment be secure and they have no mistrust of the borrower. Let this be done then in the present case also. Leave them with God that He may pay thee thy wages manifold. Seek not to have the whole here; for if you recover it all here, how will you receive it back there? And it is on this account that God stores them up there, inasmuch as this present life is full of decay. But He gives even here also; for, "Seek ye," saith He, "the kingdom of heaven, and all these things shall be added unto you. (St.

Matthew chapter 6, verse 33) Well then, let us look towards the kingdom, and not be in a hurry for the repayment of the whole, lest we diminish our recompense. But let us wait for the fit season. For the interest in these cases is not of that kind, but is such as is meet to be given to God. This then having collected together in great abundance, so let us depart hence, that we may obtain both the present and the future blessings; through the grace and loving-kindness of our Lord Jesus Christ, with Whom unto the Father and the Holy Spirit be glory, power, honor, now, henceforth, and for evermore. Amen.

Homily 16

1 Corinthians chapter 5, verse 9-1 Corinthians chapter 5, verse 11I wrote unto you in my epistle to have no company with fornicators: yet not altogether with the fornicators of this world, or with the covetous and extortioners, or with idolaters, for then must ye needs go out of the world: but now I write unto you not to keep company, if any mad that is named a brother be a fornicator, or covetous, or an idolater, or a drunkard, or a reviler, or an extortioner; with such an one no not to eat.

For since he had said, "Ye have not rather mourned, that such an one should be taken away; and, "Purge out the old leaven; "and it was likely that they would surmise it to be their duty to avoid all fornicators: for if he that has sinned imparts some of his own mischief to those who have not sinned, much more is it meet to keep one's self away from those without: (for if one ought not to spare a friend on account of such mischief arising from him, much less any others; and under this impression, it was probable that they would separate themselves from the fornicators among the Greeks also, and the matter thus turning out impossible, they would have taken it more to heart: he used this mode of correction, saying, "I wrote unto you to have no company with fornicators, yet not altogether with the fornicators of this world: using the word "altogether," as if it were an acknowledged thing. For that they might not think that he charged not this upon them as being rather imperfect, and should attempt to do it under the erroneous impression that they were perfect, he shews that this were even impossible to be done, though they wished it ever so much. For it would be necessary to seek another world. Wherefore he added, "For ye must needs then go out of the world.

Seest thou that he is no hard master, and that in his legislation he constantly regards not only what may be done, but also what may be easily done. For how is it possible, says he, for a man having care of a house and children, and engaged in the affairs of the city, or who is an artisan or a soldier, (the greater part of mankind being Greeks,) to avoid the unclean who are to be found every where? For by "the fornicators of the world," he means those who are among the Greeks. "But now I write unto you, If any brother" be of this kind, "with such an one no not to eat. Here also he glances at others who were living in wickedness.

But how can one "that is a brother" be an idolater? As was the case once in regard to the Samaritans who chose piety but by halves. And besides he is laying down his ground beforehand for the discourse concerning things offered in sacrifice to idols, which after this

he intends to handle. "Or covetous." For with these also he enters into conflict. Wherefore he said also, "Why not rather take wrong? Why not rather be defrauded?Nay, ye yourselves do wrong and defraud." "Or a drunkard." For this also he lays to their charge further on; as when he says, "One is hungry and another is drunken:" and, "meats for the belly and the belly for meats." "Or a reviler, or an extortioner:" for these too he had rebuked before. [2.] Next he adds also the reason why he forbids them not to mix with heathens of that character, implying that it is not only impossible, but also superfluous.

Ver. 12, "For what have I to do with judging them that are without?" Calling the Christians and the Greeks, "those within" and "those without," as also he says elsewhere, (1 Timothy chapter 3, verse 7) "He must also have a good report of them that are without." And in the Epistle to the Thessalonians he speaks the same language, saying, (2 Thessalonians chapter 3, verse 14) "Have no intercourse with him to the end that he may be put to shame." And, "Count him not as an enemy, but admonish him as a brother." Here, however, he does not add the reason. Why? Because in the other case he wished to soothe them, but in this, not so. For the fault in this case and in that was not the same, but in the Thessalonians it was less. For there he is reproving indolence; but here fornication and other most grievous sins. And if any one wished to go over to the Greeks, he hinders not him from eating with such persons; this too for the same reason. So also do we act; for our children and our brethren we leave nothing undone, but of strangers we do not make much account. How then? Did not Paul care for them that were without as well? Yes, he cared for them; but it was not till after they received the Gospel and he had made them subject to the doctrine of Christ, that he laid down laws for them. But so long as they despised, it was superfluous to speak the precepts of Christ to those who knew not Christ Himself.

"Do not ye judge them that are within, whereas them that are without, God judgeth?" For since he had said, "What have I to do with judging those without;" lest any one should think that these were left unpunished, there is another tribunal which he sets over them, and that a fearful one. And this he said, both to terrify those, and to console these; intimating also that this punishment which is for a season snatches them away from that which is undying and perpetual: which also he has plainly declared elsewhere, saying, (1 Corinthians chapter 11, verse 32) "But now being judged, we are chastened, that we should not be condemned with the world."

[3. "Put away from among yourselves the wicked person. He used an expression found in the Old Testament, (Deuteronomy chapter 17, verse 7) partly hinting that they too will be very great gainers, in being freed as it were from some grievous plague; and partly to shew that this kind of thing is no innovation, but even from the beginning it seemed good to the legislator that such as these should be cut off. But in that instance it was done with more severity, in this with more gentleness. On which account one might reasonably question, why in that case he conceded that the sinner should be severely punished and stoned, but in the present instance not so; rather he leads him to repentance. Why then were the lines drawn in the former instance one way and in the latter another? For these two causes: one,

because these were led into a greater trial and needed greater long-suffering; the other and truer one, because these by their impunity were more easily to be corrected, coming as they might to repentance; but the others were likely to go on to greater wickedness. For if when they saw the first undergoing punishment they persisted in the same things, had none at all been punished, much more would this have been their feeling. For which reason in that dispensation death is immediately inflicted upon the adulterer and the manslayer; but in this, if through repentance they are absolved, they have escaped the punishment.

However, both here one may see some instances of heavier punishment, and in the Old Testament some less severe, in order that it may be signified in every way that the covenants are akin to each other, and of one and the same lawgiver: and you may see the punishment following immediately both in that covenant and in this, and in both often after a long interval. Nay, and oftentimes not even after a long interval, repentance alone being taken as satisfaction by the Almighty. Thus in the Old Testament, David, who had committed adultery and murder, was saved by means of repentance; and in the New, Ananias, who withdrew but a small portion of the price of the land, perished together with his wife. Now if these instances are more frequent in the Old Testament, and those of the contrary kind in the New, the difference of the persons produces the difference in the treatment adopted in such matters.

[4.] C. vi. ver. 1. ”Dare any one of you, having a matter against his brother, (ton adelfon, rec. text ton eteron.) go to law before the unrighteous, and not before the saints?” Here also he again makes his complaint upon acknowledged grounds; for in that other place he says, ”It is actually reported that there is fornication among you.” And in this place,”Dare any one of you?” From the very first outset giving signs of his anger, and implying that the thing spoken of comes of a daring and lawless spirit. Now wherefore did he bring in by the way that discourse about covetousness and about the duty of not going to law without the Church? In fulfilment of his own rule. For it is a custom with him to set to right things as they fall in his way; just as when speaking about the tables which they used in common, he launched out into the discourse about the mysteries. So here, you see, since he had made mention of covetous brethren, burning with anxiety to correct those in sin, he brooks not exactly to observe order; but he again corrects the sin which had been introduced out of the regular course, and so returns to the former subject.

Let us hear then what he also says about this. ”Dare any of you, having a matter, go to law before the unrighteous, and not before the saints?” For a while, he employs those personal terms to expose, discredit, and blame their proceedings: nor does he quite from the beginning subvert the custom of seeking judgment before the believers: but when he had stricken them down by many words, then he even takes away entirely all going to law. ”For in the first place,” says he, ”if one must go to law it were wrong to do so before the unrighteous. But you ought not to go to law at all.” This however he adds afterwards. For the present he thoroughly sifts the former subject, namely, that they should not submit matters to external arbitration. ”For,” says he, ”how can it be othwise than absurd that one who is at variance

(mikrofunta) with his friend should take his enemy to be a reconciler between them? And how can you avoid feeling shame and blushing when a Greek sits to judge a Christian? And if about private matters it is not right to go to law before Greeks, how shall we submit to their decisions about other things of greater importance?"

Observe, moreover, how he speaks. He says not, "Before the unbelievers," but, "Before the unrighteous;" using the expression of which he had most particular need for the matter before him, in order to deter and keep them away. For see that his discourse was about going to law, and those who are engaged in suits seek for nothing so much as that the judges should feel great interest about what is just; he takes this as a ground of dissuasion. all but saying, "Where are you going? What are you doing, O man, bringing on yourself the contrary to what you wish, and in order to obtain justice committing yourself to unjust men?" And because it would have been intolerable to be told at once not to go to law, he did not immediately add this, but only changed the judges, bringing the party engaged in the trial from without into the Church.

[5.] Then, since it seemed easily open to contempt, I mean our being judged by those who were within, and especially at that time, (for they were not perhaps competent to comprehend a point, nor were they such as the heathen judges, well skilled in laws and rhetoric, inasmuch as the greater part of them were uneducated men,) mark how he makes them worthy of credit, first calling them "Saints." But seeing that this bore witness to purity of life, and not to accuracy in hearing a case, observe how he orderly handles this part also, saying thus, "Do ye not know that the saints shall judge the world?" How then canst thou who art in thy day to judge them, endure to be judged by them now? They will not indeed judge, taking their seat in person and demanding account, yet they shall condemn. This at least he plainly said; "And if the world is judged in you, are ye unworthy to judge the smallest matters?" He says not "by you," but "in you:" just as when He said, (St. Matthew chapter 12, verse 42) "The queen of the south shall rise up and condemn this generation:" and, "The men of Nineveh shall arise and condemn this generation." For when beholding the same sun and sharing all the same things, we shall be found believers but they unbelievers, they will not be able to take refuge in ignorance. For we shall accuse them, simply by the things which we have done. And many such ways of judgment one will find there.

Then, that no one should think he speaks about other persons, mark how he generalizes his speech. "And if the world is judged in you, are ye unworthy to judge the smallest matters?" The thing is a disgrace to you, he says, and an unspeakable reproach. For since it was likely that they would be out of countenance at being judged by those that were within; "nay," saith he, "on the contrary, the disgrace is when you are judged by those without: for those are the very small controversies, not these." Ver. 3. "Know ye not that we shall judge angels? how much more, things which pertain to this life? Some say that here the priests are hinted at, but away with this. His speech is about demons. For had he been speaking about corrupt priests, he would have meant them above when he said, "the world is judged in you:" (for the Scripture is wont to call evil men also "The world:") and he would not have said the

same thing twice, nor would he, as if he was saying something of greater consequence, have put it down afterwards. But he speaks concerning those angels about whom Christ saith, "Depart ye into the fire which is prepared for the devil and his angels." (St. Matthew chapter 25, verse 41) And Paul, "his angels fashion themselves as ministers of righteousness." (2 Corinthians chapter 11, verse 15) For when the very incorporeal powers shall be found inferior to us who are clothed with flesh, they shall suffer heavier punishment.

But if some should still contend that he speaks of priests, "What sort of priests?" let us ask. Those whose walk in life has been worldly, of course. In what sense then does he say, "We shall judge angels, much more things that relate to this life?" He mentions the angels, in contradistinction to "things relating to this life": likely enough; for they are removed from the need of these things, because of the superior excellence of their nature. [6.] Ver. 4. "If then ye have to judge things pertaining to this life, set them to judge who are of no account in the Church. Wishing to instruct us as forcibly as possible that they ought not to commit themselves to those without, whatsoever the matter may be; having raised what seemed to be an objection, he answers it in the first instance. For what he says is something like this: Perhaps some one will say, "No one among you is wise, nor competent to pass sentence; all are contemptible." Now what follows? "Even though none be wise," says he, "I bid you entrust things to those who are of least weight."

Ver. 5. "But this I say to move you to shame." These are the words of one exposing their objection as being an idle pretext: and therefore he adds, "Is it so that there is not a wise man among you, no not even one?" Is the scarcity, says he, so great? so great the want of sensible persons among you? And what he subjoins strikes even still harder. For having said, "Is it so, that there is not a wise man among you, not even one?" he adds, "who shall be able to judge in the case of his brother." For when brother goes to law with brother, there is never any need of understanding and talent in the person who is mediating in the cause, the feeling and relationship contributing greatly to the settlement of such a quarrel.

"But brother goeth to law with brother, and that before unbelievers." Do you observe with what effect he disparaged the judges at first by calling them unrighteous; whereas here, to move shame, he calls them Unbelievers? For surely it is extremely disgraceful if the priest could not be the author of reconciliation even among brethren, but recourse must be had to those without. So that when he said, "those who are of no account," his chief meaning was not (ou touto eipe Prohgoumenwj.) that the Church's outcasts should be appointed as judges, but to find fault with them. For that it was proper to make reference to those who were able to decide, he has shewn by saying, "Is it so, that there is not a wise man among you, not even one?" And with great impressiveness he stops their mouths, and says, "Even though there were not a single wise man, the hearing ought to have been left to you who are unwise rather than that those without should judge." For what else can it be than absurd, that whereas on a quarrel arising in a house we call in no one from without and feel ashamed if news get abroad among strangers of what is going on within doors; where the Church is, the treasure of the unutterable Mysteries, there all things should be published without?

Ver. 6. "But brother goeth to law with brother, and that before unbelievers." The charge is twofold; both that he "goeth to law," and "before the unbelievers." For if even the thing by itself, To go to law with a brother, be a fault, to do it also before aliens, what pardon does it admit of? [7.] Ver. 7. "Nay, already it is altogether a defect in you, that ye have lawsuits one with another." Do you see for what place he reserved this point? And how he has cleared the discussion of it in good time? For "I talk not yet," saith he, "which injures, or which is injured." Thus far, the act itself of going to law brings each party under his censure, and in that respect one is not at all better than another. But whether one go to law justly or unjustly, that is quite another subject. Say not then, "which did the wrong?" For on this ground I at once condemn thee, even for the act of going to law.

Now if being unable to bear a wrong-doer be a fault, what accusation can come up to the actual wrong? "Why not rather take wrong? Why not rather be defrauded?" Ver. 8. "Nay, ye yourselves do wrong, and defraud, and that your brethren." Again, it is a twofold crime, perhaps even threefold or fourfold. One, not to know how to bear being wronged. Another, actually to do wrong. A third, to commit the settlement of these matters even unto the unjust. And yet a fourth, that it should be so done to a brother. For men's offences are not judged by the same rule, when they are committed against any chance person, and towards one's own member. For it must be a greater degree of recklessness to venture upon that. In the other case, the nature of the thing is alone trampled on; but in this, the quality of the person also.

[8.] Having thus, you see, abashed them from arguments on general principles, and before that, from the rewards proposed; he shuts up the exhortation with a threat, making his speech more peremptory, and saying thus, (ver. 9.) "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, (ver. 10.) nor covetous, nor thieves, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." What sayest thou? When discoursing about covetous persons, have you brought in upon us so vast a crowd of lawless men? "Yes," says he, "but in doing this, I am not confusing my discourse, but going on in regular order." For as when discoursing about the unclean he made mention of all together; so again, on mentioning the covetous he brings forward all, thus making his rebukes familiar to those who have such things on their conscience. For the continual mention of the punishment laid up for others makes the reproof easy to be received, when it comes into conflict with our own sins. And so in the present instance he utters his threat, not at all as being conscious of their doing such things, nor as calling them to account, a thing which has special force to hold the hearer and keep him from starting off; namely, the discourse having no respect unto him, but being spoken indefinitely and so wounding his conscience secretly.

"Be not deceived." Here he glances at certain who maintain (what indeed most men assert now) that God being good and kind to man, takes not vengeance upon our misdeeds: "Let us not then be afraid." For never will he exact justice of any one for any thing. And it is on

account of these that he says, "Be not deceived." For it belongs to the extreme of error and delusion, after depending on good to meet with the contrary; and to surmise such things about God as even in man no one would think of. Wherefore saith the Prophet in His person, (Ps. xlix. LXX. 1. Heb. ver. 21.) "Thou hast conceived iniquity, that I shall be like unto thee: I will reprove thee and set before thy face thine iniquities." And Paul here, "Be not deceived; neither fornicators," (he puts first the one that was already condemned,) "nor adulterers, nor effeminate, nor drunkards, nor revilers, shall inherit the kingdom of God."

Many have attacked this place as extremelysevere, since he places the drunkard and the reviler with the adulterer and the abominable and the abuser of himself with mankind. And yet the offenses are not equal: how then is the award of punishment the same? What shall we say then? First, that drunkenness is no small thing nor reviling, seeing that Christ Himself delivered over to hell him that called his brother Fool. And often that sin has brought forth death. Again, the Jewish people too committed the greatest of their sins through drunkenness. In the next place, it is not of punishment that he is so far discoursing, but of exclusion from the kingdom. Now from the kingdom both one and the other are equally thrust out; but whether in hell they will find any difference, it belongs not to this present occasion to enquire. For that subject is not before us just now.

[9.] Ver. 11. "And such were some of you: but ye were washed, but ye were sanctified." In a way to abash them exceedingly, he adds this: as if he said, "Consider from what evils God delivered us; how great an experiment and demonstration of loving-kindness He afforded us! He did not limit His redemption to mere deliverance, but greatly extended the benefit: for He also made thee clean. Was this then all? Nay: but He also "sanctified." Nor even is this all: He also "justified." Yet even bare deliverance from our sins were a great gift: but now He also filled thee with countless blessing. And this He hath done, "In the Name of our Lord Jesus Christ;" not in this name or in that: yea also, "In the Spirit of our God." Knowing therefore these things, beloved, and bearing in mind the greatness of the blessing which hath been wrought, let us both continue to live soberly, being pure from all things that have been enumerated; and let us avoidthe tribunals which are in the forums of the Gentiles; and the noble birth which God hath freely given us, the same let us preserve to the end. For think how full of shame it is that a Greek should take his seat and deal outjustice to thee.

But you will say, what if he that is within judge contrary to the law? Why should he? tell me. For I would know by what kind of laws the Greek administers justice, and by what the Christian? Is it not quite plain that the laws of men are the rule of the Greek, but those of God, of the Christian? Surely then with the latter there is greater chance of justice, seeing that these laws are even sent from heaven. For in regard to those without, besides what has been said, there are many other things also to suspect; talent in speakers and corruption in magistrates and many other things which are the ruin of justice. But with us, nothing of this sort. "What then," you will say, "if the adversary be one in high place? Well, for this reason more than all one ought to go to law in Christian courts: for in the courts without he

will get the better of you at all events. "But what if he acquiesce not, but both despise those within and forcibly drag the course without? Better were it to submit willingly to what you are likely to endure by compulsion, and not go to law, that thou mayest have also a reward. For, (St. Matthew chapter 5, verse 40) "If any one will go to law with thee, and take away thy coat, thou shall let him have thy cloak also: and, (v. 25. "Agree with thine adversary quickly, whilst thou art with him in the way.

And why need I speak of our rules? For even the pleaders in the heathen courts very often tell us this, saying, "it were better to make up matters out of court. But, O wealth, or rather, O the absurd love of wealth! It subverts all things and casts them down; and all things are to the many an idle tale and fables because of money! Now that those who give trouble to courts of laws should be worldly men is no marvel: but that many of those who have bid farewell to the world should do the very same, this is a thing from which all pardon is cut off. For if you choose to see how far you should keep from this sort of need, I mean that of the tribunals, by rule of the Scripture, and to learn for whom the laws are appointed, hear what Paul saith; (1 Timothy chapter 1, verse 9) "For a righteous man law is not made, but for the lawless, and unruly. And if he saith these things about the Mosaic Law, much more about thelaws of the heathen.

[10. Now then, if you commit injustice, it is plain that you cannot be righteous: but if you are injured and bear it, (for this is a special mark of a righteous man,) you have no need of the laws which are without. "How then," say you, "shall I be able to bear it when injured? And yet Christ hath commanded something even more than this. For not only hath he commanded you when injured to bear it, but even to give abundantly more to the wrong-doer; and in your zeal for suffering ill to surpass his eagerness for doing it. For he said not, "to him that will sue thee at law, and take away thy coat, give thy coat," but, "together with that give also thy cloak. But I bid you overcome him, saith He, by suffering, not by doing, evil: for this is the certain and splendid victory. Wherefore also Paul goes on to say, "Now then it is altogether a defect in (htthma rec. vers. "a fault.") you that ye have lawsuits one with another. And, "Wherefore do ye not rather take wrong? For that the injured person overcomes, rather than he who cannot endure being injured, this I will make evident to you. He that cannot endure injury, though he force the other into court and gain the verdict, yet is he then most of all defeated. For that which he would not, he hath suffered; in that the adversary hath compelled him both to feel pain and to go to law.

For what is it to the point that yon have prevailed? and what, that you have recovered all the money? You have in the meanwhile borne what you did not desire, having been compelled to decide the matter by law. But if you endure the injustice, you overcome; deprived indeed of the money, but not at all of the victory which is annexed to such self-command. For the other had no power to oblige you to do what you did not like.

And to shew that this is true; tell me, which conquered at the dunghill? Which was defeated? Job who was stripped of all, or the devil who stripped him of all? Evidently the devil who stripped him of all. Whom do we admire for the victory, the devil that smote, or Job that

was smitten? Clearly, Job. And yet he could not retain his perishing wealth nor save his children. Why speak I of riches and children? He could not insure to himself bodily health. Yet nevertheless this is the conqueror, he that lost all that he had. His riches indeed he could not keep; but his piety he kept with all Strictness. "But his children when perishing he could not help." And what then? Since what happened both made them more glorious, and besides in this way he protected himself against the despiteful usage. Now had he not have suffered ill and been wronged of the devil, he would not have gained that signal victory. Had it been an evil thing to suffer wrong, God would not have enjoined it upon us: for God enjoineth not evil things. What, know ye not that He is the God of Glory? that it could not be His will to encompass us with shame and ridicule and loss, but to introduce (procenhsai) us to the contrary of these? Therefore He commands us to suffer wrong, and doth all to withdraw us from worldly things, and to convince us what is glory, and what shame; what loss, and what gain.

"But it is hard to suffer wrong and be spitefully entreated." Nay, O man, it is not, it is not hard. How long will thy heart be fluttering about things present? For God, you may be sure, would not have commanded this, had it been hard. Just consider. The wrong-doer goes his way with the money, but with an evil conscience besides: the receiver of the wrong, defrauded indeed of some money, but enriched with confidence towards God; an acquisition more valuable than countless treasures. [11.] Knowing these things, therefore, let us ofour free choice go on strict principles, and notbe like the unwise, who think that they are then not wronged, when their suffering wrong is the result of a trial. But, quite on the contrary, that is the greatest harm; and so in every case when we exercise self-restraint in these matters, not willingly, but after being worsted in that other quarter. For it is no advantage that a man defeated in a trial endures it; for it becomes thenceforth a matter of necessity. What then is the splendid victory? When thou lookest down on it: when thou refusest to go to law.

"How say you? have I been stripped of every thing," saith one, "and do you bid me keep silent? Have I been shamefully used, and do you exhort me to bear it meekly? And how shall I be able?" Nay, but it is most easy if thou wilt look up unto heaven; if thou wilt behold the beauty that is in sight; and whither God hath promised to receive thee, if thou bear wrong nobly. Do this then; and looking up unto the heaven, think that thou art made like unto Him that sitteth there upon the Cherubim. For He also was injured and He bore it; He was reproached and avenged not Himself; and was beaten, yet He asserted not His cause. Nay, He made return, in the contrary kind, to those who did such things, even in benefits without number; and He commanded us to be imitators of Him. Consider that thou camest naked out of thy mother's womb, and that naked both thou and he that hath done thee wrong shall depart; rather, he for his part, with innumerable wounds, breeding worms. Consider that things present are but for a season; count over the tombs of thine ancestors; acquaint thyself accurately with past events; and thou shalt see that the wrong-doer hath made thee stronger. For his own passion he hath aggravated, his covetousness I mean; but yours, he hath alleviated, taking away the food of the wild beast. And besides all this, he hath set you

free from cares, agony, envy, informers, trouble, worry, perpetual fear; and the foul mass of evils he hath heaped upon his own head.

"What then," saith one, "if I have to struggle with hunger?" Thou endurest this with Paul, who saith, (1 Corinthians chapter 4, verse 10) "Even unto this present hour we both hunger, and thirst, and are naked." But he did it, you will say, "for God's sake:" do thou it also for God's sake. For when thou abstainest from avenging, thou dost so for God's sake. "But he that wronged me, takes his pleasure with the wealthy." Nay, rather with the devil. But be you crowned with Paul. Therefore fear not hunger, for (Proverbs chapter 10, verse 3) "the Lord will not kill with hunger the souls of the righteous." And again, another saith, (Psalms chapter 55, verse 23) "Cast upon the Lord thy care, and He will nourish thee." For if the sparrows of the field are nourished by Him, how shall He not nourish thee? Now let us not be of little faith nor of little soul, O my beloved! For He who hath promised the kingdom of heaven and such great blessings, how shall He not give things present? Let us not covet superfluous things, but let us keep to a sufficiency, and we shall always be rich. Let shelter be what we seek and food, and we shall obtain all things; both these, and such as are far greater.

But if you are still grieving and bowing down, I should like to shew you the soul of the wrongdoer after his victory, how it is become ashes. For truly sin is that kind of thing: while one commits it, it affords a certain pleasure; but when it is finished, then the trifling pleasure is gone, one knows not how, and in its place comes dejection. And this is our feeling when we do hurt to any: afterwards, at any rate, we condemn ourselves. So also when we over-reach we have pleasure; but afterwards we are stung by conscience. Seest thou in any one's possession some poor man's home? Weep not for him that is spoiled, but for the spoiler: for he has not inflicted, but sustained an evil. For he robbed the other of things present; but himself he cast out of the blessings which cannot be uttered. For if he who giveth not to the poor shall go away into hell; what shall he suffer who takes the goods of the poor?

"Yet," saith one, "where is the gain, if I suffer ill?" Indeed, the gain is great. For not of the punishment of him that hath done thee harm doth God frame a compensation for thee: since that would be no great thing. For what great good is it, if I suffer ill and he suffer ill? And yet I know of many, who consider this the greatest comfort, and who think they have got all back again, when they see those who had insulted them undergoing punishment. But God doth not limit His recompense to this. Wouldest thou then desire to know in earnest how great are the blessings which await thee? He openeth for thee the whole heaven; He maketh thee a fellow-citizen with the Saints; He fits thee to bear a part in their choir: from sins He absolveth; with righteousness He crowneth. For if such as forgive offenders shall obtain forgiveness, those who not only forgive but who also give largely to boot, what blessing shall they not inherit?

Therefore, bear it not with a poor spirit, but even pray for him that injured thee. It is for thyself that thou dost this. Hath he taken thy money? Well: he took thy sins too: which was the case with Naaman and Gehazi. How muchwealth wouldest thou not give to have

thineiniquities forgiven thee? This, believe me, is the case now. For if thou endure nobly and curse not, thou hast bound on thee a glorious crown. It is not my word, but thou hast heard Christ speaking, "Pray for those that despitefully use you." And consider the reward how great! "That ye may be like your Father which is in the heavens." So then you have been deprived of nothing, yea, you have been a gainer: you have received no wrongs, rather you have been crowned; in that you are become better disciplined in soul; are made like to God; are set free from the care of money; are made possessor of the kingdom of heaven.

Homily 17

1 Corinthians chapter 6, verse 12”All things are lawful for me, but not all things are expedient. All things are lawful for me, but I will not be brought into the power of any. Here he glances at the gluttons. For since he intends to assail the fornicator again, and fornication arises from luxuriousness and want of moderation, he strongly chastises this passion. It cannot be that he speaks thus with regard to things forbidden, such not being ”lawful:” but of things which seem to be indifferent. To illustrate my meaning: ”It is lawful,” he says, ”to eat and to drink; but it is not expedient with excess.” And so that marvellous and unexpected turn of his, which he is often wont to adopt; (Cf. Romans chapter 12, verse 21; 1 Corinthians chapter 7, verse 23) bringing his argument clear round to its contrary, this he manages to introduce here also; and he signifies that to do what is in one’s power not only is not expedient, but even is not a part of power, but of slavery.

And first, he dissuades them on the ground of the inexpediency of the thing, saying, ”they are not expedient:” in the next place, on that of its contrariety to itself, saying, ”I will not be brought under the power of any.” This is his meaning: ”You are at liberty to eat,” says he; ”well then, remain in liberty, and take heed that you do not become a slave to this appetite: for he who uses it properly, he is master of it; but he that exceeds the proper measure is no longer its master but its slave, since gluttony reigns paramount within him.” Do you perceive how, where the man thought he had authority Paul points out that he is under authority? For this is his custom, as I was saying before, to give all objections a turn the contrary way. It is just this which he has done here. For mark; each of them was saying, ”I have power to live luxuriously.” He replies, ”In doing so, thou art not so much acting as one who had power over a thing, but rather as being thyself subject to some such power. For thou hast not power even over thine own belly, so long as thou art dissolute, but it hath power over thee.” And the same we may say both of riches and of other things.

Ver. 13. ”Meats for the belly.” By ”the belly” here he means not the stomach, but the stomach’s voraciousness. As when he says, (Philippians chapter 3, verse 19) ”Whose God is their belly:” not speaking about that part of the body, but about greediness. To prove that so it is, hear what follows: ”And the belly for meats; but the body is not for fornication, but for the Lord.” And yet ”the belly” also is of ”the body.” But he puts down two pairs of things, ”meats” and gluttony, (which he terms ”the belly;”) ”Christ,” and ”the body.” What then is

the meaning of, ”Meats for the belly?” ”Meats,” he says, are on good terms with gluttony, and it with them. It cannot therefore lead us unto Christ, but drags towards these. For it is a strong and brutal passion, and makes us slaves, and puts us upon ministering to the belly. Why then art thou excited and gaping after food, O man? For the end of that service is this, and nothing further shall be seen of it: but as one was waiting on some mistress, it abides keeping up this slavery, and advances no further, and has no other employment but this same fruitless one. And the two are connected together and destroyed together; ”the belly” with ”the meats,” and ”the meats” with ”the belly;” winding out a sort of interminable course; just as from a corrupt body worms may be produced, and again by worms the body consumed; or as it were a wave swoln high and breaking, and having no furthe r effect. But these things he says not concerning food and the body, but it is the passion of greediness and excess in eatables which he is censuring: and what follows shews it. For he proceeds:

”But God shall bring to nought both it and them:” speaking not of the stomach, but of immoderate desire: not of food but of high feeding. For with the former he is not angry, but even lays down rules about them, saying, (1 Timothy chapter 6, verse 8) ”Having food and covering we shall be therewith content. However, thus he stigmatizes the whole thing; its amendment (after advice given) being left by him to prayer. But some say that the words are a prophecy, declaring the state which shall be in the life to come, and that there is no eating or drinking there. Now if that which is moderate shall have an end, much more ought we to abstain from excess. Then lest any one should suppose that the body is the object of his censure, and suspect that from a part he is blaming the whole, and say that the nature of the body was the cause of gluttony or of fornication, hear what follows. ”I blame not,” he says, ”the nature of the body, but the immoderate license of the mind.” And therefore he subjoins, ”Now the body is not for fornication, but for the Lord;” for it was not formed for this purpose, to live riotously and commit fornication, as neither was the belly to be greedy; but that it might follow Christ as a Head, and that the Lord might be set over the body. Let us be overcome with shame, let us be horror-struck, that after we have been counted worthy of such great honor as to become members of Him that sitteth on high, we defile ourselves with so great evils.

[2.] Having now sufficiently condemned the glutton, he uses also the hope of things to come to divert us from this wickedness: saying, Ver. 14. And God both raised up the Lord, and will raise up us also through His power. Do you perceive again his Apostolical wisdom? For he is always establishing the credibility of the Resurrection from Christ, and especially now. For if our body be a member of Christ, and Christ be risen, the body also shall surely follow the Head. ”Through his power.” For since he had asserted a thing disbelieved and not to be apprehended by reasonings, he hath left entirely to His incomprehensible power the circumstances of Christ’s own Resurrection, producing this too as no small demonstration against them. And concerning the Resurrection of Christ he did not insert this: for he did not say, ”And God shall also raise up the Lord;”-for the thing was past and gone;-but how? ”And God both raised up the Lord;” nor was there need of any proof. But concerning our resurrection, since it has not yet come to pass, he spoke not thus, but how? ”And will raise

up us also through His power:" by the reliance to be placed on the power of the Worker, he stops the mouths of the gainsayers.

Further: if he ascribe unto the Father the Resurrection of Christ, let not this at all disturb thee. For not as though Christ were powerless, hath he put this down, for He it is Himself who saith, (S. John chapter 2, verse 19) "Destroy this Temple, and in three days I will raise it up:" and again, (S. John chapter 10, verse 18) "I have power to lay down My life, and I have power to take it again." And Luke also in the Acts says, (c. 1, 3.) "To whom also He shewed Himself alive." Wherefore then does Paul so speak? Because both the acts of the Son are imputed unto the Father, and the Father's unto the Son. For He saith, (S. John chapter 5, verse 19) "Whatsoever things He doeth, these the Son also doeth in like manner." And very opportunely he here made mention of the Resurrection, keeping down by those hopes the tyranny of gluttonous desire; and all but saying, Thou hast eaten, hast drunk to excess: and what is the result? Nothing, save only destruction. Thou hast been conjoined unto Christ; and what is the result? A great and marvellous thing: the future Resurrection, that glorious one, and transcending all utterance!

[3. Let no one therefore go on disbelieving the Resurrection: but if a man disbelieve, let him think how many things He made from nothing, and admit it as a proof also of the other. For the things which are already past are stranger by far, and fraught with overpowering wonder. Just consider. He took earth and mixed it, and made man; earth which existed not before this. How then did the earth become man? And how was it produced from nothing? And, how, all the things that were made from it? the endless sorts of irrational creatures; of seeds; of plants; no pangs of travail having preceded in the one case, no rains having come down upon the others; no tillage seen, no oxen, no plough, nor any thing else contributing to their production? Why, for this cause the lifeless and senseless thing was made to put forth in the beginning so many kinds of plants and irrational creatures, in order that from the very first He might instruct thee in the doctrine of Resurrection. For this is more inexplicable than the Resurrection. For it is not the same thing to rekindle an extinguished lamp, and to shew fire that has never yet appeared. It is not the same thing to raise up again a house which has fallen down, and to produce one which has never at all had an existence . For in the former case, if nothing else, yet the material was given to work with: but in the latter, not even the substance appeared.

Wherefore He made first that which seemed to be the more difficult, to the end that hereby thou mightest admit that which is the more easy; more difficult, I say, not to God, but as far as our reasonings can follow the subject. For with God nothing is difficult: but as the painter who has made one likeness will make ten thousand with ease, so also with God it is easy to make worlds without number and end. Rather, as it is easy for you to conceive a city and worlds without bound, so unto God is it easy to make them; or rather again it is easier by far. For thou consumest time, brief though it be, in thy conception; but God not even this, but as much as stones are heavier than any of the lightest things, yea even than our minds; so much is our mind surpassed by the rapidity of God's work of creation.

Do you marvel at His power on the earth? Think again how the heaven was made, not yet being; how the innumerable stars, how the sun, how the moon; and all these things not yet being. Again, tell me how after they were made they stood fast, and upon what? What foundation have they? and what the earth? What comes next to the earth? and again, what after that which came next to the earth? Do you see into what an eddy the eye of your mind is plunged, unless you quickly take refuge in faith and the incomprehensible power of the Maker?

But if you choose from human things also to make conjecture, you will be able by degrees to find wings for your understanding. "What kind of human things?" may be asked. Do you not see the potters, how they fashion the vase which had been broken in pieces and become shapeless? Those who fuse the ore from the mine, how the earth in their hands turns out (thn Uhn krusion apoyainousi) gold, or silver, or copper? Others again who work in glass, how they transform the sand into one compact and transparent substance? Shall I speak of the dressers of leather, the dyers ofpurple vestments; how they make that which had received their tint shew as one thing, when it had been another? Shall I speak of the generation of our own race? Doth not a small seed, at first without form and impress, enter into the womb which receives it? Whence then the so intricate formation of the living creature? What is the wheat? Is it not cast a naked seed into the earth? After it has been cast there, doth it not decay? Whence is the ear, the beard, the stalk, and all the other parts? Doth not often a little grain of a fig fall into the ground, and produce both root, and branches, and fruit? And dost thou hereupon admit each of these and make no curious enquiries, and of God alone dost thou demand account, in His work of changing the fashion of our body? And how can such things be pardonable?

These things and such like we say to the Greeks. For to those who are obedient to the Scriptures, I have no occasion to speak at all. I say, if you intend to pry curiously into all His doings, what shall God have more than men? And yet even of men there are many about whom we do not so enquire. Much more then ought we to abstain from impertinent inquiry about the wisdom of God, and from demanding accounts of it: in the first place, because He is trustworthy who affirmeth: in the second place, because the matter admits not investigation by reasonings. For God is not so abjectly poor as to work such things only as can be apprehended by the weakness of thy reasonings. And if thou comprehendest not the work of an artisan, much less of God, the best of artificers. Disbelieve not then the Resurrection, for very far will ye be from the hope of that which is to come.

But what is the wise argument of the gain-sayers; rather, I should-say, their exceeding senseless one? "Why how, when the body is mixed up with the earth and is become earth, and this again is removed elsewhere, how," say they, "shall it rise again?" To thee this seems impossible, but not to the unsleeping Eye. For unto that all things are clear. And thou in that confusion seest no distinction of parts; but He knows them all. Since also the heart of thy neighbor thou knowest not, nor the things in it; but He knoweth all. If then, because of thy not knowing how God raiseth men up, thou believest not that He doth raise them,

wilt thou disbelieve that He knoweth also what is in thy mind? for neither is that obvious to view. And yet in the body it is visible matter, though it be dissolved: but those thoughts are invisible. Shall He then who knoweth with all certainty the invisible things, not see the things which be visible, and easily distinguish the scattered parts of the body? I suppose this is plain to every one.

Do not then disbelieve the Resurrection; for this is a doctrine of the Devil. This is what the Devil is earnest for, not only that the Resurrection may be disbelieved, but good works also may be done away with. For the man who does not expect that he shall rise again and give an account of the things which he has done, will not quickly apply himself to virtue; will in turn come to disbelieve the Resurrection entirely: for both these are established by each other; vice by unbelief, and unbelief by vice. For the conscience filled with many wickednesses, fearing and trembling for the recompense to come and not willing to provide itself with comfort by changing to what is most excellent, is fain to repose in unbelief. Thus when thou deniest resurrection and judgment, the other for his part will say, "Then shall I also not have to render account of my bold deeds."

[4.] But why saith Christ? (St. Matthew chapter 22, verse 29) "Ye do err, not knowing the Scriptures, nor the power of God." For God would not have wrought so many things, had He intended not to raise us up again, but to dissolve and blot us out in annihilation. He would not have spread out this heaven, He would not have stretched the earth beneath, He would not have made all the rest of the universe only for this short life. But if all these are for the present, what will He not do for that which is to come? If, on the contrary, there is to be no future life, we are in this respect of far meaner account than the things which have been made for our sakes. For both the heaven, and the earth, and the sea, and the rivers, are more lasting than we are: and some even of the brutes; since the raven, and the race of elephants, and many other creatures, have a longer enjoyment of the present life. To us, moreover, life is both short and toilsome, but not to them. Theirs is both long, and freer from grief and cares.

"What then? tell me: hath he made the slaves better than the masters?" Do not, I beseech thee, do not reason thus, O man, nor be so poverty-stricken in mind, nor be ignorant of the riches of God, having such a Master. For even from the beginning God desired to make thee immortal, but thou wert not willing. Since the things also of that time were darkhints of immortality: the converse with God;the absence of uneasiness from life; the freedom from grief, and cares, and toils, and other things which belong to a temporary existence. For Adam had no need either of a garment or a shelter, or any other provision of this sort; butrather was like to the Angels; and many of the things to come he foreknew, and was filled with great wisdom. Even what God did in secret, he knew, I mean with regard to the woman: wherefore also he said, "This is now bone of my bone, and flesh of my flesh." (Genesis chapter 2, verse 23) Labor came into being afterwards: so did sweat, so did shame, and cowardice, and want of confidence. But on that day there was no grief, nor pain, nor lamentation. But he abode not in that dignity.

What then, saith one, am I to do? must I perish on his account? I reply, first, It is not on his account: for neither hast thou remained without sin: though it be not the same sin, at least there is some other which thou hast committed. And again, you have not been injured by his punishment, but rather have been a gainer. For if you had been to remain altogether mortal, perchance what is said would have had some reason in it. But now thou art immortal, and if thou wilt, thou mayest shine brighter than the sun itself. [5.] "But," says one, "had I not received a mortal body, I had not sinned." Tell me then, had he a mortal body when he sinned? Surely not: for if it had been mortal before, it would not have undergone death as a punishment afterwards. And that a mortal body is no hindrance to virtue, but that it keeps men in order and is of the greatest service, is plain from what follows. If the expectation of immortality alone so lifted up Adam; had he been even immortal in reality, to what a pitch of arrogance would he not have proceeded? And as things are, after sinning you may do away with your sins, the body being abject, falling away, and subject to dissolution: for these thoughts are sufficient to sober a man. But if you had sinned in an immortal body, your sins were likely to have been more lasting.

Mortality then is not the cause of sin: accuse it not: but the wicked will is the root of all the mischief. For why was not Abel at all the worse for his body? Why are the devils not at all the better for being incorporeal? Wilt thou hear why the body's becoming mortal, so far from hurting, has been positively useful? Mark how much thou gainest thereby, if thou art sober. It drags thee back and pulls thee off from wickedness, by griefs and pains and labors and other such things. "But it tempts men to uncleanness," perhaps you will say. Not the body, but incontinence, doth this. For all these things which I was mentioning certainly do belong to the body: on which account it is impossible that a man who has entered into this life should escape disease and pain and lowness of spirits: but that he commit no uncleanness is possible. Thus it appears that if the affections of vice were part of the nature of the body they would be universal: since all things natural are so; but to commit fornication is not so. Pain indeed cometh of nature: but to commit fornication proceeds from deliberate purpose.

Blame not the body then; let not the Devil take away thine honor, which God hath given thee. For if we choose, the body is an excellent bridle to curb the wanton sallies of the soul, to pull down haughtiness, to repress arrogance, to minister to us in the greatest achievements of virtue. For tell me not of those who have lost their senses; since we often see horses, after they have thrown out their drivers, dashing with their reins over the precipices, and yet we do not blame the rein. For it is not the breaking of that which caused it all, but the driver not holding them in was the ruin of every thing. Just so do thou reason in this case. If thou seest a young person living in orphanhood and doing innumerable evil things, blame not the body, but the charioteer who is dragged on, I mean, the man's faculty of reasoning' For as the reins give no trouble to the charioteer, but the charioteer is the cruise of all the mischief through his not holding them properly: (and therefore do they often exact a penalty of him, entangling themselves with him, and dragging him on, and compelling him to partake in their own mishap: so is it also in the case before us. "I," Say the reins, "made bloody the horse's mouth as long as you held me:

but since you threw me away, I require satisfaction for your contempt, and I entwine myself about you, and drag you along, so as not to incur the same usage again. Let no one then blame the reins, but himself and his own corrupt mind. For over us too is a charioteer, even reason: and the reins are the body, connecting the horses with the charioteer; if then these be in good condition, you will suffer no harm: but if you let them go, you have annihilated and ruined every thing. Let us be temperate then, and lay all blame not on the body, but on the evil mind. For this is the Devil's special work, to make foolish men accuse the body and God and their neighbor, rather than their own perverted minds; lest, having discovered the cause, they get free from the root of the evils.

But do ye, being aware of his design, direct your wrath against him: and having set the charioteer upon the car, bend the eye of your minds towards God. For in all other instances he that appoints the games contributes nothing, but only awaits the end. But in this case, He is all in all, who appointed the contest, even God. Him therefore let us render propitious,and surely we shall obtain the blessings in store; through the grace and loving-kindness of our Lord Jesus Christ, to Whom, with the Father and the Holy Spirit, be glory, power, honor, now, henceforth, and for evermore. Amen.

Homily 18

1 Corinthians chapter 6, verse 15"Know ye not that your bodies are members of Christ? Shall I then take away the members of Christ, and make them members of a harlot? God forbid. Having passed on from the fornicator to the covetous person, he comes back to the former from the latter, no longer henceforth discoursing with him but with the others who had not committed fornication. And in the act of securing them lest they fall into the same sins, he assails him again. For he that has committed sin, though you direct your words to another, is stung even in that way; his conscience being thoroughly awakened and scourging him. Now the fear of punishment indeed was enough to keep them in chastity. But seeing that he does not wish by fear alone to set these matters right, he uses both threatenings and reasons. Now upon that other occasion, having stated the sin, and prescribed the punishment, and pointed out the harm which intercourse with the fornicator brought upon all, he left off, and passed to the subject of covetousness: and having threatened the covetous and all the rest whom he mentioned with expulsion from the kingdom, he so concluded his discourse. But here he takes in hand the work of admonition in a yet more terrific manner. For as he that only punishes a sin and does nothing to point out its most extreme lawlessness, produces no such great effect by his chastisement: so again, he who only abashes and fails to terrify by his mode of punishing, does not very keenly hit men of hardened minds. Wherefore Paul does both: here he abashes, saying, "Know ye not that we shall judge angels?" there again he terrifies, saying, "Know ye not that the covetous shall not inherit the kingdom of God?"

And in regard to the fornicator, he again uses this order of discourse. For having terrified him by what he had said before; first cutting him off and delivering him to Satan, and then reminding him of that day which is coming; he abashes him again by saying, "Know ye not that your bodies are members of Christ?" thenceforth speaking as to children of noble birth. For whereas he had said, "Now the body is for the Lord," he indicates it more plainly now. And in another place as well he does this same thing, saying, (xii. 27.) "Now ye are the body of Christ, and severally members thereof." And the same figure he often employs, not with the same aim, but at one time to shew His love, and at another to increase their fear. But here he has employed it to startle and fill them with alarm. "Shall I then take the members of Christ, and make them members of a harlot? God forbid." Nothing can be apter to strike horror than this expression. He said not, "Shall I take the members of Christ, and

join them on to a harlot?" but what? "make them members of a harlot;" which surely would strike more keenly.

Then he makes out how the fornicator becomes this, saying thus, "Know ye not that he that is joined unto a harlot is one body?" How is this evident? "For the twain, saith He, shall become one." Ver. 17. "But he that is joined unto the Lord is one spirit." For the conjunction suffers the two no longer to be two, but makes them both one. [2.] Now mark again, how he proceeds by means of the bare terms, conducting his accusation in the names of the harlot and of Christ. Ver. 18. "Flee fornication." He said not, "abstain from fornication," but "Flee:" that is, with all zeal make to yourselves deliverance from that evil. "Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." This is less than what went before; but since he had to speak of fornicators, he amplifies that guilt by topics drawn from all quarters, from greater things and smaller alike, making the charge heinous. And, in fact, that former topic was addressed to the more religious, but this to the weaker sort. For this also is characteristic of the wisdom of Paul, not only to allege the great things wherewith to abash men, but the lesser also, and the consideration of what is disgraceful and unseemly.

"What then," say you, "does not the murderer stain his hand? What, of the covetous person and the extortioner?" I suppose it is plain to every one. But since it was not possible to mention anything worse than the fornicator, he amplifies the crime in another way, by saying that in the fornicator the entire body becomes defiled. For it is as polluted as if it had fallen into a vessel of filth, and been immersed in defilement. And this too is our way. For from covetousness and extortion no one would make haste to go into a bath, but as if nothing had happened returns to his house. Whereas from intercourse with a harlot, as having become altogether unclean, he goes to a bath. To such a degree does the conscience retain from this sin a kind of sense of unusual shame. Both however are bad, both covetousness and fornication; and both cast into hell. But as Paul doeth every thing with good management, so by whatever topics he had he magnified the sin of fornication.

[3.] Ver. 19. "Know ye not that your body is a temple of the Holy Ghost which is in you?" He did not merely say, "of the Spirit," but, "which is in you;" which was the part of one who also was soothing. And again, explaining himself still further, he added, "which ye have from God." He mentioned Him that gave also, both exalting the hearer and putting him in fear, both by the magnitude Of the deposit, and by the munificence of Him that made it. "And ye are not you own." This is not only to abash, but even to force men towards virtue. "For why," says he; "doest thou what thou wilt? thou art not thine own master." But these things he said, not to take away free-will. For so in saying, "All things are lawful for me, but not all things are expedient," he does not take away our liberty. And hereagain, writing, "Ye are not your own;" he makes no infringement upon freedom of choice, but he leads away from vice and indicates the guardian care of the Lord. And therefore he added, "For ye were bought with a price."

"But if I am not my own, upon what ground do you demand of me duties to be done? And why do you go on to say again, "Glorify God therefore in your body and in your spirit, which are God's?" What then is the meaning of, "ye are not your own?" And what does he wish to prove thereby? To settle them in a state of security against sin, and against following the improper desires of the mind. For indeed we have many improper wishes: but we must repress them, for we can. And if we could not, exhortation would be in vain. Mark, accordingly, how he secures his ground. For having said, "Ye are not your own," he adds not, "But are under compulsion;" but, "Ye were bought with a price." Why sayest thou this? Surely on another ground, one might say perhaps, you should have persuaded men, pointing out that we have a Master. But this is common to the Greeks also together with us: whereas the expression, "Ye were bought with a price," belongs to us peculiarly. For he reminds us of the greatness of the benefit and of the mode of our salvation, signifying that when we were alienated, we were "bought:" and not simply "bought," but, "with a price."

"Glorify then, take up and bear, God in your body, and in your spirit." Now these things he says, that we may not only flee fornication in the body, but also in the spirit of our mind abstain from every wicked thought, and from driving away grace. "Which are God's." For as he had said "your," he added therefore, "which are God's:" continually reminding us that all things belong to the Lord, both body and soul and spirit: For some say, that the words "in the spirit" mean the gracious Gift; for if That be in us, God is glorified. And this will be, if we have a clean heart. But He has spoken of these things as God's, not only because He brought them into being, but also because, when they were alienated, Hewon them again a second time, paying as the price, the blood of the Son. Mark how He brought the whole to completion in Christ, how He raised us up into heaven. "Ye are members of Christ," saith he, "ye are a temple of the Spirit." Become not then "members of a harlot:" for it is not your body which is insulted; since it is not your body at all, but Christ's. And these things he spake, both to make manifest His loving-kindness in that our body is His, and to withdraw us from all evil license. For if the body be another's, "you have no authority," says he, "to insult another's body; and especially when it is the Lord's; nor yet to pollute a temple of the Spirit." For if any one who invades a private house and makes his way revelling into it, must answer for it most severely; think what dreadful things he shall endure who makes a temple of the King a robber's lurking place.

Considering these things therefore, reverence thou Him that dwelleth within. For the Paraclete is He. Thrill before Him that is enfolded and cleaves unto thee; for Christ is He. Hast thou indeed made thyself members of Christ? Think thus, and continue chaste; whose members they were, and Whose they have become. Erewhile they were members of an harlot, and Christ hath made them members of His own Body. Thou hast therefore henceforth no authority over them. Serve Him that hath set thee free.

For supposing you had a daughter, and in extreme madness had let her out to a procurer for hire, and made her live a harlot's life, and then a king's son were to pass by, and free her from that slavery, and join her in marriage to himself; you could have no power thenceforth

to bring her into the brothel. For you gave her up once for all, and sold her. Such as this is our case also. We let out our own flesh for hire unto the Devil, that grievous procurer: Christ saw and set it free, and withdrew it from that evil tyranny; it is not then ours any more but His who delivered it. If you be willing to use it as a King's bride, there is none to hinder; but if you bring it where it was before, you will suffer just what they ought who are guilty of such outrages. Wherefore you should rather adorn instead of disgracing it. For you have no authority over the flesh in the wicked lusts, but in those things alone which God may enjoin. Let the thought enter your mind at least from what great outrage God hath delivered it. For in truth never did any harlot expose herself so shamefully as our nature before this. For robberies, murders, and every wicked thought entered in and lay with the soul, and for a small and vulgar hire, the present pleasure. For the soul, being mixed up with all wicked devices and deeds, reaped this reward and no other.

However, in the time before this, bad though it were to be such as these, it was not so bad: but after heaven, after the King's courts, after partaking of the tremendous Mysteries, again to be contaminated, what pardon shall this have? Or, dost thou not think that the covetous too, and all those whom he recounted before, have the Devil to lie with them? And dost thou not judge that the women who beautify themselves for pollution have intercourse with him? Why, who shall gainsay this word? But if any be contentious, let him uncover the soul of the women who behave in this unseemly manner, and he will surely see that the wicked demon closely entwined with them. For it is hard, brethren, it is hard, perchance even impossible, when the body is thus beautified, for the soul to be beautified at the same time: but one must needs be neglected, while the other is cared for. For nature does not allow these to take place together.

[4.] Wherefore he saith, "He that is joined to a harlot is one body; but he that is joined to the Lord is one Spirit." For such an one becomes thenceforth Spirit, although a body envelope him. For when nothing corporeal nor gross nor earthly is around him, the body doth but merely envelope him; since the whole government of him is in the soul and the Spirit. In this way God is glorified. Wherefore both in the Prayer we are commanded to say, "Hallowed be Thy Name:" and Christ saith also, "Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."

So do the heavens also glorify Him, uttering no voice, but by the view of them attracting wonder and referring the glory unto the Great Artificer. So let us glorify Him also, or rather more than they. For we can if we will. For not so much do the heaven nor day nor night glorify God, as a holy soul. For as one that gazeth upon the beauty of the heaven, saith, "Glory be to Thee, O God! How fair a work hast thou formed! so too when beholding virtue in any man: nay, and much more so in the latter instance. For from these works of creation all do not glorify God; but many even assert that the things which exist are self-moving: and others impute to demons the workmanship of the world and providence; and these indeed greatly and unpardonably err: but in regard to the virtue of man, no one shall have power to hold these shameless opinions, but shall assuredly glorify God when he seeth him that

serveth Him living in goodness. For who shall help being astonished when one being a man, and partaking of our common nature, and living among other men, like adamant yields not at all to the swarm of passions? When being in the midst of fire and iron and wild beasts, he is even harder than adamant and vanquishes all for the Word of godliness' sake? when he is injured, and blesses;

when he is evil reported of, and praises;when he is despitefully used, and prays for those who injure him; when he is plotted against, and does good to those that fight with him and lay snares for him? For these things, and such as these, will glorify God far more than the heaven. For the Greeks when they behold the heavens feel no awe; but when they see a holy man exhibiting a severe course of life with all strictness, they shrink away and condemn themselves. Since when he that partakes of the same nature as themselves is so much above them, a great deal more so than the heaven is above the earth, even against their inclination they think that it is a Divine power which works these things. Wherefore He saith, "And glorify your Father which is in heaven."

[5. Wilt thou learn also from another place how by the life of His servants God is glorified, and how by miracles? Nebuchadnezzar once threw the Three Children into the furnace. Then when he saw that the fire had not prevailed over them, he saith, (Daniel chapter 3, verse 28 LXX. ek thj kaminou added. "Blessed be God, who hath sent His Angel, and delivered his servants out of the furnace, because they trusted in Him and have changed the word of the king. "How sayest thou? Hast thou been despised, and dost thou admire those who have spit upon you? "Yes," saith he, "and for this very reason, that I was despised. And of the marvel he gives this reason. So that not because of the miracle alone was glory given to God at that time, but also because of the purpose of those who have been thrown in. Now if any one would examine this point and the other, as they are in themselves, this will appear not less than that: for to persuade souls to brave a furnace is not less in respect of the wonder than to deliver from a furnace. For how can it be otherwise than astonishing for the Emperor of the world, with so many arms around him, and legions, and generals, and viceroys, and consuls, and land and sea subject to his sway, to be despised by captive children; for the bound to overcome the binder and conquer all that army?

Neither was there any power in the king and his company to do what they would, no, not even with the furnaces for an ally. But they who were naked, and slaves, and strangers, and few, (for what number could be more contemptible than three? being in chains, vanquished an innumerable army. For already now was death despised, since Christ was henceforth about to sojourn in the world. And as when the sun is on the point of rising, even before his rays appear the light of the day groweth bright; so also when then the Sun of Righteousness was about to come, death henceforth began to withdraw himself. What could be more splendid than that theatre? What more conspicuous than that victory? What more signal than those new trophies of theirs?

The same thing is done in our time also. Even now is there a king of the Babylonish furnace, even now he kindles a flame fiercer than that. There is even now such an image, and one

who giveth command to admire it. At his side are satraps and soldiers and bewitching music. And many gaze in admiration upon this image, so varied, so great. For somewhat of the same kind of thing as that image is covetousness, which doth not despise even iron, but unlike as the materials are whereof it is composed, it giveth command to admire all, both brass and iron, and things much more ordinary than they.

But as these things are, so also even now are there some who are emulous of these children: who say, "thy gods we serve not, and thine images we worship not;" but both the furnace of poverty we endure and all other distress, for the sake of God's laws." And the wealthy for their part, even as those at that time, oftentimes, worship this image too and are burnt. But those who possess nothing despite even this, and although in poverty, are more in the dew than those who live in affluence. Even as at that time they who cast into the fire were burnt up; but those in the midst of it found themselves in dew as it were rain. Then also that tyrant was more burnt up with the flame, his wrath kindling him violently, than those children. As to them, the fire had no power even to touch the ends of their hair: but more fiercely than that fire did wrath burn up his mind. For consider what a thing it was that with so many to look on, he should be scorned by captive children. And it was a sign that his taking their city also had not been through his own might, but by reason of the sin of the multitude among them. Since if he had not the power to overcome these men in chains, and that when they were cast into a furnace, how could he have overcome the Jews in regular warfare, had they been all such as these? From which it is plain that the sins of the multitude betrayed the city.

[6.] But mark also the children's freedom from vain-glory. For they did not leap into the furnace, but they kept beforehand the commandment of Christ where he says, (St. Matthew chapter 26, verse 41) "Pray that ye enter not into temptation." Neither did they shrink when they were brought to it; but stood in the midst nobly, neither contending without a summons, nor yet when summoned playing the coward: but ready for everything, and noble, and full of all boldness of speech.

But let us hear also what they say, that from this also we may learn their lofty spirit. (Daniel chapter 3,verse 17) "There is a God in heaven able to deliver us:" they take no care for themselves, but even when about to be burned the glory of God is all their thought. For what they say comes to this, "Lest perchance if we are burnt thou shouldest charge God with weakness, we now declare unto thee accurately our whole doctrine. "There is a God in heaven," not such as this image here on earth, this lifeless and mute thing, but able to snatch even from the midst of the burning fiery furnace. Condemn him not then of weakness for permitting us to fall into it. So powerful is He that after our fall, He is able to snatch us out again out of the flame. "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Observe that they by a special dispensation are ignorant of the future: for if they had foreknown, there would have been nothing wonderful in their doing what they did. For what marvel is it if when they had a guarantee for safety, they defied all terrors? Then God indeed would have been glorified

in that He was able to deliver from the furnace: but they would not have been wondered at, inasmuch as they would not have east themselves into any dangers. For this cause He suffered them to be ignorant of the future that He might glorify them the more. And as they cautioned (hsyalconto) the king that he was not to condemn God of weakness though they might be burnt, so God accomplished both purposes; the shewing forth His own power and the causing the zeal of the children to appear more conspicuous.

From whence then arose their doubting and their not feeling confident that they should at all events be preserved? Because they esteemed themselves assuredly too mean, and unworthy of such a benefit. And to prove that I say not this upon conjecture; when they fell into the furnace, they bewailed themselves after this sort, saying, (Song of the three Children vv. 6, 10.) "We have sinned, we have done iniquity, we cannot open our mouth." And therefore they said, "But if not." But if they did not plainly say this, namely, "God is able to deliver us; but if he deliver us not, for our sin's sake He will not deliver us;" wonder not at it. For they would have seemed to the barbarians to be sheltering the weakness of God under the pretext of their own sins. Wherefore His power only is what they speak of: the reason they allege not. And besides, they were well disciplined not to be over-curious about the judgments of God.

With these words then, they entered into the fire; and they neither cast insult upon the king, nor overturned the statue. For such should the courageous man be, temperate and mild; and that especially in dangers; that he may not seem to go forth to such contests in wrath and vain-glory; but with fortitude and self-possession. For whoso deals insolently undergoes the suspicion of those faults: but he that endures, and is forced into the struggle, and goes through the trial with meekness, is not only admired as brave, but his self-possession also and consideration cause him to be no less extolled. And this is what they did at that time; shewing forth all fortitude and gentleness, and doing nothing for reward nor for recompense or return. ""Though He be not willing 'so it stands' to deliver us, we will not serve thy gods:' for we have already our recompense in that we are counted worthy to be kept from all impiety, and for that end to give our bodies to be burned."

We then also having already our recompense, (for indeed we have it in that we have been vouchsafed the full knowledge of Him, vouch-safed to be made members of Christ,) let us take care that we make them not members of an harlot. For with this most tremendous saying we must conclude our discourse, in order that having the fear of the threat in full efficacy, we may remain purer than gold, this fear helping to make us so. For so shall we be able, delivered from all fornication, to see Christ. Whom God grant us all to behold with boldness at that day, through the grace and loving-kindness of our Lord Jesus Christ; to Whom be the glory, for evermore. Amen.

Homily 19

1 Corinthians chapter 7, verse 1 and 1 Corinthians chapter 7, verse 2Now concerning the things whereof ye wrote to me: it is good for a man not to touch a woman. But because of fornications, let each man have his own wife; and let each woman have her own husband. Having corrected the three heaviest things laid to their charge, one, the distraction of the Church, another, about the fornicator, a third, about the covetous person, he thenceforth uses a milder sort of speech. And he interposes some exhortation and advice about marriage and virginity, giving the hearers some respite from more unpleasant subjects. But in the second Epistle he does the contrary; he begins from the milder topics, and ends with the more distressing. And here also, after he has finished his discourse about virginity, he again launches forth into matter more akin to reproof; not setting all down in regular order, but varying his discourse in either kind, as the occasion required and the exigency of the matters in hand.

Wherefore he says, "Now concerning the things whereof ye wrote unto me." For they had written to him, "Whether it was right to abstain from one's wife, or not:" and writing back in answer to this and giving rules about marriage, he introduces also the discourse concerning virginity: "It is good for a man not to touch a woman." "For if," says he, "thou enquire what is the excellent and greatly superior course, it is better not to have any connection whatever with a woman: but if you ask what is safe and helpful to thine own infirmity, be connected by marriage." But since it was likely, as also happens now, that the husband might be willing but the wife not, or perhaps the reverse, mark how he discusses each case. Some indeed say that this discourse was addressed by him to priests. But I, judging from what follows, could not affirm that it was so: since he would not have given his advice in general terms. For if he were writing these things only for the priests, he would have said, "It is good for the teacher not to touch a woman." But now he has made it of universal application, saying, "It is good for a man;" not for priest only. And again, "Art thou loosed from a wife? Seek not a wife." He said not, "You who are a priest and teacher," but indefinitely. And the whole of his speech goes on entirely in the same tones And in saying, "Because of fornications, let every man have his own wife" by the very cause alleged for the concession he guides men to continence.

[2.] Ver. 3. "Let the husband pay the wife the honor due to her: in like manner the wife the husband." Now what is the meaning of "the due honor? The wife hath not power over her own body;" but is both the slave and the mistress of the husband. And if you decline the service which is due, you have offended God. But if thou wish to withdraw thyself, it must be with the husband's permission, though it be but a for short time. For this is why he calls the matter a debt, to shew that no one is master of himself but that they are servants to each other. When therefore thou seest an harlot tempting thee, say, "My body is not mine, but my wife's." The same also let the woman say to those who would undermine her chastity, "My body is not mine, but my husband's."

Now if neither husband nor wife hath power even over their own body, much less have they over their property. Hear ye, all that have husbands and all that have wives: that if you must not count your body your own, much less your money Elsewhere I grant He gives to the husband abundant precedence, both in the New Testament, and the Old saying, (h apostrofh sou, LXX. Genesis chapter 3, verse 16) "Thy turning shall be towards thy husband, and he shall rule over thee." Paul doth so too by making a distinction thus, and writing, (Ephesians chapter 5, verse 25 and Ephesians chapter 5, verse 33) "Husbands, love your wives; and let the wife see that she reverence her husband." But in this place we hear no more of greater and less, but it is one and the same right. Now why is this? Because his speech was about chastity. "In all other things," says he, "let the husband have the prerogative; but not so where the question is about chastity." "The husband hath no power over his own body, neither the wife." There is great equality of honor, and no prerogative.

[3.] Ver. 5. "Defraud ye not one the other, except it be by consent." What then can this mean? "Let not the wife," says he, "exercise continence, if the husband be unwilling; nor yet the husband without the wife's consent." Why so? Because great evils spring from this sort of continence. For adulteries and fornications and the ruin of families have often arisen from hence. For if when men have their own wives they commit fornication, much more if yon defraud them of this consolation. And well says he, "Defraud not; fraud" here, and "debt" above, that he might shew the strictness of the right of dominion in question. For that one should practice continence against the will of the other is "defrauding;" but not so, with the other's consent: any more than I count myself defrauded, if after persuading meyou take away any thing of mine. Since onlyhe defrauds who takes against another's will and by force. A thing which many women do, working sin rather than righteousness, and thereby becoming accountable for the husband's uncleanness, and rending all asunder. Whereas they should value concord above all things, since this is more important than all beside.

We will, if you please, consider it with a view to actual cases. Thus, suppose a wife and husband, and let the wife be continent, withoutconsent of her husband; well then, if hereupon he commit fornication, or though abstaining from fornication fret and grow restless and be heated and quarrel and give all kind of trouble to his wife; where is all the gain of the fasting and the continence, a breach being made in love? There is none. For what

strange reproaches, how much trouble, how great a war must of course arise! since when in an house man and wife are at variance, the house will be no better off than a ship in a storm when the master is upon ill terms with the man at the head. Wherefore he saith, "Defraud not one another, unless it be by consent for a season, that ye may give yourselves unto prayer." It is prayer with unusual earnestness which he here means. For if he is forbidding those who have intercourse with one another to pray, how could "pray without ceasing" have any place? It is possible then to live with a wife and yet give heed unto prayer. But by continence prayer is made more perfect. For he did not say merely, "That ye may pray;" but, "That ye may give yourselves unto it;" as though what he speaks of might cause not uncleanness but much occupation.

"And may be together again, that Satan tempt you not." Thus lest it should seem to be a matter of express enactment, he adds the reason. And what is it? "That Satan tempt you not." And that you may understand that it is not the devil only who causeth this crime, I mean adultery, he adds, "because of your incontinency." "But this I say by way of permission, not of commandment. For I would that all men were even as I myself; in a state of continence." This he doth in many places when he is advising about difficult matters; he brings forward himself, and says, "Be ye imitators of me." "Howbeit each man hath his own gift from God, one after this manner, and another after that." Thus since he had heavily charged them saying, "for your incontinence," he again comforteth them by the words, "each one hath his own gift of God;" not declaring that towards that virtue there is no need of zeal on our part, but, as I was saying before, to comfort them. For if it be a "gift," and man contributes nothing thereunto, how sayest thou, "But (v. 8.) I say to the unmarried and to widows, it is good for them if they abide even as 1: (v. 9.) but if they have not continency let them marry?" Do you see the strong sense of Paul how he both signifies that continence is better, and yet puts no force on the person who cannot attain to it; fearing lest some offence arise?

"For it is better to marry than to burn." He indicates how great is the tyranny of concupiscence. What he means is something like this: "If you have to endure much violence and burning desire, withdraw yourself from your pains and toils, lest haply you be subverted." [4.] Ver. 10. "But to the married I give charge, yet not I, but the Lord." Because it is a law expressly appointed by Christ which he is about to read to them about the "not putting away a wife without fornication; "(S. Matthew chapter 5, verse 32, Matthew chapter 19, verse 9; S. Mark chapter 10, verse 11; S. Luke chapter 16, verse 18) therefore he says, "Not I." True it is what was before spoken though it were not expressly stated, yet it also is His decree. But this, you see, He had delivered in express words. So that the words "I and not I" have this difference of meaning. For that you might not imagine even his own words to be human, therefore he added, "For I think that I also have the Spirit of God."

Now what is that which "to the married the Lord commanded? That the wife depart not from her husband: (v. 11.) but if she depart, let her remain unmarried, or be reconciled unto her husband." Here, seeing that both on the score of continence and other pretexts, and because of infirmities of temper, (mikroyukiaj.) it fell out that separations took place:

it were better, he says, that such things should not be at all; but however if they take place, let the wife remain with her husband, if not to cohabit with him, yet so as not to introduce any other to be her husband. Ver. 12. "But to the rest speak I, not the Lord. If any brother have a wife that believeth not, and she is content to dwell with him, let him not leave her. And if any woman hath an husband that believeth not, and he is content to dwell with her, let her not leave him."

For as when discoursing about separating from fornicators, he made the matter easy by the correction which he applied to his words, saying, "Howbeit, not altogether with the fornicators of this world;" so also in this case he provideth for the abundant easiness of the duty, saying, "If any wife have a husband, or husband a wife, that believeth not, let him not leave her." What sayest thou? "If he be an unbeliever, let him remain with the wife, but not if he be a fornicator? And yet fornication is a less sin than unbelief." I grant, fornication is a less sin: but God spares thine infirmities extremely. And this is What He doth about the sacrifice, saying, (S. Matthew chapter 5, verse 24) "Leave the sacrifice, and be reconciled to thy brother." This also in the case of the man who owed ten thousand talents. For him too He did not punish for owing him ten thousand talents, but for demanding back a hundred pence from his fellow-servant He took vengeance on him.

Then lest the woman might fear, as though she became unclean because of intercourse with her husband, he says, "For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband." And yet, if "he that is joined to an harlot is one body," it is quite clear that the woman also who is joined to an idolater is one body. Well: it is one body; nevertheless she becomes not unclean, but the cleanness of the wife overcomes the uncleanness of the husband; and again, the cleanness of the believing husband. overcomes the uncleanness of the unbelieving wife. How then in this case is the uncleanness overcome, and therefore the intercourse allowed; while in the woman who prostitutes herself, the husband is not condemned in casting her out? Because here there is hope that the lost member may be saved through the marriage; but in the other case the marriage has already been dissolved; and there again both are corrupted; but here the Fault is in one only of the two. I mean something like this: she that has been guilty of fornication is utterly abominable: if then "he that is joined to an harlot is one body," he also becomes abominable by having connection with an harlot; wherefore all the purity flits away. But in the case before us it is not so. But how? The idolater is unclean but the woman is not unclean. For if indeed she were a partner with him in that wherein he is unclean, I mean his impiety, she herself would also become unclean. But now the idolater is unclean in one way, and the wife holds communion with him in another wherein he is not unclean. For marriage and mixture of bodies is that wherein the communion consists.

Again, there is a hope that this man may be reclaimed by his wife for she is made completely his own: but for the other it is not very easy. For how will she who dishonored him in former times and became another's and destroyed the rights of marriage, have power to reclaim him whom she had wronged; him, moreover, who still remains to her as an alien? Again in that

case, after the fornication the husband is not a husband: but here, although the wife be an idolatress, the husband's rights are not destroyed. However, he doth not simply recommend cohabitation with the unbeliever, but with the qualification that he wills it. Wherefore he said, "And he himself be content to dwell with her." For, tell me, what harm is there when the duties of piety remain unimpaired and there are good hopes about the unbeliever, that those already joined should so abide and not bring in occasions of unnecessary warfare? For the question now is not about those who have never yet come together, but about those who are already joined. He did not say, If any one wish to take an unbelieving wife, but, "If any one hath an unbelieving wife." Which means, If any after marrying or being married have received the word of godliness, and then the other party which had continued in unbelief still yearn for them to dwell together, let not the marriage be broken off. "For," saith he, "the unbelieving husband is sanctified in the wife." So great is the superabundance of thy purity.

What then, is the Greek holy? Certainly not: for he said not, He is holy; but, "He is sanctified in his wife." And this he said, not to signify that he is holy, but to deliver the woman as completely as possible from her fear and lead the man to desire the truth. For the uncleanness is not in the bodies wherein there is communion, but in the mind and the thoughts. And here follows the proof; namely, that if thou continuing unclean have offspring, the child, not being of thee alone, is of course unclean or half clean. But now it is not unclean. To which effect he adds, "else were your children unclean; but now are they holy;" that is, not unclean. But the Apostle calls them, "holy,"' by the intensity of the expression again casting out the dread arising from that sort of suspicion. Ver. 15. "Yet if the unbelieving departeth, let him depart," for in this case the matter is no longer fornication. But what is the meaning of, "if the unbelieving departeth?" For instance, if he bid thee sacrifice and take part in his ungodliness on account of thy marriage, or else part company; it were better the marriage were annulled, and no breach made in godliness. Wherefore he adds, "A brother is not under bondage, nor yet a sister, in such cases." If day by day he buffet thee and keep up combats on this account, it is better to separate. For this is what he glances at, saying, "But God hath called us in peace." For it is the other party who furnished the ground of separation, even as he did who committed uncleanness.

Ver. 16. "For how knowest thou, O wife, whether thou shalt save thine husband?" This again refers to that expression, "let her not leave him." That is, "if he makes no disturbance, remain," saith he, "for there is even profit in this; remain and advise and give counsel and persuade." For no teacher will have such power to prevail (Reg. Peisai. Bened. iskusai.) as a wife. And neither, on one hand, doth he lay any necessity upon her and absolutely demand the point of her, that he may not again do what would be too painful; nor, on the other, doth he tell her to despair: but he leaves the matter in suspense through the uncertainty of the future, saying, "For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband whether thou shalt save thy wife?" [5.] And again, ver. 17. "Only as God hath distributed to each man, as the Lord hath called each, so let him walk. Was any one called being circumcised? let him not become uncircumcised. Was any called in

uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. Let each man abide in that calling wherein he was called. Wast thou called, being a slave? Care not for it." These things contribute nothing unto faith, saith he. Be not then contentious neither be troubled; for the faith hath cast out all these things.

"Let each man abide in that calling wherein he was called. Hast thou been called, having an unbelieving wife? Continue to have her. Cast not out thy wife for the faith's sake. Hast thou been called, being a slave? Care not for it. Continue to be a slave. Hast thou been called, being in uncircumcision? Remain uncircumcised. Being circumcised, didst thou become a believer? Continue circumcised. For this is the meaning of, "As God hath distributed unto each man." For these are no hindrances to piety. Thou art called, being a slave; another, with an unbelieving wife; another, being circumcised. Astonishing! where has he put slavery? As circumcision profits not: and uncircumcision does no harm; so neither doth slavery, nor yet liberty. And that he might point out this with surpassing clearness, he says, "But even (All eikai dunasai) if thou canst become free, use it rather:" that is, rather continue a slave. Now Upon what possible ground does he tell the person who might be set free to remain a slave? He means to point out that slavery is no harm but rather an advantage.

Now we are not ignorant that some say, the words, "use it rather," are spoken with regard to liberty: interpreting it, "if thou canst become free, become free." But the expression would be very contrary to Paul's manner if he intended this. For he would not, when consoling the slave and signifying that he was in no respect injured, have told him to get free. Since perhaps some one might say, "What then, if I am not able? I am an injured and degraded person." This then is not what he says: but as I said, meaning to point out that a man gets nothing by being made free, he says, "Though thou hast it in thy power to be made free, remain rather in slavery." Next he adds also the cause; "For he that was called in the Lord being a bondservant, is the Lord's free man: likewise he that was called, being free, is Christ's bondservant." "For," saith he, "in the things that relate to Christ, both are equal: and like as thou art the slave of Christ, so also is thy master. How then is the slave a free man? Because He has freed thee not only from sin, but also from outward slavery while continuing a slave. For he suffers not the slave to be a slave, not even though he be a man abiding in slavery: and this is the great wonder.

But how is the slave a free man while continuing a slave? When he is freed from passions and the diseases of the mind: when he looks down upon riches and wrath and all other the like passions. Ver. 23. "Ye were bought with a price: become not bondservants of men." This saying is addressed not to slaves only but also to free men. For it is possible for one who is a slave not to be a slave; and for one who is a freeman to be a slave. "And how can one be a slave and not a slave?" When he doeth all for God: when he feigns nothing, and doeth nothing out of eye-service towards men: that is how one that l is a slave to men can be free. Or again, how doth one that is free become a slave? When he serves men in any evil

service, either for gluttony or desire of wealth or for office' sake. For such an one, though he be free, is more of a slave than any man.

And consider both these points. Joseph was a slave but not a slave to men: wherefore even in slavery he was freer than all that are free. For instance, he yielded not to his mistress; yielded not to the purposes which she who possessed him desired. Again she was free; yet none ever so like a slave, courting and beseeching her own servant. But she prevailed not on him, who was free, to do what he would not. This then was not slavery; but it was liberty of the most exalted kind. For what impediment to virtue had he from his slavery? Let men hear, both slaves and free. Which was the slave? He that was entreated or she that did entreat? She that besought or he that despised her supplication? In fact, there are limits set to slaves by God Himself; and up to what point one ought to keep them, has also been determined, and to transgress them is wrong. Namely, when your master commands nothing which is unpleasing to God, it is right to follow and to obey; but no farther. For thus the slave becomes free. But if you go further, even though you are free you are become a slave. At least he intimates this, saying, "Be not ye the servants of men."

But if this be not the meaning, if he bade them forsake their masters and strive contentiously to become free, in what sense did he exhort them, saying, "Let each one remain in the calling in which he is called?" And in another place, (1 Timothy chapter 6, verse 1 and 1 Timothy chapter 6, verse 2) "As many servants as are under the yoke, let them count their own masters worthy of all honor; and those that have believing masters, let them not despise them, because they are brethren who partake of the benefit." And writing to the Ephesians also and to the Colossians, he ordains and exacts the same rules. Whence it is plain that it is not this slavery which he annuls, but that which caused as it is by vice befalls free men also: and this is the worst kind of slavery, though he be a free man who is in bondage to it. For what profit had Joseph's brethren of their freedom? Were they not more servile than all slaves; both speaking lies to their father, and to the merchants using false pretences, as well as to their brother? But not such was the free man: rather every where and in all things he was true. And nothing had power to enslave him, neither chain nor bondage nor the love of his mistress nor his being in a strange land. But he abode free every where. For this is liberty in the truest sense when even in bondage it shines through.

[6.] Such a thing is Christianity; in slavery it bestows freedom. And as that which is by nature an invulnerable body then shews itself to be invulnerable when having received a dart it suffers no harm; so also he that is strictly free then shows himself, when even under masters he is not enslaved. For this cause his bidding is, "remain a slave." But if it is impossible for one who is a slave to be a Christian such as he ought to be, the Greeks will condemn true religion of great weakness: whereas if they can be taught that slavery in no way impairs godliness, they will admire our doctrine. For if death hurt us not, nor scourges, nor chains, much less slavery. Fire and iron and tyrannies innumerable and diseases and poverty and wild beasts and countless things more dreadful than these, have not been able to injure the faithful; nay, they have made them even mightier. And how shall slavery be

able to hurt? It is not slavery itself, beloved, that hurts; but the real slavery is that of sin. And if thou be not a slave in this sense, be bold and rejoice. No one shall have power to do thee any wrong, having the temper which cannot be enslaved. But if thou be a slave to sin, even though thou be ten thousand times free thou hast no good of thy freedom.

For, tell me, what profit is it when, though not in bondage to a man, thou liest down in subjection to thy passions? Since men indeed often know how to spare; but those masters are never satiated with thy destruction. Art thou in bondage to a man? Why, thy master also is slave to thee, in arranging about thy food, in taking care of thy health and in looking after thy shoes and all the other things. And thou dost not fear so much less thou shouldest offend thy master, as he fears lest any of those necessaries should fail thee. "But he sits down, while thou standest." And what of that? Since this may be said of thee as well as of him. Often, at least, when thou art lying down and sleeping sweetly, he is not only standing, but undergoing endless discomforts in the market-place; and he lies awake more painfully than thou.

For instance; what did Joseph suffer from his mistress to be compared with what she suffered from her evil desire? For he indeed did not the things which she wished to put upon him; but she performed every thing which her mistress ordered her, I mean herspirit of unchastity: which left not off until ithad put her to open shame. What master commands such things? what savage tyrant? "Intreat thy slave," that is the word: "flatter the person bought with thy money, supplicate the captive; even if he reject thee with disgust, again besiege him: even if thou speakest to him oftentimes, and he consent not, watch for his being alone, and force him, and become an object of derision." What can be more dishonorable, what more shameful, than these words? "And if even by these means you make no progress, why, accuse him falsely and deceive your husband." Mark how mean, how shameful are the commands, how unmerciful and savage and frantic. What command does the master ever lay on his slave, such as those which her wantonness then laid upon that royal woman? And yet she dare not disobey. But Joseph underwent nothing of this sort, but every thing on the contrary which brought glory and honor.

Would you like to see yet another man under severe orders from a hard mistress, and without spirit to disobey any of them? Consider Cain, what commands were laid on him by his envy. She ordered him to slay his brother, to lie unto God, to grieve his father, to cast off shame; and he did it all, and in nothing refused to obey. And why marvel that over a single person so great should be the power of this mistress? She hath often destroyed entire nations. For instance, the Midianitish women took the Jews, and all but bound them in captivity; their own beauty kindling desire, was the means of their vanquishing that whole nation. Paul then to cast out this sort of slavery, said, "Become not servants of men;" that is, "Obey not men commanding unreasonable things: nay, obey not yourselves." Then having raised up their mind and made it mount on high, he says,

[7.] Ver. 25. "Now concerning virgins. I have no commandment of the Lord; but I give my judgment, as one that hath obtained mercy of the Lord to be faithful." Advancing on his

way in regular order, he proceeds next to speak concerning virginity. For after that he had exercised and trained them, in his words concerning continence, he goes forth towards what is greater, saying, "I have no commandment, but I esteem it to be good." For what reason? For the self-same reason as he had mentioned respecting continence. Ver. 27. "Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife." These words carry no contradiction to what. had been said before but rather the most entire agreement with them. For he says in that place also, "Except it be by consent:" as here he says, "Art thou bound unto a wife? Seek not separation." This is no contradiction. For its being against consent makes a dissolution: but if with consent both live continently, it is no dissolution.

Then, lest this should seem to be laying down a law, he subjoins, (v. 28.) "but if thou marry, thou hast not sinned." He next alleges the existing state of things, "the present distress, the shortness of the time," and "the affliction." For marriage draws along with it many things, which indeed he hath glanced at, as well here as also in the discourse about continence: there, by saying, "the wife hath not power over herself;" and here, by the expression, "Thou art bound." "But if and thou marry, thou hast not sinned." He is not speaking about her who hath made choice of virginity, for if it comes to that, she hath sinned. Since if the widows are condemned for having to do with second marriages after they have once chosen widowhood, much more the virgins. "But such shall have trouble in the flesh." "And pleasure too," you will say: but observe how he curtails this by the shortness of the time, saying, (v. 28.) "the time is shortened;" that is, "we are exhorted to depart now and go forth, but thou art running further in." And yet even although marriage had no troubles, even so we ought to press on towards things to come. But when it hath affliction too, what need to draw on one's self an additional burden. What occasion to take up such a load, when even after taking it you must use it as having it not? For "those even that have wives must be," he saith, "as though they had none."

Then, having interposed something about the future, he brings back his speech to the present. For some of his topics are spiritual; as that, "the one careth about the things which be her husband's, the other about those which be God's." Others relate to this present life; as, "I would have you to be free from cares." But still with all this he leaves it to their own choice: inasmuch as he who after proving what is best goes back to compulsion, seems as if he did not trust his own statements. Wherefore he rather attracts them by concession, and checks them as follows: Ver. 35. "And this I say for your own profit, not that I may cast a snare upon you, but for that which is seemly, and that ye may attend upon the Lord without distraction. Let the virgins hear that not by that one point is virginity defined; for she that is careful about the things of the world cannot be a virgin, nor seemly. Thus, when he said, "There is difference between a wife and a virgin, "he added this as the difference, Abel that wherein they are distinguished from each other And laying down the definition of a virgin and her that is not a virgin, he names, not marriage nor continence but leisure from engagements and multiplicity of engagements. For the evil is not in the cohabitation, but in the impediment to the strictness of life.

Ver. 36. "But if any man think that he behaveth himself unseemly toward his virgin." Here he seems to be talking about marriage; but all that he says relates to virginity; for he allows even a second marriage, saying, "only in the Lord." Now what means, "in the Lord?" With chastity, with honor: for this is needed very where, and must be pursued l for else we cannot see God. Now if we have passed lightly by what he says of virginity, let no one accuse us of negligence; for indeed an entire book hath been composed by us upon this topic and as we have there with all the accuracy which we could, gone through every branch of the subject, we considered it a waste of words to introduce it again here. Wherefore, referring the hearer to that work as concerns these things, we will say this one thing here: We must follow after continence. For, saith he, "follow after peace, and the sanctification without which no one shall see the Lord." Therefore that we may be accounted worthy to see Him, whether we be in virginity or in the first marriage or the second, let us follow after this that we may obtain the kingdom of heaven, through the grace and loving-kindness of our Lord Jesus Christ; to Whom with the Father and the Holy Spirit, be glory, power, honor, now, henceforth, and for everlasting ages. Amen.

Homily 20

1 Corinthians chapter 8, verse 1 Now concerning things sacrificed to idols: we know that we all have knowledge. Knowledge puffeth up, but love edifieth. IT is necessary first to say what the meaning of this passage is: for so shall we readily comprehend the Apostle's discourse. For he that sees a charge brought against any one, except he first perceive the nature of the offence will not understand what is said. What then is it of which he was then accusing the Corinthians? A heavy charge and the cause of many evils. Well, what is it? Many among them, having learnt that (St. Matthew chapter 15, verse 11) "not the things which enter in defile the man, but the things which proceed out," and that idols of wood and stone, and demons, have no power to hurt or help, had made an immoderate use of their perfect knowledge of this to the harm both of others and of themselves. They had both gone in where idols were and had partaken of the tables there, and were producing thereby great and ruinous evil. For, on the one hand, those who still retained the fear of idols and knew not how to contemn them, took part in those meals, because they saw the more perfect sort doing this; and hence they got the greatest injury: since they did not touch what was set before them with the same mind as the others, but as things offered in sacrifice to idols; and the thing was becoming a way to idolatry. On the other hand, these very persons who pretended to be more perfect were injured in no common way, partaking in the tables of demons.

This then was the subject of complaint. Now this blessed man being about to correct it, did not immediately begin to speak vehemently; for that which was done came more of folly than of wickedness: wherefore in the first instance there was need rather of exhortation than of severe rebuke and wrath. Now herein observe his good sense, how he immediately begins to admonish. "Now concerning things sacrificed to idols,we know that we all have knowledge." Leaving alone the weak, which he always doth, he discourses with the strong first. And this is what he did also in the Epistle to the Romans, saying, (Romans chapter 14, verse 10) "But thou, why dost thou judge thy brother?" for this is the sort of person that is able to receive rebuke also with readiness. Exactly the same then he doth here also.

And first he makes void their conceit by declaring that this very thing which they considered as peculiar to themselves, the having perfect knowledge, was common to all. Thus, "we know," saith he, "that we all have knowledge." For if allowing them to have high thoughts,

he had first pointed out how hurtful the thing was to others, he would not have done them so much good as harm. For the ambitious soul when it plumes itself upon any thing, even though the same do harm to others, yet strongly adheres to it because of the tyranny of vain-glory. Wherefore Paul first examines the matter itself by itself: just as he had done before in the case of the wisdom from without, demolishing it with a high hand. But in that case he did it as we might have expected: for the whole thing was altogether blameworthy and his task was very easy. Wherefore he signifies it to be not only useless, but even contrary to the Gospel. But in the present case it was not possible to do this. For what was done was of knowledge, and perfect knowledge. Nor was it safe to overthrow it, and yet in no other way was it possible to cast out the conceit which had resulted from it. What then doeth he? First, by signifying that it was common, he curbs that swelling pride of theirs. For they who possess something great and excellent are more elated, when they alone have it; but if it be made out that they possess it in common with others, they no longer have so much of this feeling. First then he makes it common property, because they considered it to belong to themselves alone.

Next, having made it common, he does not make himself singly a sharer in it with them; for in this way too he would have rather set them up; for as to be the only possessor elates, so to have one partner or two perhaps among leading persons has this effect just as much. For this reason he does not mention himself but all: he said not, "I too have knowledge," but, "we know that we all have knowledge." [2.] This then is one way, and the first, by which he cast down their pride; the next hath greater force. What then is this? In that he shews that not even this thing itself was in all points complete, but imperfect, and extremely so. And not only imperfect, but also injurious, unless there were another thing joined together with it. For having said that" we have knowledge," he added, "Knowledge puffeth up, but love edifieth:" so that when it is without love, it lifts men up to absolute arrogance.

"And yet not even love," you will say, "without knowledge hath any advantage." Well: this he did not say; but omitting it as a thing allowed by all, he signifies that knowledge stands in extreme need of love. For he who loves, inasmuch as he fulfils the commandment which is most absolute of all, even though he have some defects, will quickly be blest with knowledge because of his love; as Cornelius and many others. But he that hath knowledge but hath not love, not only shall gain nothing more, but shall also be cast out of that which he hath, in many cases falling into arrogance. It seems then that knowledge is not productive of love, but on the contrary debars from it him that is not on his guard, puffing him up and elating him. For arrogance is wont to causedivisions: but love both draws together andleads to knowledge. And to make this plain he saith, "But if any man loveth God, the same isknown of Him." So that "I forbid not this," saith he, "namely, your having perfect knowledge; but your having it with love, that I enjoin; else is it no gain, but rather loss."

Do you see how he already sounds the first note of his discourse concerning love? For since all these evils were springing from the following root, i. e., not from perfect knowledge, but from their not greatly loving nor sparing their neighbors; whence ensued both their variance

and their self-satisfaction, and all the rest which he had charged them with; both before this and after he is continually providing for love; so correcting the fountain of all good things. "Now why," saith he, "are ye puffed up about knowledge? For if ye have not love, ye shall even be injured thereby. For what is worse than boasting? But if the other be added, the first also will be in safety. For although you may know something more than your neighbor, if you love him you will not set yourself up but lead him also to the same." Wherefore also having said, "Knowledge puffeth up," he added, "but love edifieth." He did not say, "Behaveth itself modestly," but what is much more, and more gainful. For their knowledge was not only puffing them up but also distracting them. On this account he opposes the one to the other.

[3.] And then he adds a third consideration, which was of force to set them down. What then is this? that although charity be joined with it, yet not even in that case is this our knowledge perfect. And therefore he adds, Ver. 2. "But if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." This is a mortal blow. "I dwell not," saith he, "on the knowledge being common to all. I say not that by hating your neighbor and by arrogance, you injure yourself most. But even though you have it by yourself alone, though you be modest, though you love your brother, even in this case you are imperfect in regard of knowledge. "For as yet thou knowest nothing as thou oughtest to know," Now if we possess as yet exact knowledge of nothing, how is it that some have rushed on to such a pitch of frenzy as to say that they know God with all exactness? Whereas, though we had an exact knowledge of all other things, not even so were it possible to possess this knowledge to such an extent. For how far He is apart from all things, it is impossible even to say.

And mark how he pulls down their swelling pride: for he said not, "of the matters before us ye have not the proper knowledge," but, "about every thing." And he did not say, "ye," but, "no one whatever," be it Peter, be it Paul, be it any one else. For by this he both soothed them and carefully kept them under. Ver. 3. "But if any man love God, the same," he doth not say, "knoweth Him," but, "is known of Him." For we have not known Him, but He hath known us. And therefore did Christ say, "Ye have not chosen Me, but I have chosen you." And Paul elsewhere, "Then shall I know fully, even as also I have been known." Observe now, I pray, by what means he brings down their high-mindedness. First, he points out that not they alone knew the things which they knew; for "we all," he saith," have knowledge." Next, that the thing itself was hurtful so long as it was without love; for "knowledge," saith he, "puffeth up." Thirdly, that even joined with love it is not complete nor perfect. "For if any man thinketh that he knoweth any thing, he knoweth nothing as yet as he ought to know," so he speaks. In addition to this, that they have not even this from themselves, but by gift from God. For he said not, "hath known God," but, "is known of Him." Again, that this very thing comes of love which they have not as they ought. For, "if any man," saith he, "love God, the same is known of Him." Having then so much at large allayed their irritation, he begins to speak doctrinally, saying thus.

[4.] Ver. 4. "Concerning therefore the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no God but one." Look what a strait he hath

fallen into! For indeed his mind is to prove both; that one ought to abstain from this kind of banquet, and that it hath no power to hurt those who partake of it: things which were not greatly in agreement with each other. For when they were told that they had no harm, in them, they would naturally run to them as indifferent things. But when forbidden to touch them, they would suspect, on the contrary, that their having power to do hurt occasioned the prohibition. Wherefore, you see, he puts down their opinion about idols, and then states as a first reason for their abstaining the scandals which they place in the way of their brethren; in these words: "Now concerning the eating of things sacrificed to idols, we know that no idol is anything in the world." Again he makes it common property and doth not allow this to be theirs alone, but extends the knowledge all over the world. For "not among you alone," says he, "but every where on earth this doctrine prevails." What then is it? "That no idol is anything in the world; that there is no God but one." What then? are there no idols? no statues? Indeed there are; but they have no power: neither are they gods, but stones and demons. For he is now setting himself against both parties; both the grosser sort among them, and those who were accounted lovers of wisdom. Thus, seeing that the former know of no more than the mere stones, the others assert that certain powers reside in them, which they also call gods; to the former accordingly he says, that "no idol is anything in the world," to the other, that "there is no God but one."

Do you mark how he writes these things, not simply as laying down doctrine, but in opposition to those without? A thing indeed which we must at all times narrowly observe, whether he says anything abstractedly, or whether he is opposing any persons. For this contributes in no ordinary way to the accuracy of our doctrinal views, and to the exact understanding of his expressions. [5.] Ver. 5. "For though there be that are called gods, whether in heaven or on earth, as there are gods many and lords many; yet to us there is one God, the Father, of Whom are all things, and we unto Him; and one Lord Jesus Christ, through Whom are all things, and we through Him." Since he had said, that "an idol is nothing" and that "there is no other God;" and yet there were idols and there were those that were called gods; that he might not seem to be contradicting plain facts, he goes on to say, "For though there be that are called gods, as indeed there are;" not absolutely, "there are;" but, "called," not in reality having this but in name: "be it in heaven or on earth:-in heaven," meaning the sun and the moon and the remainder of the choir of stars; for these too the Greeks worshipped: but upon the earth demons, and all those who had been made gods of men:-"yet to us there is One God, the Father." In the first instance having expressed it without the word "Father," and said, "there is no God but one," he now adds this also, when he had utterly cast out the others.

Next, he adduces what indeed is the greatest token of divinity; "of Whom are all things." For this implies also that those others are not gods. For it is said (Jeremiah chapter 10, verse 11), "Let the gods who made not the heaven and the earth perish." Then he subjoins what is not less than this, "and we unto Him." For when he saith, "of Whom are all things," he means the creation and the bringing of things out of nothing into existence. But when he saith, "and we unto Him," he speaks of the word of faith and mutual appropriation (oikeiwsewj),

as also he said before (1 Corinthians chapter 1, verse 30), "but of Him are ye also in Christ Jesus." In two ways we are of Him, by being made when we were not, and by being made believers. For this also is a creation: a thing which he also declares elsewhere; (Ephesians chapter 2, verse 15) "that He might create in Himself of the twain one new man."

"And there is one Lord, Jesus Christ, through Whom are all things, and we through Him." And in regard to Christ again, we must conceive of this in like manner. For through Him the race of men was both produced out of nothing into existence, and returned from error to truth. So that as to the phrase "of Whom," it is not to be understood apart from Christ. For of Him, through Christ, were we created. [6.] Nor yet, if you observe, hath he distributed the names as if belonging exclusively, assigning to the Son the name Lord, and to the Father, God. For the Scripture useth also often to interchange them; as when it saith, (Psalms chapter 110, verse 1) "The Lord saith unto My Lord;" and again, (Psalms chapter 45, verse 8) "Wherefore God Thy God hath appointed Thee;" and, (Romans chapter 9, verse 5) "Of Whom is Christ according to the flesh, Who is God over all." And in many instances you may see these names changing their places. Besides, if they were allotted to each nature severally, and if the Son were not God, and God as the Father, yet continuing a Son: after saying, "but to us there is but One God," it would have been superfluous, his adding the word "Father," with a view to declare the Unbegotten. For the word of God was sufficient to explain this, if it were such as to denote Him only.

And this is not all, but there is another remark to make: that if you say, "Because it is said 'One God,' therefore the word God doth not apply to the Son;" observe that the same holds of the Son also. For the Son also is called "One Lord," yet we do not maintain that therefore the term Lord applies to Him alone. So then, the same force which the expression "One" has, applied to the Son, it has also, applied to the Father. And as the Father is not thrust out from being the Lord, in the same sense as the Son is the Lord, because He, the Son, is spoken of as one Lord; so neither does it cast out the Son from being God, in the same sense as the Father is God, because the Father is styled One God.

[7. Now if any were to say, "Why did he make no mention of the Spirit? our answer might be this: His argument was with idolaters, and the contention was about "gods many and lords many. And this is why, having called the Father, God, he calls the Son, Lord. If now he ventured not to call the Father Lord together with the Son, lest they might suspect him to be speaking of two Lords; nor yet the Son, God, with the Father, lest he might be supposed to speak of two Gods: why marvel at his not having mentioned the Spirit? His contest was, so far, with the Gentiles: his point, to signify that with us there is no plurality of Gods. Wherefore he keeps hold continually of this word, "One; saying, "There is no God but One; and, to us there is One God, and One Lord. From which it is plain, that to spare the weakness of the hearers he used this mode of explanation, and for this reason made no mention at all of the Spirit. For if it be not this, neither ought he to make mention of the Spirit elsewhere, nor to join Him with the Father and the Son. For if He be rejected from the Father and Son, much more ought He not to be put in the same rank with them in the

matter of Baptism; where most especially the dignity of the Godhead appears and gifts are bestowed which pertain to God alone to afford.

Thus then I have assigned the cause why in this place He is passed over in silence. Now do thou if this be not the true reason, tell me, why He is ranked with Them in Baptism? But thou canst not give any other reason but His being of equal honor. At any rate, when he has no such constraint upon him, he puts Him in the same rank, saying thus: (2 Corinthians chapter 13, verse 14) "The grace of our Lord Jesus Christ, and the love of God and the Father, and the fellowship of the Holy Ghost, be with you all: and again, (ch. xii 4. "There are diversities of gifts, but the same Spirit: and there are diversities of administrations, but the same Lord; and there are diversities of workings but the same God. But because now his speech was with Greeks and the weaker sort of the converts from among Greeks, for this reason he husbands it (tamieuetai) so far. And this is what the prophets do in regard of the Son; no where making mention of Him plainly because of the infirmity of the hearers.

Ver. 7. "But not in all is knowledge," saith he. What knowledge doth be mean? about God, or about things offered in sacrifice to idols? For either he here glances at the Greeks who say that there are many gods and lords, and who know not Him that is truly God; or at the converts from among Greeks who were still rather infirm, such as did not yet know clearly that they ought not to fear idols and that "an idol is nothing in the world." But in saying this, he gently soothes and encourages the latter. For there was no need of mentioning all he had to reprove, particularly as he intended to visit them again with more severity.

[8. "But some being used to the idol eat as of a thing sacrificed to an idol, and their conscience being weak is defiled. They still tremble at idols, he saith. For tell me not of the present establishment, and that you have received the true religion from your ancestors. But carry back your thoughts to those times, and consider when the Gospel was just set on foot, and impiety was still at its height, and altars burning, and sacrifices and libations offering up, and the greater part of men were Gentiles; think, I say, of those who from their ancestors had received impiety, and who were the descendants of fathers and grandfathers and great-grandfathers like themselves, and who had suffered great miseries from the demons. How must they have felt after their sudden change! How would they face and tremble at the assaults of the demons! For their sake also he employs some reserve, saying, "But some with conscience of the things sacrificed to an idol. "Thus he neither exposed them openly, not to strike them hard; nor doth he pass by them altogether: but makes mention of them in a vague manner, saying, "Now some with conscience of the idol even until now eat as of a thing sacrificed to an idol; that is, with the same thoughts as they did in former times: 'and their conscience being weak is defiled;'"not yet being able to despise and once for all laugh them to scorn, but still in some doubt.

Just as if a man were to think that by touching a dead body he should pollute himself according to the Jewish custom, and then seeing others touching it with a clear conscience, but not with the same mind touching it himself, would be polluted. This was their state of feeling at that time. "For some," saith he, "with conscience of the idol do it even until now.

Not without cause did he add, "even until now; but to signify that they gained no ground by their refusing to condescend. For this was not the way to bring them in, but in some other way persuading them by word and by teaching.

"And their conscience being weak is defiled." No where as yet cloth he state his argument about the nature of the thing, but turns himself this way and that as concerning the conscience of the person partaking. For he was afraid lest in his wish to correct the weak person, he should inflict a heavy blow upon the strong one, and make him also weak. On which account he spares the one no less than the other. Nor doth he allow the thing itself to be thought of any consequence, but makes his argument very full to prevent any suspicion of the kind.

[9. Ver. 8. "But meat doth not commend us to God. For neither if we eat are we the better, nor if we eat not are we the worse. Do you see how again he takes down their high spirit? in that, after saying that "not only they but all of us have knowledge," and that "no one knoweth any thing as he ought to know," and that "knowledge puffeth up; then having soothed them, and said that "this knowledge is not in all," and that "weakness is the cause of these being defiled," in order that they might not say, "And what is it to us, if knowledge be not in all? Why then has not such an one knowledge? Why is he weak?"-I say, in order that they might not rejoin in these terms, he did not proceed immediately to point out clearly that for fear of the other's harm one ought to abstain: but having first made but a sort of: skirmish upon mention of him, he points out what is more than this. What then is this? That although no one were injured nor any perversion of another ensued, not even in this case were it right so to do. For the former topic by itself is laboring in vain. Since he that hears of another being hurt while himself has the gain, is not very apt to abstain; but then rather he doth so, when he finds out that he himself is no way advantaged by the thing.

Wherefore he sets this down first, saying, "But meat commendeth us not to God. See how cheap he holds that which was accounted to spring from perfect knowledge! "For neither if we eat are we the better," (that is, stand higher in God's estimation, as if we had done any thing good or great: "nor if we eat not are we the worse," that is, fall in anyway short of others. So far then he hath signified that the thing itself is superfluous, and as nothing. For that which being done profits not, and which being left undone injures not, must be superfluous.

[10.] But as he goes on, he discloses all the harm which was likely to arise from the matter. For the present, however, that which befel the brethren is his subject. Ver. 9. "For take heed," saith he, "lest by any means this liberty of yours become a stumbling-block to the weak among the brethren." (tpn agelfpn not in rec. text.) He did not say, "Your liberty is become a stumbling-block," nor did he positively affirm it that he might not make them more shameless; but how? "Take heed;" frightening them, and making them ashamed, and leading them to disavow any such conduct. And he said not, "This your knowledge," which would have sounded more like praise; nor "this your perfectness;" but, "your liberty;" a thing which seemed to savor more of rashness and obstinacy and arrogance. Neither said he, "To

the brethren," but, "To those of the brethren who are weak;" enhancing his accusation from their not even sparing the weak, and those too their brethren. For let it be so that you correct them not, nor arouse them: yet why trip them up, and make them to stumble, when you ought to stretch out the hand? but for that you have no mind: well then, at least avoid casting them down. Since if one were wicked, he required punishment; if weak, healing: but now he is not only weak, but also a brother.

Ver. 10. "For if a man see thee who hast knowledge, sitting at meat in an idol's temple, will not his conscience if he is weak, be emboldened to eat things sacrificed to idols?" After having said, "Take heed lest this your liberty become a stumbling-block," he explains how and in what manner it becomes so: and he continually employs the term "weakness," that the mischief may not be thought to arise from the nature of the thing, nor demons appear formidable. As thus: "At present," saith he, "a man is on the point of withdrawing himself entirely from all idols; but when he sees you fond of loitering about them, he takes the circumstance for a recommendation and abides there himself also. So that not only his weakness, but also your ill-timed behavior, helps to further the plot against him; for it is you who make him weaker." Ver. 11. "And through thy meat he that is weak perisheth, the brother for whose sake Christ died."

For there are two things which deprive you of excuse in this mischief; one, that he is weak, the other, that he is thy brother: rather, I should say, there is a third also, and one more terrible than all. What then is this? That whereas Christ refused not even to die for him, thou canst not bear even to accommodate thyself to him. By these means, you see, he reminds the perfect man also, what he too was before, and that for him He died. And he said not, "For whom even to die was thy duty;" but what is much stronger, that even Christ died for his sake. "Did thy Lord then not refuse to die for him, and dost thou so make him of none account as not even to abstain from a polluted table for his sake? Yea, dost thou permit him to perish, after the salvation so wrought, and, what is still more grievous, 'for a morsel of meat?'"For he said not, "for thy perfectness," nor "for thy knowledge," but "for thy meat." So that the charges are four, and these extremely heavy: that it was a brother, that he was weak, and one of whom Christ made so much account as even to die for him, and that after all this for a "morsel of meat" he is destroyed.

Ver. 12. "And thus sinning against the brethren, and wounding their weak conscience, ye sin against Christ." Do you observe how quietly and gradually he hath brought their offence up to the very summit of iniquity? And again, he makes mention of the infirmity of the other sort: and so, the very thing which these considered to make for them, that he every where turns round upon their own head. And he said not, "Putting stumbling-blocks in their way," but, "wounding;" so as by the force of his expression to indicate their cruelty. For what can be more savage than a man who wounds the sick? and yet no wound is so grievous as making a man to stumble. Often, in fact, is this also the cause of death. But how do they "sin against Christ?" In one way, because He considers the concerns of His servants as His own; in another, because those who are wounded go to make up His Body and that which is

part of Him: in a third way, because that work of His which He built up by His own blood, these are destroying for their ambition's sake.

[11.] Ver. 13, "Wherefore, if meat make my brother to stumble, I will eat no flesh for ever." This is like the best of teachers, to teach in his own person the things which he speaks. Nor did he say whether justly or unjustly; but in any case. "I say not," (such is his tone,) "meat offered in sacrifice to an idol, which is already prohibited for another reason; but if any even of those things which are within license and are permitted causes stumbling, from these also will I abstain: and not one or two days, but all the time of my life." For he saith, "I will eat no flesh for ever." And he said not, "Lest I destroy my brother," but simply, "That I make not my brother to stumble." For indeed it comes of folly in the extreme that what things are greatly cared for by Christ, and such as He should have even chosen to die for them, these we should esteem so entirely beneath our notice as not even to abstain from meats on their account.

Now these things might be seasonably spoken not to them only, but also to us, apt as we are to esteem lightly the salvation of our neighbors and to utter those satanical words. I say, satanical: for the expression, "What care I, though such an one stumble, and such another perish?" savors of his cruelty and inhuman mind. And yet in that instance, the infirmity also of those who were offended had some share in the result: but in our case it is not so, sinning as we do in such a way as to offend even the strong. For when we smite, and raven, and overreach, and use the free as if they were slaves, whom is not this enough to offend? Tell me not of such a man's being a shoemaker, another a dyer, another a brazier: but bear in mind that he is a believer and a brother. Why these are they whose disciples we are; the fishermen, the publicans, the tent-makers, of Him who was brought up in the house of a carpenter; and who deigned to have the carpenter's betrothed wife for a mother; and who was laid, after His swaddling clothes, in a manger; and who had not where to lay His head;-of Him whose journeys were so long that His very journeying was enough to tire Him down; of Him who was supported by others.

[12.] Think on these things, and esteem the pride of man to be nothing. But count the tent-maker as well as thy brother, as him that is borne upon a chariot and hath innumerable servants and struts in the market-place: nay, rather the former than the latter; since the term brother would more naturally be used where there is the greater resemblance. Which then resembles the fisherman? He who is supported by daily labor and hath neither servant nor dwelling, but is quite beset with privations; or that other who is surrounded with such vast pomp, and who acts contrary to the laws of God? Despise not then him that is more of the two thy brother, for he comes nearer to the Apostolic pattern. "Not however," say you, "of his own accord, but by compulsion; for he doeth not this of his own mind." How comes this? Hast thou not heard, "Judge not, that ye be not judged?" But, to convince thyself that he doeth it not against his inclination, approach and give him ten thousand talents of gold, and thou shalt see him putting it away from him. And thus, even though he have received no wealth by inheritance from his ancestors, yet when it is in his power to take it, and he lets

it not come near him neither adds to his goods, he exhibits a mighty proof of his contempt of wealth. For so John was the son of Zebedee that extremely poor man: yet I suppose we are not therefore to say that his poverty was forced upon him.

Whensoever then thou seest one driving nails, smiting with a hammer, covered with soot, do not therefore hold him cheap, but rather for that reason admire him. Since even Peter girded himself, and handled the dragnet, and went a fishing after the Resurrection of the Lord. And why say I Peter? For this same Paul himself, after his incessant runnings to and fro and all those vast miracles, standing in a tent-maker's shop, sewed hides together: while angels were reverencing him and demons trembling. And he was not ashamed to say, (Acts chapter 20, verse 34) "Unto my necessities, and to those who were with me, these hands ministered." What say I, that he was not ashamed? Yea, he gloried in this very thing. But you will say, "Who is there now to be compared with the virtue of Paul?" I too am aware that there is no one, yet not on this account are those who live now to be despised: for if for Christ's sake thou give honor, though one be last of all, yet if he be a believer he shall justly be honored. For suppose a general and a common soldier both present themselves before you, being friends of the king, and you open your house to both: in which of their persons would you seem to pay most honor to the king? Plainly in that of a soldier. For there were in the general, beside his loyalty to the king, many other things apt to win such a mark of respect from you: but the soldier had nothing else but his loyalty to the king.

Wherefore God bade us call to our suppers and our feasts the lame, and the maimed, and those who cannot repay us; for these are most of all properly called good deeds which are done for God's sake. Whereas if thou entertain some great and distinguished man, it is not such pure mercy, what thou doestbut some portion many times is assigned to thyself also, both by vain-glory, and by the return of the favor, and by thy rising in many men's estimation on account of thy guest. At any rate, I think I could point out many who with this view pay court to the more distinguished among the saints, namely, that by their means they may enjoy a greater intimacy with rulers, and that they may find them thenceforth more useful in their own affairs and to their families. And many such favors do they ask in recompense from those saints; a thing which mars the repayment of their hospitality, they seeking it with such a mind.

And why need I say this about the saints? Since he who seeks, even from God, the reward of his labors in the present life and follows after virtue for this world's good, is sure to diminish his recompense. But he that asks for all his crowns wholly there, is found far more admirable; like that Lazarus, who even now is "receiving" (St. Luke chapter 16, verse 25) there all "his good things;" like those Three Children, who when they were on the point of being thrown into the furnace said, (Daniel chapter 3, verse 17 and Daniel chapter 3, verse 18) "There is a God in heaven able to deliver us; and if not, be it known unto thee, O king, that we serve not thy gods, nor worship the golden image which thou hast set up:" like Abraham, who even offered his son and slew him; and this he did, not for any reward, but esteeming this one thing the greatest recompense, to obey the Lord.

Homily 21

1 COR. IX. I. Am I not an Apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? Inasmuch as he had said, "If meat make my brother to stumble I will eat no flesh forever;" a thing which he had not yet done, but professed he would do if need require: lest any man should say, "Thou vauntest thyself at random, and art severe in discourse, and utterest words of promise, a thing easy to me or to any body; but if these sayings come from thy heart, shew by deeds something which thou hast slighted in order to avoid making thy brother stumble:" for this cause, I say, in what follows he is compelled to enter on the proof of this also, and to point out how he was used to forego even things permitted that he might not give offence, although without any law to enforce his doing so.

And we are not yet come to the admirable part of the matter: though it be admirable that he abstain even from things lawful to avoid offence: but it is his habit of doing so at the cost of so much trouble and danger "For why," saith he, "speak of the idol sacrifices? Since although Christ had enjoined that those who preach the Gospel should live at the charge of their disciples, I did not so, but chose, if need were, to end my life with famine and die the most grievous of deaths, so I might avoid receiving of those whom I instruct." Not because they would otherwise be made to stumble, but because his not receiving wouldedify them: a much greater thing for him to do. And to witness this he summons themselves, among whom he was used to live in toil and in hunger, nourished by others, and put to straits, in order not to offend them. And yet there was no ground for their taking offence, for it would but have been a law which he was fulfilling. But for all this, by a sort of supererogations he used to spare them.

Now if he did more than was enacted lest they should take offence, and abstained from permitted things to edify others; what must they deserve who abstain not from idol sacrifices? and that, when many perish thereby? a thing which even apart from all scandal one ought to shrink from, as being "the table of demons." The sum therefore of this whole topic is this which he works out in many verses. But we must resume it and make a fresh entrance on what he hath alleged. For neither hath he set it down thus expressly as I have worded it; nor doth he leap at once upon it; but begins from another topic, thus speaking; [2.] "Am I not an Apostle?" For besides all that hath been said, this also makes no small difference that Paul himself is the person thus conducting himself. As thus: To prevent their alleg-

ing, "You may taste of the sacrifices, sealing at the same time:" for a while he withstands not that statement, but argues, "Though it were lawful, your brethren's harm should keep you from doing so;" and afterwards he proves that it is not even lawful. In this particular place, however, he establishes the former point from circumstances relating to himself. And intending presently to say that he had received nothing from them, he sets it not down at once, but his own dignity is what he first affirms: "Am I not an Apostle? am I not free?"

Thus, to hinder their saying, "True; thou didst not receive, but the reason thou didst not was its not being lawful;" he sets down therefore first the causes why he might reasonably have received, had he been willing to do so. Further: that there might not seem to be any thing invidious in regard of Peter and such as Peter, in his saying these things, (for they did not use to decline receiving;) he first shows that they had authority to receive, and then that no one might say, "Peter had authority to receive but thou hadst not," he possesses thehearer beforehand with these encomiums of himself. And perceiving that he must praise himself, (for that was the way to correct the Corinthians,) yet disliking to say any great thing of himself, see how he hath tempered both feelings as the occasion required: limiting his own panegyric, not by what he knew of himself, but by what the subject of necessity required. For he might have said, "I most of all had a right to receive, even more than they, because 'I labored more abundantly than they.'"But this he omits, being a point wherein he surpassed them; and those points wherein they were great and which were just grounds for their receiving, those only he sets down: as follows:

"Am I not an Apostle? am I not free?" i.e. "have I not authority over myself? am I under any, to overrule me and forbid my receiving?" "But they have an advantage over you, in having been with Christ." "Nay, neither is this denied me." With a view to which he saith, "Have I not seen Jesus Christ our Lord?" For "last of all," (c. xv. 8.) saith he, "as unto one born out of due time, He appeared unto me also." Now this likewise was no small dignity: since "many Prophets," (S. Matthew chapter 13, verse 17) saith He, "and righteous men have desired to see the things which ye see, and have not seen them:" and, "Days will come when ye shall desire to see one of these days." (S. Luke xvii. 22.) "What then, though thou be 'an Apostle,' and 'free,' and hast 'seen Christ,' if thou hast not exhibited any work of an Apostle; how then can it be right for thee to receive?" Wherefore after this he adds,

"Are not ye my work in the Lord?" For this is the great thing; and those others avail nothing, apart from this. Even Judas himself was "an Apostle," and "free," and "saw Christ;" but because he had not "the work of an Apostle," all those things profited him not. You see then why he adds this also, and calls themselves to be witnesses of it. Moreover, because it was a great thing which he had uttered, see how he chastens it, adding, "In the Lord:" i.e., "the work is God's, notmine." Ver. 2. "If to others I am not an Apostle, yet at least I am to you." Do you see how far he is from enlarging here without necessity? And yet he had the whole world to speak of, and barbarous nations, and sea and land. However, he mentions none of these things, but carries his point by concession, and even granting more than he need. As if he had said, "Why need I dwell on things over and above, since these even alone are

enough for my present purpose? I speak not, you will observe, of my achievements in other quarters, but of those which have you for witnesses. Upon which it follows that if from no other quarter, yet from you I have a right to receive. Nevertheless, from whom I had most right to receive, even you whose teacher I was, from those I received not."

"If to others I am not an Apostle, yet at least I am to you." Again, he states his point by concession. For the whole world had him for its Apostle. "However," saith he, "I say not that, I am not contending nor disputing, but what concerns you I lay down. 'For the seal of mine Apostleship are ye:'"i.e., its proof. "Should any one, moreover, desire to learn whence I am an Apostle, you are the persons whom I bring forward: for all the signs of an Apostle have I exhibited among you, and not one have I failed in." As also he speaks in the Second Epistle, saying, (2 Corinthians chapter 12, verse 12) "Though I am nothing, truly the signs of an Apostle were wrought among you in all patience, by signs and wonders and mighty works. For what is there wherein ye were made inferior to the rest of the Churches?" Wherefore he saith, "The seal of mine Apostleship are ye." "For I both exhibited miracles, and taught by word, and underwent dangers, and shewed forth a blameless life." And these topics you may see fully set forth by these two Epistles, how he lays before them the demonstration of each with all exactness.

[3.] Ver. 3. "My defence to them that examine me is this." What is, "My defence to them that examine me is this?" "To those whe seek to know whereby I am proved to be an Apostle, or who accuse me as receiving money, or inquire the cause of my not receiving, or would fain shew that I am not an Apostle: to all such, my instruction given to you and these things which I am about to say, may stand for afull explanation and defence." What then arethese? Ver. 4, 5. "Have we no right to eat and to drink? Have we no right to lead about a wife that is a believer?" Why, how are these sayings a defence? "Because, when it appears that I abstain even from things which are allowed, it cannot be just to look suspiciously on me as a deceiver or one acting for gain."

Wherefore, from what was before alleged and from my having instructed you and from this which I have now said, I have matter sufficient to make my defence to you: and all who examine me I meet upon this ground, alleging bothwhat has gone before and this which follows: "Have we no right to eat and to drink? have we no right to lead about a wife that is a believer? "Yet for all this, having it I abstain?" What then? did he not use to eat or to drink? It were most true to say that in many places hereally did not eat nor drink: for (c. iv. II.) "in hunger," saith he, "and in thirst, and in nakedness" we were abiding." Here, however, this is not his meaning; but what? "We eat not nor drink, receiving of those whom we instruct, though we have a right so to receive."

"Have we no right to lead about a wife that is a believer, even as the rest of the Apostles, and the brethren of the Lord, and Cephas?" Observe his skilfulness. The leader of the choir stands last in his arrangement: since that is the time for laying down the strongest of all one's topics. Nor was it so wonderful for one to be able to point out examples of this conduct in the rest, as in the foremost champion and in him who was entrusted with the

keys of heaven. But neither does he mention Peter alone, but all of them: as if he had said, Whether you seek the inferior sort or the more eminent, in all you find patterns of this sort. For the brethren too of the Lord, being freed from their first unbelief (vid. S. John chapter 7, verse 5), had come to be among those who were approved, although they attained not to the Apostles. And accordingly the middle place is that which he hath assigned to them, setting down those who were in the extremes before and after.

Ver. 6. "Or I only and Barnabas, have we not a right to forbear working?" (See his humility of mind and his soul pure from envy, how he takes care not to conceal him whom he knew to be a partaker with himself in this perfection.) For if the other things be common, how is not this common? Both they and we are apostles and are free, and have seen Christ, and have exhibited the works of Apostles. Therefore we likewise have a right both to live without working and to be supported by our disciples. [4.] Ver. 7. "What soldier ever serveth at his own charges?" For since, which was the strongest point, he had proved from the Apostles that it is lawful to do so, he next comes to examples and to the common practice; as he uses to do: "What soldier serveth at his own charges?" saith he. But do thou consider, I pray, how very suitable are the examples to his proposed subject, and how he mentions first that which is accompanied with danger; viz. soldiership and arms and wars. For such a kind of thing was the Apostolate, nay rather much more hazardous than these. For not with men alone was their warfare, but with demons also, and against the prince of those beings was their battle array. What he saith therefore is this: "Not even do heathen governors, cruel and unjust as they are, require their soldiers to endure service and peril and live on their own means. How then could Christ ever have required this?"

Nor is he satisfied with one example. For to him who is rather simple and dull, this also is wont to come as a great refreshment, viz. their seeing the common custom also going along with the laws of God. Wherefore he proceeds to another topic also and says, "Who planteth a vineyard, and eateth not of the fruit thereof?" For as by the former he indicated his dangers, so. by this his labor and abundant travail and care. He adds likewise a third example, saying, "Who feedeth a flock, and eateth not of the milk thereof?" He is exhibiting the great concern which it becomes a teacher to show for those who are under his rule. For, in fact, the Apostles were both soldiers and husbandmen and shepherds, not of the earth nor of irrational animals, nor in such wars as are perceptible by sense; but of reasonable souls and in battle array with the demons.

It also must be remarked how every where he preserves moderation, seeking the useful only, not the extraordinary. For he said not, "What soldier serveth and is not enriched?" but, "What soldier ever serveth at his own charges?" Neither did he say, "Who planteth a vineyard, and gathereth not gold, or spareth to collect the whole fruit?" but, "Who eateth not of the fruit thereof?" Neither did he say, "Who feedeth a flock, and maketh not merchandize of the lambs?" But what? "And eateth not of the milk thereof?" Not of the lambs, but of the milk; signifying, that a little relief should be enough for the teacher, even his necessary food alone. (This refers to those who would devour all and gather the whole of the fruit.)

"So likewise the Lord ordained," saying, "The laborer is worthy of his food." (St. Matthew chapter 10, verse 10) And not this only doth he establish by his illustrations, but he shows also what kind of man a priest ought to be. For he ought to possess both the courage of a soldier and the diligence of a husbandman and the carefulness of a shepherd, and after all these, to seek nothing more than necessaries.

[5.] Having shewn, as you see, both from the Apostles, that it is not forbidden the teacher to receive, and from illustrations found in common life, he proceeds also to a third head, thus saying, Ver. 8. "Do I speak these things after the manner of men? or saith not the law also the same?" For since he had hitherto alleged nothing out of the Scriptures, but put forward the common custom; "think not," saith he, "that I am confident in these alone, nor that I go to the opinions of men for the ground of these enactments. For I can shew that these things are also well-pleasing to God, and I read an ancient law enjoining them." Wherefore also he carries on his discourse in the form of a question, which is apt to be done in things fully acknowledged; thus saying, "Say I these things after the manner of men?" i.e. "do I strengthen myself only by human examples?" "or saith not the law also the same?"

Ver. 9. "For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn." And on what account hath he mentioned this, having the example of the priests? Wishing to establish it far beyond what the case required. Further, lest any should say, "And what have we to do with the saying about the oxen?" he works it out more exactly, saying, "Is it for the oxen that God careth;" Doth God then, tell me, take no care for oxen? Well, He doth take care of them, but not so as to make a law concerning such a thing as this. So that had he not been hinting at something important, training the Jews to mercy in the case of the brutes, and through these, discoursing with them of the teachers also; he would not have taken so much interest as even to make a law to forbid the muzzling of oxen.

Wherein he points out another thing likewise, that the labor of teachers both is and ought to be great. And again another thing. What then is this? That whatever is said by the Old Testament respecting care for brutes, in its principal meaning bears on the instruction of human beings: as in fact do all the rest: the precepts, for example, concerning various garments; and those concerning vineyards and seeds and not making the ground bear divers crops, and those concerning leprosy; and, in a word, all the rest: for they being of a duller sort He was discoursing with them from these topics, advancing them by little and little. And see how in what follows he doth not even confirm it, as being clear and self-evident. For having said, "Is it for the oxen that God careth?" he added, "or saith he it altogether for our sake?" Not adding even the "altogether" at random, but that he might not leave the hearer any thing whatever to reply.

And he dwells upon the metaphor, saying and declaring, "Yea for our sakes it was written, because he who ploweth ought to plow in hope;" i.e., the teacher ought to enjoy the returns of his labors; "and he that thresheth ought to thresh in hope of partaking." And observe his wisdom in that from the seed he transferred the matter to the threshing floor; herein also again manifesting the many toils of the teachers, that they in their own persons both

plough and tread the floor. And of the ploughing, because there was nothing to reap, but labor only, he used the word, "hope;" but of treading the floor he presently allows the fruit, saying, "He that thresheth is a partaker of his hope." Further, lest any should say, "Is this then the return for so many toils," he adds, "in hope," i.e., "which is to come." No other thing therefore doth the mouth of this animal being unmuzzled declare than this; that the teachers who labor ought also to enjoy some return.

[6.] Ver. 11. "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?" Lo, he adds also a fourth argument for the duty of yielding support. For since he had said, "What soldier ever serveth at his own charges?" and, "who planteth a vineyard?" and, "who feedeth a flock?" and introduced the ox that treadeth the corn; he points out likewise another most reasonable cause on account of which they might justly receive; viz. having bestowed much greater gifts, no more as having labored only. What is it then? "if we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?" Seest thou a most just allegation and fuller of reason than all the former? for "in those instances," says he, "carnal is the seed, carnal also is the fruit; but here not so, but the seed is spiritual, the return carnal." Thus, to prevent high thoughts in those who contribute to their teachers, he signified that they receive more than they give. As if he had said, "Husbandmen, whatsoever they sow, this also do they receive; but we, sowing in your souls spiritual things, do reap carnal." For such is the kind of support given by them. Further, and still more to put them to the blush.

Ver. 12. "If others partake of this right over you, do not we yet more?" See also again another argument, and this too from examples though not of the same kind. For it is not Peter whom he mentions here nor the Apostles, but certain other spurious ones, with whom he afterwards enters into combat, and concerning whom he says, (2 Corinthians chapter 11, verse 20) "If a man devour you, if he take you captive, if he exalt himself, if he smite you on the face," and already he is sounding the prelude to the fight with them. Wherefore neither did he say, "If others take of you," but pointing out their insolence and tyranny and trafficking, he says, "if others partake of this right over you," i.e., "rule you, exercise authority, use you as servants, not taking you captive only, but with much authority." Wherefore he added "do not we yet more?" which he would not have said if the discourse were concerning the Apostles. But it is evident that he hints at certain pestilent men, and deceivers of them. "So that besides the law of Moses even ye yourselves have made a law in behalf of the duty of contribution."

And having said, "do not we yet more?" he does not prove why yet more, but leaves it to their consciences to convince them of that, wishing at the same time both to alarm and to abash them more thoroughly. [7.] "Nevertheless, we did not use this right;" i.e., "did not receive." Do you see, when he had by so many reasons before proved that receiving is not unlawful, how he next says, "we receive not," that he might not seem to abstain as from a thing forbidden? "For not because it is unlawful," saith he, "do I not receive; for it is lawful and this we have many ways shown: from the Apostles; from the affairs of life, the soldier,

the husbandman, and the shepherd; from the law of Moses; from the very nature of the case, in that we have sown unto you spiritual things; from what yourselves have done to others." But as he had laid down these things, lest he should seem to put to shame the Apostles who were in the habit of receiving; abashing them and signifying that not as from a forbidden thing doth he abstain from it: so again, lest by his large store of proof and the examples and reasonings by which he had pointed out the propriety of receiving, he should seem to be anxious to receive himself and therefore to say these things; he now corrects it. And afterwards he laid it down more clearly where he says, "And I wrote not these things, that it may be so done in my case;" but here his words are, "we did not use this right."

And what is a still greater thing, neither could any have this to say, that being in abundance we declined using it; rather, when necessity pressed upon us we would not yield to the necessity. Which also in the second Epistle he says; "I robbed other Churches, taking wages of them that I might minister unto you; and when I was present with you, and was in want, I was not a burden on any man. (2 Corinthians chapter 11, verse 8 and 2 Corinthians chapter 11, verse 9) And in this Epistle again, "We both hunger, and thirst, and are naked, and are buffeted. (I Cor. iv. II. And here again he hints the same thing, saying, "But we bear all things. For by saying, "we bear all things," he intimates both hunger and great straits and all the other things. "But not even thus have we been compelled," saith he, "to break the law which we laid down for ourselves. Wherefore? "that we may cause no hinderance to the Gospel of Christ. For since the Corinthians were rather weak-minded, "lest we should wound you," saith he "by receiving, we chose to do even more than was commanded rather than hinder the Gospel," i.e., your instruction. Now if we in a matter left free to us, and when we were both enduring much hardship and having Apostles for our pattern, used abstinence lest we should give hindrance, (and he did not say, "subversion," but "hindrance;

nor simply "hindrance," but "any" hindrance,) that we might not, so to speak, cause so much as the slightest suspense and delay to the course of the Word: "If now," saith he, "we used so great care, how much more ought you to abstain, who both come far short of the Apostles and have no law to mention, giving you permission: but contrariwise are both putting your hand to things forbidden and things which tend to the great injury of the Gospel, not to its hindrance only and not even having any pressing necessity in view. For all this discussion he had moved on account of these Corinthians, who were making their weaker brethren to stumble by eating of things sacrificed to idols.

[8.] These things also let us listen to, beloved; that we may not despise those who are offended, nor, "cause any hindrance to the Gospel of Christ;" that we may not betray our own salvation. And say not thou to the when thy brother is offended, "this or that, whereby he is offended, hath not been forbidden; it is permitted." For I have something greater to say to thee: "although Christ Himself have permitted it, yet if thou seest any injured, stop and do not use the permission." For this also did Paul; when he might have received, Christ having granted permission, he received not. Thus hath our Lord in His mercy mingled much gentleness with His precepts that it might not be all merely of commandment, but

that we might do much also of our own mind. Since it was in His power, had He not been so minded, to extend the commandments further and to say, "he who fasts not continually, let him be chastised; he who keeps not his virginity, let him be punished; he that doth not strip himself of all that he hath, let him suffer the severest penalty." But he did not so, giving thee occasion, if thou wilt, to be forward in doing more. Wherefore both when He was discoursing about virginity, He said, "He that is able to receive, let him receive it:" and in the case of the rich man, some things He commanded, but some He left to the determination of his mind. For He said not, "Sell what thou hast," but, "If thou wilt be perfect, sell."

But we are not only not forward to do more, and to go beyond the precepts, but we fall very short even of the measure of things commanded. And whereas Paul suffered hunger that he might not hinder the Gospel; we have not the heart even to touch what is in our own stores, thoughwe see innumerable souls overthrown "Yea" saith one, "let the moth eat, and let not the poor eat; let the worm devour, and let not the naked be clothed; let all be wasted away with time, and let not Christ be fed; and this when He hungereth." "Why, who said this?" it will be asked. Nay, this is the very grievance, that not in words but in deeds these things are said: for it were less grievous uttered in words than done in deeds. For is not this the cry, day by day, of the inhuman and cruel tyrant, Covetousness, to those who are led captive by her? "Let your goods be set before informers and robbers and traitors for luxury, and not before the hungry and needy for their sustenance." Is it not ye then who make robbers? Is it not ye who minister fuel to the fire of the envious? Is it not ye who make vagabonds and traitors, putting your wealth before them for a bait? What madness is this? (for a madness it is, and plain distraction,) to fill your chests with apparel, and overlook him that is made after God's image and similitude, naked and trembling with cold, and with difficulty keeping himself upright.

"But he pretends," saith one, "this tremor and weakness." And dost thou not fear lest a thunderbolt from heaven, kindled by this word, should fall upon thee? (For I am bursting with wrath: bear with me.) Thou, I say, pampering and fattening thyself and extending thy potations to the dead of night and comforting thyself in soft coverlets, dost not deem thyself liable to judgment, so lawlessly using the gifts of God: (for wine was not made that we should be drunken; nor food, that we should pamper our appetites; nor meats, that we should distend the belly.) But from the poor, the wretched, from him that is as good as dead, from him demandest thou strict accounts, and dost thou not fear Christ's tribunal, so full of all awfulness and terror? Why, if he do play the hypocrite, he doth it of necessity and want, because of thy cruelty and inhumanity, requiring the use of such masks and refusing all inclination to mercy. For who is so wretched and miserable as without urgent necessity, for one loaf of bread, to submit to such disgrace, and to bewail himself and endure so severe a punishment? So that this hypocrisy of his goeth about, the herald of thine inhumanity. For since by supplicating and beseeching and uttering piteous expressions and lamenting and weeping and going about all day, he doth not obtain even necessary food, he devised perhaps even l this contrivance also, the disgrace and blame whereof falls not so much on himself as on thee: for he indeed is meet to be pitied because. he hath fallen into so great

necessity; but we are worthy of innumerable punishments because we compel the poor to suffer such things. For if we would easily give way, never would he have chosen to endure such things.

And why speak I of nakedness and trembling? For I will tell a thing yet more to be shuddered at, that some have been compelled even to deprive their children of sight at an early age in order that they might touch our insensibility. For since when they could see and went about naked, neither by their age nor by their misfortunes could they win favor of the unpitying, they added to so great evils another yet sterner tragedy, that they might remove their hunger; thinking it to be a lighter thing to be deprived of this common light and that sunshine which is given to all, than to struggle with continual famine and endure the most miserable of deaths. Thus, since you have not learned to pity poverty, but delight yourselves in misfortunes, they satisfy your insatiable desire, and both for themselves and for us kindle a fiercer flame in hell.

[9. And to convince you that this is the reason why these and such like things are done, I will tell you of an acknowledged proof which no man can gainsay. There are other poor men, of light and unsteady minds and not knowing how to bear hunger, but rather enduring every thing than it. These having often tried to deal with us by piteous gestures and words and finding that they availed nothing, have left off those supplications and henceforward our very wonder-workers are surpassed by them, some chewing the skins of worn-out shoes, and some fixing sharp nails into their heads, others lying about in frozen pools with naked stomachs, and others enduring different things yet more horrid than these, that they may draw around them the ungodly spectators. And thou, while these things are going on, standest laughing and wondering the while and making a fine show of other men's miseries, our common nature disgracing itself. And what could a fierce demon do more? Next, you give him money in abundance that he may do these things more promptly. And to him that prays and calls on God and approaches with modesty, you vouchsafe neither an answer nor a look: rather you utter to him, continually teazing you, those disgusting expressions, "Ought this fellow to live? or at all to breathe and see this sun? whereas to the other sort you are both cheerful and liberal, as though you were appointed to dispense the prize of that ridiculous and Satanic unseemliness.

Wherefore with more propriety to those who appoint these sports and bestow nothing till they see others punishing themselves, might these words be addressed, "Ought these men to live, to breathe at all, or see the sun, who trangress against our common nature, who insult God? For whereas God saith, "Give alms, and I give thee the kingdom of heaven," thou hearest not: but when the Devil shews thee a head pierced with nails, on a sudden thou hast become liberal. And the contrivance of the evil spirit pregnant with so much mischief, hath wrought upon thee more than the promise of God bringing innumerable blessings. If gold were to be laid down to prevent the doing of these things or the looking upon them when done, there is nothing which thou oughtest not to practise and endure, to get rid of so excessive madness; but ye contrive every thing to have them done, and look on the doing of

them. Still askest thou then, tell me, to what end is hell-fire? Nay, ask not that any more, but how is there one hell only? For of how many punishments are not they worthy, who get up this cruel and merciless spectacle and laugh at what both they and yourselves ought to weep over; yea, rather of the two, ye who compel them to such unseemly doings.

"But I do not compel them," say you. What else but compelling is it, I should like to know? Those who are more modest and shed tears and invoke God, thou art impatient even of listening to; but for these thou both findest silver in abundance and bringest around thee many to admire them. "Well, let us leave off," say you, "pitying them. And dost thou too enjoin this?" Nay, it is not pity, O man, to demand so severe a punishment for a few pence, to order men to maim themselves for necessary food and cut into many pieces the skin of their head so mercilessly and pitifully. "Gently," say you, "for it is not we who pierce those heads." Would it were thou, and the horror would not be so horrible. For he that slays a man does a much more grievous thing than he who bids him slay himself, which indeed happens in the case of these persons. For they endure more bitter pains when they are bidden to be themselves the executors of these wicked commands.

And all this in Antioch, where men were first called Christians, wherein are bred the most civilized of mankind, where in old time the fruit of charity flourished so abundantly. For not only to those at hand but also to those very far off, they used to send, and this when famine was expected.

[10. What then ought we to do? say you. To cease from this savage practice: and to convince all that are in need that by doing these things they will gain nothing, but if they modestly approach they shall find your liberality great. Let them be once aware of this, even though they be of all men most miserable, they will never choose to punish themselves so severely, I pledge myself; nay, they will even give you thanks for delivering them both from the mockery and the pain of that way of life. But as it is, for charioteers you would let out even your own children, and for dancers you would throw away your very souls, while for Christ an hungered you spare not the smallest portion of your substance. But if you give a little silver, you think as much of it as if you had laid out all you have, not knowing that not the giving but the giving liberally, this is true almsgiving. Wherefore also it is not those simply who give whom the prophet proclaims and calls happy, but those who bestow liberally. For he doth not say simply, He hath given, but what? (Psalms chapter 112, verse 8) "he hathdispersed abroad, he hath given to the poor. For what profit is it, when out of it thou givest as it were a glass of water out of the sea, and even a widow's magnanimity is beyond thy emulation?

And how wilt thou say, "Pity me, O Lord, according to thy great pity, and according to the multitude of thy mercies blot out my transgression," thyself not pitying according to any great pity, nay, haply not according to any little. For I am greatly ashamed, I own, when I see many of the rich riding upon their golden-bitted chargers with a train of domestics clad in gold, and having couches of silver and other and more pomp, and yet when there is need to give to a poor man, becoming more beggarly than the very poorest.

[11.] But what is their constant talk? "He hath," they say, "the common church-allowance." And what is that to thee? For thou wilt not be saved because I give; nor if the Church bestow hast thou blotted out thine own sins. For this cause givest thou not, because the Church ought to give to the needy? Because the priests pray, wilt thou never pray thyself? And because others fast, wilt thou be continually drunken? Knowest thou not that God enacted not almsgiving so much for the sake of the poor as for the sake of the persons themselves who bestow?

But dost thou suspect the priest? Why this thing itself, to begin with, is a grievous sin. However, I will not examine the matter too nicely. Do thou it all in thine own person, and so shalt thou reap a double reward. Since in fact, what we say in behalf of almsgiving, we say not, that thou shouldest offer to us, but that thou shouldest thyself minister by thine own hands. For if thou bringest thine alms to me, perhaps thou mayest even be led captive by vain-glory, and oftentimes likewise thou shall go away offended through suspicion of something evil: but if ye do all things by yourselves, ye shall both be rid of offences and of unreasonable suspicion, and greater is your reward. Not therefore to compel you to bring your money hither, do I say these things; nor from indignation on account of the priests being ill-reported of. For if one must be indignant and grieve, for you should be our grief, who say this ill. Since to them who are spoken ill of falsely and vainly the reward is greater, but to the speakers the condemnation and punishment is heavier. I say not these things therefore in their behalf, but in solicitude and care for you. For what marvel is it if some in our generation are suspected, when in the case of those holy men who imitated the angels, who possessed nothing of their own, I mean the Apostles, there was a murmuring in the ministration to the widows (Acts VI I.) that the poor were overlooked? when "not one said that aught of the things he possessed was his own, but they had all things common?" (Acts chapter 4, verse 32)

Let us not then put forward these pretexts, nor account it an excuse that the Church is wealthy. But when you see the greatness of her substance, bear in mind also the crowds of poor who are on her list, the multitudes of her sick, her occasions of endless expenses. Investigate, scrutinize, there is none to forbid, nay, they are even ready to give you an account. But I wish to go much farther. Namely, when we have given in our accounts and proved that our expenditure is no less than our income, nay, sometimes more, I would gladly ask you this further question: When we depart hence and shall hear Christ saying, "Ye saw me hungry, and gave me no meat; naked, and ye clothed me not;" what shall we say? what apology shall we make? Shall we bring forward such and such a person who disobeyed these commands? or some of the priests who were suspected? "Nay, what is this to thee? for I accuse thee," saith He, "of those things wherein thou hast thyself sinned. And the apology for these would be, to have washed away thine own offences, not to point to others whose errors have been the same as thine."

In fact, the Church through your meanness is compelled to have such property as it has now. Since, if men did all things according to the apostolical laws, its revenue should have

been your good will, which were both a secure chest and an inexhaustible treasury. But now when ye lay up for yourselves treasures upon the earth and shut up all things in your own stores, while the Church is compelled to be at charges with bands of widows, choirs of virgins, so journings of strangers, distresses of foreigners, the misfortunes of prisoners, the necessities of the sick and maimed, and other such like causes, what must be done? Turn away from all these, and block up so many ports? Who then could endure the shipwrecks that would ensue; the weepings, the lamentations, the wailings which would reach us from every quarter?

Let us not then speak at random what comes into our mind. For now, as I have just said, we are really prepared to render up our accounts to you. But even if it were the reverse, and ye had corrupt teachers plundering and grasping at every thing, not even so were their wickedness an apology for you. For the Lover of mankind and All-wise, the Only-Begotten Son of God, seeing all things, and knowing the chance that in so great length of time and in so vast a world there would be many corrupt priests; lest the carelessness of those under their rule should increase through their neglect, removing every excuse for indifference; "In Moses' seat," saith He, "sit the Scribes and the Pharisees; all things, therefore, whatsoever they bid you, these do ye, but do not ye after their works:" implying, that even if thou hast a bad teacher, this will not avail thee, shouldest thou not attend to the things which are spoken. For not from what thy teacher hath done but from what thou hast heard and disobeyed, from that, I say, doth God pass his sentence upon thee. So that if thou doest the things commanded, thou shalt then stand with much boldness: but if thou disobey the things spoken, even though thou shouldest show ten thousand corrupt priests, this will not plead for thee at all. Since Judas also was an apostle, but nevertheless this shall never be any apology for the sacrilegious and covetous. Nor will any be able when accused to say, "Why the Apostle was a thief and sacrilegious, and a traitor;" yea, this very thing shall most of all be our punishment and condemnation that not even by the evils of others were we corrected. For this cause also these things were written that we might shun all emulation of such things.

Homily 22

1 Corinthians chapter 9, verse 13 and 1 Corinthians chapter 9, verse 13Know ye not that they which minister about sacred things eat of the temple? and they which wait upon the altar have their portion with the altar? Even so did the Lord ordain that they which proclaim the Gospel should live of the Gospel. He takes great care to show that the receiving was not forbidden. Whereupon having said so much before, he was not content but proceeds also to the Law, furnishing an example closer to the point than the former. For it was not the same thing to bring forward the oxen and to adduce the law expressly given concerning priests. But consider, I pray, in this also the wisdom of Paul, how he mentions the matter in a way to give it dignity. For he did not say, "They which minister about sacred things receive of those who offer them." But what? "They eat of the temple:" so that neither they who receive may be blamed nor they who give may be lifted up. Wherefore also what follows he hath set down in the same way.

For neither did he say, "They which wait upon the altar receive of them which sacrifice," but, "have their portion with the altar." For the things offered now no longer belonged to those who offered them, but to the temple and the altar. And he said not, "They receive the holy things," but, they "eat of the temple," indicating again their moderation, and that it behoves them not to make money nor to be rich. And though he say that they have their portion "with the altar," he doth not speak of equal distribution but of relief given them as their due. And yet the case of the Apostles was much stronger. For in the former instance the priesthood was an honor, but in the latter it was dangers and slaughters and violent deaths. Wherefore all the other examples together did not come up to the saying, "If we sowed unto you spiritual things:" since in saying, "we sowed," he points out the storms, the danger, the snares, the unspeakable evils, which they endured in preaching. Nevertheless, though the superiority was so great, he was unwilling either to abase the things of the old law or to exalt the things which belong to himself: nay he even contracts his own, reckoning the superiority not from the dangers, but from the greatness of the gift. For he said not, "if we have jeoparded ourselves" or "exposed ourselves to snares" but "if we sowed unto you spiritual things.

And the part of the priests, as far as possible, he exalts, saying, "They which minister about sacred things," and "they that wait upon the altar," thereby intending to point out their

continual servitude and patience. Again, as he had spoken of the priests among the Jews, viz. both the Levites and the Chief Priests, so he hath expressed each of the orders, both the inferior and the superior; the one by saying, "they which minister about sacred things," and the other by saying, "they which wait upon the altar." For not to all was one work commanded; but some were entrusted with the coarser, others with the more exalted offices. Comprehending therefore all these, lest any should say, "why talk to us of the old law? knowest thou not that ours is the time of more perfect commandments?" after all those topics he placed that which is strongest of all, saying,

Ver. 14. "Even so did the Lord ordain that they who proclaim the Gospel should live of the Gospel." Nor doth he even here say that they are supported by men, but as in the case of the priests, of "the temple" and "of the altar," so likewise here, "of the Gospel;" and as there he saith, "eat," so here, "live," not make merchandize nor lay up treasures. "For the laborer," saith He, "is worthy of his hire." [2.] Ver. 15. "But I have used none of these things:" What then if thou hast not used them now, saith one, but intendest to use them at a future time, and on this account sayest these things. Far from it; for he speedily corrected the notion, thus saying; "And I write not these things that it may be so done in my case." And see with what vehemence he disavows and repels the thing:

"For it were good for me rather to die, than that any man should make my glorying void." And not once nor twice, but many times he uses this expression. For above he said, "We did not use this right:" and after this again, "that I abuse not my right:" and here, "but I have used none of these things." "These things;" what things? The many examples. That is to say, many things giving me license; the soldier, the husbandman, the shepherd, the Apostles, the law, the things done by us unto you, the things done by you unto the others, the priests, the ordinance of Christ; by none of these have I been induced to abolish my own law, and to receive. And speak not to me of the past: (although I could say, that I have endured much even in past times on this account,) nevertheless I do not rest on it alone, but likewise concerning the future I pledge myself, that I would choose rather to die of hunger than be deprived of these crowns.

"For it were good for me rather to die," saith he, "than that any man should make my glorying void." He said not, "that any man should abolish my law," but, "my glorying." For lest any should say, "he doth it indeed but not cheerfully, but with lamentation and grief," willing to show the excess of his joy and the abundance of his zeal, he even calls the matter "glorying." So far was he from vexing himself that he even glories, and chooses rather to die than to fall from this "glorying." So much dearer to him even than life itself was that proceeding of his. [3.] Next, he exalts it from another consideration also, and signifies that it was a great thing, not that he might show himself famous, (for far was he from that disposition,) but to signify that he rejoices, and with a view more abundantly to take away all suspicion. For on this account, as I before said, he also called it a glorying: and what saith he?

Ver. 16, 17, 18. "For if I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the Gospel! For if I do this of mine own will,I have

a reward: but if not of mine own will, I have a stewardship entrusted to me. What then is my reward? That when I preach the Gospel, I may make the Gospel of Christ without charge, so as not to use to the full my right in the Gospel." What sayest thou? tell me. "If thou preach the Gospel, it is nothing for thee to glory of, but it is, if thou make the Gospel of Christ without charge?" Is this therefore greater than that? By no means; but in another point of view it hath some advantage, inasmuch as the one is a command, but the other is a good deed of my own free-will: for what things are done beyond the commandment, have a great reward in this respect: but such as are in pursuance of a commandment, not so great: and so in this respect he says, the one is more than the other; not in the very nature of the thing. For what is equal to preaching; since it maketh men vie even with the angels themselves. Nevertheless since the one is a commandment and a debt, the other a forwardness of free-will, in this respect this is more than that. Wherefore he saith, explaining the same, what I just now mentioned:

"For if I do this of mine own will, I have a reward, but if not of mine own will, a stewardship is entrusted to me;" taking the words of mine own "will" and "not of mine own will," of its being committed or not committed to him. And thus we must understand the expression, "for necessity is laid upon me;" not as though. he did aught of these things against his will, God forbid, but as though he were bound by the things commanded, and for contradistinction to the liberty in receiving before mentioned. Wherefore also Christ said to the disciples, (St. Luke chapter 17, verse 10) "When ye have done all, say, We are unprofitable servants; for we have done that which was our duty to do." "What then is my reward? That when I preach the Gospel, I may make the Gospel without charge." What then, tell me, hath Peter' no reward? Nay, who can ever have so great an one as he? And what shall we say of the other Apostles? How then said he, "If I do this of mine own will I have a reward, but if not of mine own will, a stewardship is entrusted to me?" Seest thou here also his wisdom? For he said not, "But if not of mine own will," I have no reward, but, "a stewardship is committed unto me:" implying that even thus he hath a reward, but such as he obtains who hath performed what was commanded, not such as belongs to him who hath of his own resources been generous and exceeded the commandment.

"What then is the reward? That, when I preach the Gospel," saith he, "I may make the Gospel without charge, so as not to use to the full my right in the Gospel." See how throughout he uses the term "right," intimating this, as I have often observed; that neither are they who receive worthy of blame. But he added,. "in the Gospel," partly to show the reasonableness of it, partly also to forbid our carrying the matter out into every case. For the teacher ought to receive, but not the mere drone also. [4.] Ver. 19. "For though I was free from all men, I brought myself under bondage to all, that I might gain the more."

Here again he introduces another high step in advance. For a great thing it is even not to receive, but this which he is about to mention is much more than that. What then is it that he says? "Not only have I not received," saith he," not only have I not used this right, but I have even made myself a slave, and in a slavery manifold and universal. For not in

money alone, but, which was much more than money, in employments many and various have I made good this same rule: and I have made myself a slave when I was subject to none, having no necessity in any respect, (for this is the meaning of, "though I was free from all men;") and not to any single person have I been a slave, but to the whole world." brought Wherefore also he subjoined, "I myself under bondage to all." That is, "To preach the Gospel I was commanded, and to proclaim the things committed to my trust; but the contriving and devising numberless things beside, all that was of my own zeal. For I was only under obligation to invest the money, whereas I did every thing in order to get a return for it, attempting more than was commanded." Thus doing as he did all things of free choice and zeal and love to Christ, he had an insatiable desire for the salvation of mankind. Wherefore also he used to overpass by a very great deal the lines marked out, in every way springing higher than the very heaven.

[5.] Next, having mentioned his servitude, be describes in what follows the various modes of it.. And what are these? Ver. 20. "And I became," says he, "to the Jews as a Jew, that I might gain Jews." And how did this take place? When he circumcised that he might abolish circumcision. Wherefore he said not, "a Jew," but, "as a Jew," which was a wise arrangement. What sayest thou? The herald of the world and he who touched the very heavens and shone so bright in grace, doth he all at once descend so low? Yea. For this is to ascend. For you are not to look to the fact only of his descending, but also to his raising up him that was bowed down and bringing him up to himself.

"To them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law." Either it is the explanation of what went before, or he hints at some other thing besides the former: calling those Jews, who were such originally and from the first: but "under the law," the proselytes, or those who became believers and yet adhered to the law. For they were no longer as Jews, yet 'under the law.' And when was he under the law? When he shaved his head; when he offered sacrifice. Now these things were done, not because his mind changed, (since such conduct would have been wickedness,) but because his love condescended. For that he might bring over to this faith those who were really Jews, he became such himself not really, showing himself such only, but not such in fact nor doing these things from a mind so disposed. Indeed, how could he, zealous as he was to convert others also, and doing these things only in order that he might free others who did them from that degradation?

Ver. 21. "To them that are without law, as without law." These were neither Jews, nor Christians, nor Greeks; but 'outside of the Law,' as was Cornelius, and if there were any others like him. For among these also making his appearance, he used to assume many of their ways. But some say that he hints at his discourse with the Athenians from the inscription on the altar, and that so he saith, "to them that are without law, as without law." Then, lest any should think that the matter was a change of mind, he added, "not being without law to God, but under law to Christ;" i.e., "so far from being without law, I am not simply under the Law, but I have that law which is much more exalted than the older one,

viz. that of the Spirit and of grace." Wherefore also he adds, "to Christ." Then again, having made them confident of his judgment, he states also the gain of such condescension, saying, "that I might gain them that are without law." And every where he brings forward the cause of his condescension, and stops not even here, but says,

Ver. 22. "To the weak became I weak, that I might gain the weak:" in this part coming to their case, with a view to which also all these things have been spoken. However, those were much greater things, but this more to the purpose; whence also he hath placed it after them. Indeed he did the same thing likewise in his Epistle to the Romans, when he was finding fault about meats; and so in many other places. Next, not to waste time by naming all severally, he saith, "I am become all things to all men, that I may by all means save some." Seest thou how far it is carried? "I am become all things to all men," not expecting, however, to save all, but that I may save though it be but a few. And so great care and service have I undergone, as one naturally would who was about saving all, far however from hoping to gain all: which was truly magnanimous and a proof of burning zeal. Since likewise the sower sowed every where, and saved not all the seed, notwithstanding he did his part. And having mentioned the fewness of those who are saved, again, adding, "by all means," he consoled those to whom this was a grief. For though it be not possible that all the seed should be saved, nevertheless it cannot be that all should perish. Wherefore he said, "by all means," because one so ardently zealous must certainly have some success.

Ver. 23. "And I do all things for the Gospel's sake, that I may be a joint partaker thereof." "That is, that I may seem also myself to have added some contribution of mine own, and may partake of the crowns laid up for the faithful. For as he spake of "living of the Gospel," i.e, of the believers; so also here, "that I may be a joint partaker in the Gospel, that I may be able to partake with them that have believed in the Gospel." Do you perceive his humility, how in the recompense of rewards he places himself as one of the many, though he had exceeded all in his labors? whence it is evident that he would in his reward also. Nevertheless, he claims not to enjoy the first prize, but is content if so be he may partake with the others in the crowns laid up for them. But these things he said, not because he did this for any reward, but that hereby at least he might draw them on, and by these hopes might induce them to do all things for their brethren's sake. Seest thou his wisdom! Seest thou the excellency of his perfection? how he wrought beyond the things commanded, not receiving when it was lawful to receive. Seest thou the exceeding greatness of his condescension? how he that was "under law to Christ," and kept that highest law, "to them that were without law," was "as one without law," to the Jews, as a Jew, in either kind showing himself preeminent, and surpassing all.

[6.] This also do thou, and think not being eminent, that thou lowerest thyself, when for thy brother's sake thou submittest to some abasement. For this is not to fall, but to descend. For he who falls, lies prostrate, hardly to be raised up again; but he who descends shall also rise again with much advantage. As also Paul descended indeed alone, but ascended with the whole world: not acting a part, for he would not have sought the gain of them that

are saved had he been acting. Since the hypocrite seeks men's perdition, and feigns, that he may receive, not that he may give. But the apostle not so: as a physician rather, as a teacher, as a father, the one to the sick, the other to the disciple, the third to the son, condescends for his correction, not for his hurt; so likewise did he. To show that the things which have been stated were not pretence; in a case where he is not compelled to do or say any such thing but means to express his affection and his confidence; hear him saying, (Romans chapter 8, verse 39) "neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Seest thou a love more ardent than fire? So let us also love Christ. For indeed it is easy, if we will. For neither was the Apostle such by nature. On this account, you see, his former life was recorded, so contrary to this, that we may learn that the work is one of choice, and that to the willing all things are easy.

Let us not then despair, but even though thou be a reviler, or covetous, or whatsoever thou art, consider that Paul was (1 Timothy chapter 1, verse 13 and 1 Timothy chapter 1, verse 16) "a blasphemer, and persecutor, and injurious, and the chief of sinners," and suddenly rose to the very summit of virtue, and his former life proved no hindrance to him. And yet none with so great frenzy clings to vice as he did to the war against the Church. For at that time he put his very life into it; and because he had not ten thousand hands that he might stone Stephen with all of them, he was vexed. Notwithstanding, even thus he found how he might stone him with more hands, to wit, those of the false witnesses whose clothes he kept. And again, when he entered into houses like a wild beast and no otherwise did he rush in, haling, tearing men and women, filling all things with tumult and confusion and innumerable conflicts. For instance, so terrible was he that the Apostles, (Acts chapter 9, verse 26) even after his most glorious change, did not yet venture to join themselves to him. Nevertheless, after all those things he became such as he was:for I need not say more.

[7. Where now are they who build up the necessity of fate against the freedom of the will? Let them hear these things, and let their mouths be stopped. For there is nothing to hinder him that willeth to become good, even though before he should be one of the vilest. And in fact we are more aptly disposed that way, inasmuch as virtue is agreeable to our nature, and vice contrary to it, even as sickness and health. For God hath given us eyes, not that we may look wantonly, but that, admiring his handi-work, we may worship the Creator. And that this is the use of our eyes is evident from the things which are seen. For the lustre of the sun and of the sky we see from an immeasurable distance, but a woman's beauty one cannot discern so far off. Seest thou that for this end our eye was chiefly given? Again, he made the ear that we should entertain not blasphemous words, but saving doctrines. Wherefore you see, when it receives any thing dissonant, both our soul shudders and our very body also. "For," saith one, (Ecclesiastes chapter 27, verse 5) "the talk of him that sweareth much maketh the hair stand upright. And if we hear any thing cruel or merciless, again our flesh creeps; but if any thing decorous and kind, we even exult and rejoice.

Again, if our mouth utter base words, it causes us to be ashamed and hide ourselves, but if grave words, it utters them with ease and all freedom. Now for those things which are according to nature no one would blush, but for those which are against nature. And the hands when they steal hide themselves, and seek excuses; but if they give alms, they even glory. So that if we will, we have from every side a great inclination towards virtue. But if thou talk to me of the pleasure which arises from vice, consider that this also is a thing which we reap more of from virtue. For to have a good conscience and to be looked up to by all and to entertain good hopes, is of all things most pleasant to him that hath seen into the nature of pleasure, even as the reverse is of all things the most grievous to him that knows the nature of pain; such as to be reproached by all, to be accused by our own conscience, to tremble and fear both at the future and the present.

And that what I say may become more evident, let us suppose for argument's sake one man having a wife, yet defiling the marriage-bed of his neighbor and taking pleasure in this wicked robbery, enjoying his paramour. Then let us again oppose to him another who loves his own spouse. And that the victory may be greater and more evident, let the man who enjoys his own wife only, have a fancy also for the other, the adulteress, but restrain his passion and do nothing evil: (although neither is this pure chastity.) However, granting more than is necessary, that you may convince yourself how great is the pleasure of virtue, for this cause have we so framed our story.

Now then, having brought them together, let us ask them accordingly, whose is the pleasanter life: and you will hear the one glorying and exulting in the conquest over his lust: but the other-or rather, there is no need to wait to be informed of any thing by him. For thou shalt see him, though he deny it times without number, more wretched than men in a prison. For he fears and suspects all, both his own wife and the husband of the adulteress and the adulteress herself, and domestics, and friends, and kinsmen, and walls, and shadows, and himself, and what is worst of all, he hath his conscience crying out against him, barking aloud every day. But if he should also bring to mind the judgment-seat of God, he will not be able even to stand. And the pleasure is short: but the pain from it unceasing. For both at even, and in the night, in the desert and the city and every where, the accuser haunts him, pointing to a sharpened sword and the intolerable punishment, and with that terror consuming and wasting him. But the other, the chaste person, is free from all these things, and is at liberty, and with comfort looks upon his wife, his children, his friends, and meets all with unembarrassed eyes. Now if he that is enamored but is master of himself enjoy so great pleasure, he that indulges no such passion but is truly chaste, what harbor, what calm will be so sweet and serene as the mind which he will attain? And on this account you may see few adulterers but many chaste persons. But if the former were the pleasanter, it would be preferred by the greater number. And tell me not of the terror of the laws. For this is not that which restrains them, but the excessive unreasonableness, and the fact that the pains of it are more than the pleasures, and the sentence of conscience.

[8.] Such then is the adulterer. Now, if you please, let us bring before you the covetous, laying bare again another lawless passion. For him too we shall see afraid of the same things and unable to enjoy real pleasure: in that calling to mind both those whom he hath wronged, and those who sympathize with them, and the public sentence of all concerning himself, he hath ten thousand agitations. And this is not his only vexation, but not even his beloved object can he enjoy. For such is the way of the covetous; not that they may enjoy do they possess, but that they may not enjoy. But if this seem to thee a riddle, hearnext what is yet worse than this and more perplexing; that not in this way only are they deprived of the pleasure of their goods, by their not venturing to use them as they would, but also by their never being filled with them but living in a continual thirst: than which what can be more grievous? But the just man is not so, but is delivered both from trembling and hatred and fear and this incurable thirst: and as all men curse the one, even so do all men conspire to bless the other: and as the one hath no friend, so hath the other no enemy.

What now, these things being so acknowledged, can be more unpleasing than vice or more pleasant than virtue? Nay, rather, though we should speak for ever, no one shall be able to represent in discourse either the pain of this, or the pleasure of the other, until we shall experience it. For then shall we find vice more bitter than gall, when we shall have fully tasted the honey of virtue. Not but vice is even now unpleasant, and disgusting, and burdensome, and this not even her very votaries gainsay; but when we withdraw from her, then do we more clearly discern the bitterness of her commands. But if the multitude run to her, it is no marvel; since children also oftentimes, choosing things less pleasant, despise those which are more delightfuland the sick for a momentary gratification lose the perpetual and more certain joy. But this comes of the weakness and folly of those who are possessed with any fondness, not of the nature of the things. For it is the virtuous man who lives in pleasure; he who is rich indeed and free indeed.

But if any one would grant the rest to virtue,-liberty, security freedom from cares, the fearing no man, the suspecting no man,-but would not grant it pleasure; to laugh, and that heartily, occurs to me, I confess, as the only course to be taken. For what else is pleasure, but freedom from care and fear and despondency, and the not being under the power of any? And who is in pleasure, tell me, the man in frenzy and convulsion, who is goaded by divers lusts, and is not even himself; or he who is freed from all these waves, and is settled in the love of wisdom, as it were in a harbor? Is it not evident, the latter? But this would seem to be a thing peculiar to virtue. So that vice hath merely the name of pleasure, but of the substance it is destitute. And before the enjoyment, it is madness, not pleasure: but after the enjoyment, straightway this also is extinguished. Now then if neither at the beginning nor afterwards can one discern the pleasure of it, when will it appear, and where?

And that thou mayest more clearly understand what I say, let us try the force of the argument in an example. Now consider. One is enamored of a fair and lovely woman: this man as long as he cannot obtain his desire is like unto men beside themselves and frantic; but after that he hath obtained it, he hath quenched his appetite. If therefore neither at

the beginning doth he feel pleasure, (for the affair is madness,) nor in the end, (for by the indulgence of his lust he cools down his wild fancy,) where after all are we to find it? But our doings are not such, but both at the beginning they are freed from all disturbance, and to the end the pleasure remains in its bloom: nay rather there is no end of our pleasure, nor have our good things a limit, nor is this pleasure ever done away.

Upon all these considerations, then, if we love pleasure, let us lay hold on virtue that we may win good things both now and hereafter: unto which may we all attain, through the grace and mercy, &c.

Homily 23

1 Corinthians chapter 9, verse 24Know ye not that they which run in a race run all, but one receiveth the prize? Having pointed out the manifold usefulness of condescension and that this is the highest perfectness, and that he himself having risen higher than all towards perfection, or rather having gone beyond it by declining to receive, descended lower than all again; and having made known to us the times for each of these, both for the perfectness and for the condescension; he touches them more sharply in what follows, covertly intimating that this which was done by them and which was counted a mark of perfectness, is a kind of superfluous and useless labor. And he saith it not thus out clearly, lest they should become insolent; but the methods of proof employed by him makes this evident. And having said that they sin against Christ and destroy the brethren, and are nothing profited by this perfect knowledge, except charity be added; he again proceeds to a common example, and saith,

"Know ye not that they which run in a race run all, but one receiveth the prize?" Now this he saith, not as though here also one only out of many would be saved; far from it; but to set forth the exceeding diligence which it is our duty to use. For as there, though many descend into the course not many are crowned, but this befalls one only; and it is not enough to descend into the contest, nor to anoint one's self and wrestle: so likewise here it is not sufficient to believe, and to contend in any way; but unless we have so run as unto the end to show ourselves unblameable, and to come near the prize, it will profit us nothing. For even though thou consider thyself to be perfect according to knowledge, thou hast not yet attained the whole; which hinting at, he said, "so run, that ye may obtain." They had not then yet, as it seems, attained. And having said thus, he teaches them also the manner.

Ver. 25. "And every man that striveth in the games is temperate in all things." What is, "all things?" He doth not abstain from one and err in another, but he masters entirely gluttony and lasciviousness and drunkenness and all his passions. "For this," saith he, "takes place even in the heathen games. For neither is excess of wine permitted to those who contend at the time of the contest, nor wantonness, lest they should weaken their vigor, nor yet so much as to be busied about any thing else, but separating themselves altogether from all things they apply themselves to their exercise only." Now if there these things be so where the crown fails to one, much more here, where the incitement in emulation is more

abundant. For here neither is one to be crowned alone, and the rewards also far surpass the labors. Wherefore also he puts it so as to shame them, saying, "Now they do it receive to a corruptible crown, but we an incorruptible."

[2.] Ver. 26. "I therefore so run, as not uncertainly." Thus having shamed them from those that are without, he next brings forward himself also, which kind of thing is a most excellent method of teaching: and accordingly we find him every where doing so. But what is, "not uncertainly?" "Looking to some mark," saith he, "not at random and in vain, as ye do. For what profit have ye of entering into idol-temples, and exhibiting for-sooth that perfectness? None. But not such am I, but all things whatsoever I do, I do for the salvation of my neighbor. Whether I show forth perfectness, it is for their sake; or condescension, for their sake again: whether I surpass Peter in declining to receive [compensation], it is that they may not be offended; or descend lower than all, being circumcised and shaving my head, it is that they may not be subverted. This is, "not uncertainly." But thou, why dost thou eat in idol-temples, tell me? Nay, thou canst not assign any reasonable cause. For "meat commendeth thee not to God; neither if thou eat art thou the better, nor if thou eat not art thou the worse." (1 Corinthians chapter 8, verse 8) Plainly then thou runnest at random: for this is, "uncertainly."

"So fight I, as not beating the air." Thishe saith, again intimating that he acted not at random nor in vain. "For I have one at whom I may strike, i.e., the devil. But thou dost not strike him, but simply throwest away thy strength." Now so far then, altogether bearing with them, he thus speaks. For since he had dealt somewhat vehemently with them in the preceding part, he now on the contrary keeps back his rebuke, reserving for the end of the discourse the deep wound of all. Since here he says that they act at random and in vain; but afterwards signifies that it is at the risk of no less than utter ruin to their own soul, and that even apart from all injury to their brethren, neither are they themselves guiltless in daring so to act. Ver. 27. "But I buffet my body, and bring it into bondage lest by any means, after that I have preached to others, I myself should be rejected."

Here he implies that they axe subject to the lust of the belly and give up the reins to it, and under a pretence of perfection fulfil their own greediness; a thought which before also he was travailing to express, when he said, "meats for the belly, and the belly for meats." (1 Corinthians chapter 6, verse 13) For since both fornication is caused by luxury, and it also brought forth idolatry, he naturally oftentimes inveighs against this disease; and pointing out how great things he suffered for the Gospel, he sets this also down among them. "As I went," saith he, "beyond the commands, and this when it was no light matter for me:" ("for we endure all things," it is said,) "so also here I submit to much labor in order to live soberly. Stubborn as appetite is and the tyranny of the belly, nevertheless I bridle it and give not myself up to the passion, but endure all labor not to be drawn aside by it."

"For do not, I pray you, suppose that by taking things easily I arrive at this desirable result. For it is a race and a manifold struggle, and a tyrannical nature continually rising up against me and seeking to free itself. But I bear not with it but keep it down, and bring it into

subjection with many struggles." Now this he saith that none may despairingly withdraw from the conflicts in behalf of virtue because the undertaking is laborious. Wherefore he saith, "I buffet and bring into bondage." He said not, "I kill:" nor., "I punish" for the flesh is not to be hated, but, "I buffet and bring into bondage;" which is the part of a master not of an enemy, of a teacher not of a foe, of a gymnastic master not of an adversary. "Lest by any means, having preached to others, I myself should be a rejected."

Now if Paul feared this who had taught so many, and feared it after his preaching and becoming an angel and undertaking the leadership of the whole world; what can we say? For, "think not," saith he, "because ye have believed, that this is sufficient for your salvation: since if to me neither preaching nor teaching nor bringing over innumerable persons, is enough for salvation unless I exhibit my own conduct also unblameable, much less toyou,." [3.] Then he comes to other illustrations again. And as above he alleged the examples of the Apostles and those of common custom and those of the priests, and his own, so also here having set forth those of the Olympic games and those of his own course, he again proceeds to the histories of the Old Testament. And because what he has to say will be somewhat unpleasing he makes his exhortation general, and discourses not only concerning the subject before him, but also generally concerning all the evils among the Corinthians. And in the case of the heathen games, "Know ye not?" saith he: but here,

Chap. x. ver. 1. "For I would not, brethren, have you ignorant." Now this he said, implying that they were not very well instructed in these things. And what is this which thou wouldest not have us ignorant of? Ver. 1-5 "That our fathers," saith he, "were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of a spiritual Rock that followed them: and the Rock was Christ. Howbeit with most of them God was not well pleased." And wherefore saith he these things? To point out that as they were nothing profited by the enjoyment of so great a gift, so neither these by obtaining Baptism and partaking of spiritual Mysteries, except they go on and show forth a life worthy of this grace. Wherefore also he introduces the types both of Baptism and of the Mysteries.

But what is, "They were baptized into Moses?" Like as we, on our belief in Christ and His resurrection, are baptized, as being destined in our own persons to partake in the same mysteries; for, "we are baptized," saith he, "for the dead," i.e., for our own bodies; even so they putting confidence in Moses, i.e., having seen him cross first, ventured also themselves into the waters. But because he wishes to bring the Type near the Truth; he speaks it not thus, but uses the terms of the Truth even concerning the Type. Further: this was a symbol of the Font, and that which follows, of the Holy Table. For as thou eatest the Lord's Body, so they the manna: and as thou drinkest the Blood, so they water from a rock. For though they were things of sense which were produced, yet were they spiritually exhibited, not according to the order of nature, but according to the gracious intention of the gift, and together with the body nourished also the soul, leading it unto faith. On this account, you see, touching

the food he made no remark, for it was entirely different, not in mode only but in nature also; (for it was manna;) but respecting the drink, since the manner only of the supply was extraordinary and required proof, therefore having said that "they drank the same spiritual drink," he added, "for they drank of a spiritual Rock that followed them," and he subjoined, "and the Rock was Christ." For it was not the nature of the rock which sent forth the water, (such is his meaning,) else would it as well have gushed out before this time: but another sort of Rock, a spiritual One, performed the whole, even Christ who was every where with them and wrought all the wonders. For on this account he said, "that followed them"

Perceivest thou the wisdom of Paul, how in both cases he points cut Him as the Giver, and thereby brings the Type nigh to the Truth? "For He who set those things before them," saith he, "the same also hath prepared this our Table: and the same Person both brought them through the sea and thee through Baptism; and before them set manna, but before thee His Body and Blood." [4.] As touching His gift then, such is the case: now let us observe also what follows, and consider, whether when they showed themselves unworthy of the gift, He spared them. Nay, this thou canst not say. Wherefore also he added, "Howbeit with most of them God was not well-pleased;" although He had honored them with so great honor. Yea, it profited them nothing, but most of them perished. The truth is, they all perished, but that he might not seem to prophesy total destruction to these also, therefore he said, "most of them." And yet they were innumerable, but their number profited them nothing: and these were all so many tokens of love; but not even did this profit them, inasmuch as they did not themselves show forth the fruits of love.

Thus, since most men disbelieve the things said of hell, as not being present nor in sight; he alleges the things heretofore done as a proof that God doth punish all who sin, even though He have bestowed innumerable benefits upon them: "for if ye disbelieve the things to come," so he speaks, "yet surely the things that are past ye will not disbelieve." Consider, for example, how great benefits He bestowed on them: from Egypt and the slavery there He set them free, the sea He made their path, from heaven he brought down manna, from beneath He sent forth strange and marvellous fountains of waters; He was with them every where, doing wonders and fencing them in on every side: nevertheless since they showed forth nothing worthy of this gift, He spared them not, but destroyed them all. Ver. 5. "For they were overthrown," saith he, "in the wilderness." Declaring by this word both the sweeping destruction, and the punishments and the vengeance inflicted by God, and that they did not so much as attain to the rewards proposed to them. Neither were they in the land of promise when He did these things unto them, but without and afar somewhere, and wide of that country; He thus visiting them with a double vengeance, both by not permitting them to see the land, and this too though promised unto them, and also by actual severe punishment.

And what are these things to us? say you. To thee surely they belong. Wherefore also he adds, Ver. 6. "Now these things were figures of us." For as the gifts are figures, even so are the punishments figures: and as Baptism and the Table were sketched out prophetically,

so also by what ensued, the certainty of punishment coming on those who are unworthy of this gift was proclaimed beforehand for our sake that we by these examples might learn soberness. Wherefore also he adds, "To the intent we should not lust after evil things, as they also lusted." For as in the benefits the types went before and the substance followed, such shall be the order also in the punishments. Seest thou how he signifies not only the fact that these shall be punished, but also the degree, more severely than those ancients? For if the one be type, and the other substance, it must needs be that the punishments should as far exceed as the gifts.

And see whom he handles first: those who eat in the idol-temples. For having said, "that we should not lust after evil things," which was general, he subjoins that which is particular, implying that each of their sins arose from evil lusting. And first he said this, Ver. 7. "Neither be ye idolaters, as were some of them; as it is written, 'the people sat down to eat and to drink, and rose up to play.'" Do you hear how he even calls them "idolaters?" here indeed making the declaration, but afterwards bringing the proof. And he assigned the cause too wherefore they ran to those tables; and this was gluttony. Wherefore having said, "to the intent that we should not lust after evil things," and having added, nor "be idolaters," he names the cause of such transgression; and this was gluttony. "For the people sat down," saith he, "to eat and to drink," and he adds the end thereof, "they rose up to play." "For even as they," saith he, "from sensuality passed into idolatry; so there is a fear lest ye also may fall from the one into the other." Do you see how he signifies that these, perfect men forsooth, were more imperfect than the others whom they censured? Not in this respect only, their not bearing with their brethren throughout, but also in that the one sin from ignorance, but the others from gluttony. And from the ruin of the former he reckons the punishment to these, but allows not these to lay upon another the cause of their own sin but pronounces them responsible both for their injury, and for their own.

"Neither let us commit fornication, as some of them committed." Wherefore doth he here make mention of fornication. again, having so largely discoursed concerning it before? It is ever Paul's custom when he brings a charge of many sins, both to set them forth in order and separately to proceed with his proposed topics, and again in his discourses concerning other things to make mention also of the former: which thing God also used to do in the Old Testament, in reference to each several transgression, reminding the Jews of the calf and bringing that sin before them. This then Paul also does here, at the same time both reminding them of that sin, and teaching that the parent of this evil also was luxury and gluttony. Wherefore also he adds, "Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand."

And wherefore names he not likewise the punishment for their idolatry? Either because it was clear and more notorious, or because the plague was not so great at that time, as in the matter of Balaam, when they joined themselves to Baalpeor, the Midianifish women appearing in the camp and alluring them to wantonness according to the counsel of Balaam. For that this evil counsel was Balaam's Moses sheweth after this, in the following statement

at the end of the Book of Numbers. (Numbers chapter 31, verse 8; Numbers chapter 31, verse 11; Numbers chapter 31, verse 15; Numbers chapter 31, verse 16, in our translation.) "Balaam also the son of Beor they slew in the war of Midian with the sword and they brought the spoils. ... And Moses was wroth, and said, Wherefore have ye saved all the women alive? For these were to the children of Israel for a stumbling-block, according to the word of Balaam, to cause them to depart from and despise the word of the Lord for Peor's sake."

Ver. 9. "Neither let us tempt Christ, as some of them also tempted, and perished by serpents." By this he again hints at another charge which he likewise states at the end, blaming them because they contended about signs. And indeed they were destroyed on account of trials, saying, "when will the good things come? when the rewards?" Wherefore also he adds, on this account correcting and alarming them, Ver. 10. "Neither murmur ye, as some of them murmured, and perished by the destroyer." For what is required is not only to suffer for Christ, but also nobly to bear the things that come on us, and with all gladness: since this is the nature of every crown. Yea, and unless this be so, punishment rather will attend men who take calamity with a bad grace. Wherefore, both the Apostles when they were beaten rejoiced, and Paul gloried in his sufferings.

[5.] Ver. 11. "Now all these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come." Again he terrifies them speaking of the "ends," and prepares them to expect things greater than had already taken place. "For that we shall suffer punishment is manifest," saith he, "from what hath been said, even to those who disbelieve the statements concerning hell-fire; but that the punishment also will be most severe, is evident, from the more numerous blessings which we have enjoyed, and from the things of which those were but figures. Since, if in the gifts one go beyond the other, it is most evident that so it will be in the punishment likewise." For this cause he both called them types, and said that they were "written for us" and made mention of an "end" that he might remind them of the consummation of all things. For not such will be the penalties then as to admit of a termination and be done away, but the punishment will be eternal; for even as the punishments in this world are ended with the present life, so those in the next continually remain. But when he said, "the ends of the ages," he means nothing else than that the fearful judgment is henceforth nigh at hand.

Ver. 12. "Wherefore let him that thinketh he standeth take heed lest he fall." Again, he casts down their pride who thought highly of their knowledge. For if they who had so great privileges suffered such things; and some for murmuring alone were visited with such punishment, and others for tempting, and neither their multitude moved God to repent, nor their having attained to such things; much more shall it be so in our case, except we be sober. And well said he, "he that thinketh he standeth:" for this is not even standing as one ought to stand, to rely on yourself: for quickly will such an one fall: since they too, had they not been high-minded and self-confident, but of a subdued frame of mind, would not have suffered these things. Whence it is evident, that chiefly pride, and carelessness from which comes gluttony also, are the sources of these evils. Wherefore even though thou stand, yet

take heed lest thou fall. For our standing here is not secure standing, no not until we be delivered out of the waves of this present life and have sailed into the tranquil haven. Be not therefore high-minded at thy standing, but guard against thy falling; for if Paul feared who was firmer than all, much more ought we to fear.

[6.] Now the Apostle's word, as we have seen, was, "Wherefore let him that thinketh he standeth take heed lest he fall;" but we cannot say even this; all of us, so to speak, having fallen, and lying prostrate on the ground. For to whom am I to say this? To him that committeth extortion every day? Nay, he lies prostrate with a mighty fall. To the fornicator? He too is cast down to the ground. To the drunkard? He also is fallen, and knoweth not even that he is fallen. So that it is not the season for this word, but for that saying of the prophet which he spake even to the Jews, (Jeremiah chapter 8 verse 4)-"He that falleth, doth he not rise again?" For all are fallen, and to rise again they have no mind. So that our exhortation is not concerning the not falling, but concerning the ability of them that are fallen to arise. Let us rise again then, late though it be, beloved, let us rise again, and let us stand nobly. How long do we lie prostrate? How long are we dranken, besotted with the excessive desire of the things of this life? It is a meet opportunity now to say, (Jeremiah chapter 6, verse 10) "To whom shall I speak and testify?" So deaf are all men become even to the very instruction of virtue, and thence filled with abundance of evils. And were it possible to discern their souls naked; as in armies when the battle is ended one may behold some dead, and some wounded, so also in the Church we might see. Wherefore I beseech and implore you, let us stretch out a hand to each other and thoroughly raise ourselves up. For I myself am of them that are smitten, and require one to apply some remedies.

Do not however despair on this account. For what if the wounds be severe? yet are they not incurable; such is our physician: only let us feel our wounds. Although we be arrived at the very extreme of wickedness, many are the ways of safety which He strikes out for us. Thus, if thou forbear to be angry with thy neighbor, thine own sins shall be forgiven. "For if ye forgive men," saith He, "your heavenly Father will also forgive you. (Matthew chapter 6, verse 14) And if thou give alms, He will remit thee thy sins; for, "break off thy sins," saith He, "by alms. (Daniel chapter 4, verse 24) And if thou pray earnestly, thou shalt enjoy forgiveness: and this the widow signifieth who prevailed upon that cruel judge by the importunity of her prayer. And if thou accuse thine own sins, thou hast relief: for "declare thou thine iniquities first, that thou mayest be justified: (Isaiah chapter 47, verse 26) and if thou art sorrowful on account of these things, this too will be to thee a powerful remedy: "for I saw," saith He, "that he was grieved and went sorrowful, and I healed his ways. (Isaiah chapter 57, verse 17) And if, when thou sufferest any evil, thou bear it nobly, thou hast put away the whole. For this also did Abraham say to the rich man, that "Lazarus received his evil things, and here he is comforted. And if thou hast pity on the widow, thy sins are washed away.

For, "Judge," saith He, "the orphan, and plead for the widow, and come and let us reason together, saith the Lord. And if your sins be as scarlet, I will make them white as snow; and

if they be as crimson, I will make them white as wool. (Isaiah chapter 1, verse 17) For not even a single scar of the wounds doth He suffer to appear. Yea, and though we be come to that depth of misery into which he fell, who devoured his father's substance and fed upon husks, and should repent, we are undoubtedly saved. And though we owe ten thousand talents, if we fall down before God and bear no malice, all things are forgiven us. Although we have wandered away to that place whither the sheep strayed from his keeper, even thence He recovers us again: only let us be willing, beloved. For God is merciful. Wherefore both in the case of him that owed ten thousand talents, He was content with His falling down before Him; and in the case of him who had devoured his father's goods, with his return only; and in the case of the sheep, with its willingness to be borne.

[7. Considering therefore the greatness of His mercy, let us here make Him propitious unto us, and "let us come before His face by a full confession," (Psalms chapter 95, verse 2 LXX. that we may not depart hence without excuse, and have to endure the extreme punishment. For if in the present life we exhibit even an ordinary diligence, we shall gain the greatest rewards: but if we depart having become nothing better here, even though we repent ever so earnestly there it will do us no good. For it was our duty to strive while yet remaining within the lists, not after the assembly was broken up idly to lament and weep: as that rich man did, bewailing and deploring himself, but to no purpose and in vain, since he overlooked the time in which he ought to have done these things. And not he alone, but many others there are like him now among the rich; not willing to despise wealth, but despising their own souls for wealth's sake: at whom I cannot but wonder, when I see men continually interceding with God for mercy, whilst they are doing themselves incurable harm, and unsparing of their very soul as if it were an enemy. Let us not then trifle, beloved, let us not trifle nor delude ourselves, beseeching God to have mercy upon us, whilst we ourselves prefer both money and luxury, and, in fact, all things to this mercy.

For neither, if any one brought before thee a case and said in accusation of such an one, that being to suffer ten thousand deaths and having it in his power to rid himself of the sentence by a little money, he chose rather to die than to give up any of his property, would you say that he was worthy of any mercy or compassion. Now in this same way do thou also reason touching thyself. For we too act in this way, and making light of our own salvation, we are sparing of our money. How then dost thou beseech God to spare thee, when thou thyself art so unsparing of thyself, and honorest money above thy soul?

Wherefore also I am greatly astonished to see, how great witchery lies hid in wealth, or rather not in wealth, but in the souls of those that are beguiled. For there are, there are those that utterly derided this sorcery. For which among the things therein is really capable of bewitching us? Is it not inanimate matter? is it not transitory? is not the possession thereof unworthy of trust? is it not full of fears and? dangers? nay, of murders and conspiracy? of enmity and hatred? of carelessness and much vice? is it not dust and ashes? what madness have we here? what disease? "But,"say you, "we ought not merely to bring such accusations against those that are so diseased, but also to destroy the passion." And

in what other way shall we destroy it, except by pointing out its baseness and how full it is of innumerable evils?

But of this it is not easy to persuade a lover concerning the objects of his love. Well then, we must set before him another sort of beauty. But incorporeal beauty he sees not, being yet in his disease. Well then, let us show him some beauty of a corporeal kind, and say to him, Consider the meadows and the flowers therein, which are more sparkling than any gold, and more elegant and transparent than all kinds of precious stones. Consider the limpid streams from their fountains, the rivers which like oil flow noiselessly out of the earth. Ascend to heaven and behold the lustre of the sun, the beauty of the moon, the stars that cluster like flowers. "Why, what is this," say you, "since we do not, I suppose, make use of them as of wealth?" Nay, we use them mere than wealth, inasmuch as the use thereof is more needful, the enjoyment more secure. For thou hast no fear, lest, like money, any one should take them and go off: but you may be ever confident of having them, and that without anxiety or care. But if thou grieve because thou enjoy-est them in common with others, and dost not possess them alone like money; it is not money, but mere covetousness, which thou seemest to me to be in love with: nor would even the money be an object of thy desire, if it had been placed within reach of all in common.

[8. Therefore, since we have found the beloved object, I mean Covetousness, come let me show thee how she hates and abhors thee, how many swords she sharpens against thee, how many pits she digs, how many nooses she ties, how many precipices she prepares; that thus at any rate thou mayest do away with the charm. Whence then are we to obtain this knowledge? From the highways, from the wars, from the sea, from the courts of justice. For she hath both filled the sea with blood, and the swords of the judges she often reddens contrary to law, and arms those who on the highway lie in wait day and night, and persuades men to forget nature, and makes parricides and matricides, and introduces all sorts of evils into man's life. Which is the reason why Paul entitles her "a root of these things."(1 Timothy chapter 6, verse 10) She suffers not her lovers to be in any better condition than those who work in the mines. For as they, perpetually shut up in darkness and in chains, labor unprofitably; so also these buried in the caves of avarice, no one using any force with them, voluntarily draw on their punishment, binding on themselves fetters that cannot be broken. And those condemned to the mines. at least when even comes on, are released from their toils; but these both by day and night are digging in these wretched mines.

And to those there is a definite limit of that hard labor, but these know no limit, but the more they dig so much the greater hardship do they desire. And what if those do it unwillingly, but these of their own will? in that thou tellest me of the grievous part of the disease, that it is even impossible for them to be rid of it, since they do not so much as hate their wretchedness. But as a swine in mud, so also do these delight to wallow in the noisome mire of avarice, suffering worse things than those condemned ones. As to the fact that they are in a worse condition, hear the circumstances of the one, and then thou wilt know the state of the other.

Now it is said that that soil which is impregnated with gold has certain clefts and recesses in those gloomy caverns. The malefactor then condemned to labor in that place, taking for that purpose a lamp and a mattock, so, we are told, enters within, and carries with him a cruse to drop oil from thence into the lamp, because there is darkness even by day, without a ray of light, as I said before. Then when the time of day calls him to his wretched meal, himself, they say, is ignorant of the time, but his jailor from above striking violently on the cave, by that clattering sound declares to those who are at work below the end of the day.

Do ye not shudder when ye hear all this? Let us see now, whether there be not things more grievous than these in the case of the covetous. For these too, in the first place, have a severer jailor, viz. avarice, and so much severer, as that besides their body he chains also their soul. And this darkness also is more awful than that. For it is not subject to sense, but they producing it within, whithersoever they go, carry it about with themselves. For the eye of their soul is put out: which is the reason why more than all Christ calls them wretched, saying, "But if the light that is in thee be darkness, how great is that darkness." (S. Matthew chapter 6, verse 23) And they for their part have at least a lamp Shining, but these are deprived even of this beam of light; and therefore every day they fall into countless pitfalls. And the condemned when night overtakes them have a respite, sailing into that calm port which is common to all the unfortunate, I mean the night: but against the covetous even this harbor is blocked up by their own avarice: such grievous thoughts have they even at night, since then, without disturbance from any one, at full leisure they cut themselves to pieces.

Such are their circumstances in this world; but those in the next, what discourse shall exhibit? the intolerable furnaces, the rivers burning with fire, the gnashing of teeth, the chains never to be loosed, the envenomed worm, the rayless gloom, the never-ending miseries. Let us fear them, beloved, let us fear the fountain of so great punishments, the insatiate madness, the destroyer of our salvation. For it is impossible at the same time to love both money and your soul. Let us be convinced that wealth is dust and ashes, that it leaves us when we depart hence, or rather that even before our departure it oftentimes darts away from us, and injures us both in regard of the future and in respect of the present life. For before hell fire, and before that punishment, even here it surrounds us with innumerable wars, and stirs up strifes and contests. For nothing is so apt to cause war as avarice: nothing so apt to produce beggary, whether it show itself in wealth or in poverty. For in the souls of poor men also this grievous disease ariseth, and aggravates their poverty the more. And if there be found a poor covetous man, such an one suffers not punishment in money, but in hunger. For he allows not himself to enjoy his moderate means with comfort, but both racks his belly with hunger and punishes his whole body with nakedness and cold, and every where appears more squalid and filthy than any prisoners;

and is always wailing and lamenting as though he were more wretched than all, though there be ten thousand poorer than he. This man, whether he go into the market-place, goes away with many a stripe; or into the bath, or into the theatre, he will still be receiving

more wounds, not only from the spectators, but also from those upon the stage, where he beholds not a few of the unchaste women glittering in gold. This man again, whether he sail upon the sea, regarding the merchants and their richly-freighted ships and their enormous profits, will not even count himself to live: or whether he travel by land, reckoning up the fields, the suburban farms, the inns, the baths, the revenues arising out of them, will count his own life thenceforth not worth living; or whether thou shut him up at home, he will but rub and fret the wounds received in the market, and so do greater despite to his own soul: and he knows only one consolation for the evils which oppress him; death and deliverance from this life.

And these things not the poor man only, but the rich also, will suffer, who falls into this disease, and so much more than the poor, inasmuch as the tyranny presses more vehemently on him, and the intoxication is greater. Wherefore also he will account himself poorer than all; or rather, he is poorer. For riches and poverty are determined not by the measure of the substance, but by the disposition of the mind: and he rather is the poorest of all, who is always hangering after more and is never able to stay this wicked lust.

Homily 24

1 Corinthians chapter 10, verse 13There hath no temptation taken you, but such as man can bear: but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it. Thus, because he terrified them greatly, relating the ancient examples, and threw them into an agony, saying, "Let him that thinketh he standeth take heed lest he fall; "though they had borne many temptations, and had exercised themselves many times therein; for "I was with you," saith he, "in weakness, and in fear, and in much trembling:" (1 Corinthians chapter 2, verse 3) lest they should say, "Why terrify and alarm us? we are not unexercised in these troubles, for we have been both driven and persecuted, and many and continual dangers have we endured:" repressing again their pride, he says, "there hath no temptation taken you but such as man can bear," i.e.,small, brief, moderate. For he uses the expression "man can bear," in respect of what is small; as when he says, "I speak after the manner of men because of the infirmity of your flesh." (Romans chapter 6, verse 19) "Think not then great things," saith he, "as though ye had overcome the storm. For never have ye seen a danger threatening death nor a temptation intending slaughter:" which also he said to the Hebrews, "ye have not yet resisted unto blood, striving against sin." (Hebrews chapter 12, verse 4)

Then, because he terrified them, see how again he raises them up, at the same time recommending moderation; in the words, "God is faithful, Who will not suffer you to be tempted above that ye are able." There are therefore temptations which we are not able to bear. And what are these? All, so to speak. For the ability lies in God's gracious influence; a power which we draw down by our own will. Wherefore that thou mayest know and see that not only those which exceed our power, but not even these which are "common to man" is it possible without assistance from God easily to bear, he added, "But will with the temptation also make the way of escape, that ye may be able to endure it." For, saith he, not even those moderate temptations, as I was remarking, may we bear by our own power: but even in them we require aid from Him in our warfare that we may pass through them, and until we have passed, bear them. For He gives patience and brings on a speedy release; so that in this way also the temptation becomes bearable. This he covertly imtimates, saying, "will also make the way of escape, that ye may be able to bear it:" and all things he refers to Him.

[2.] Ver. 14. "Wherefore, my brethren, flee from idolatry." Again he courts them by the name of kindred, and urges them to be rid of this sin with all speed. For he did not say, simply, depart, but "flee;" and he calls the matter "idolatry," and no longer bids them quit it merely on account of the injury to their neighbor, but signifies that the very thing of itself is sufficient to bring a great destruction. Ver. 15. "I speak as to wise men: judge ye what I say." Because he hath cried out aloud and heightened the accusation, calling it idolatry; that he might not seem to exasperate them and to make his speech disgusting, in what follows he refers the decision to them, and sets his judges down on their tribunal with an encomium. "For I speak as to wise men," saith he: which is the mark of one very confident of his own rights, that he should make the accused himself the judge of his allegations.

Thus also he more elevates the hearer, when he discourses not as commanding nor as laying down the law, but as advising with them and as actually pleading before them. For with the Jews, as more foolishly and childishly disposed, God did not so discourse, nor did He in every instance acquaint them with the reasons of the commands, but merely enjoined them; but here, because we have the privilege of great liberty, we are even admitted to be counsellors. And he discourses as with friends, and says, "I need no other judges, do ye yourselves pass this sentence upon me, I take you for arbiters." [3.] Ver. 16. "The cup of blessing which we bless, is it not a communion of the Blood of Christ?" What sayest thou, O blessed Paul? When thou wouldest appeal to the hearer's reverence, when thou art making mention of awful mysteries, dost thou give the title of "cup of blessing" to that fearful and most tremendous cup? "Yea," saith he; "and no mean title is that which was spoken. For when I call it 'blessing,' I mean thanksgiving, and when I call it thanksgiving I unfold all the treasure of God's goodness, and call to mind those mighty gifts." Since we too, recounting over the cup the unspeakable mercies of God and all that we have been made partakers of, so draw near to Him, and communicate; giving Him thanks that He hath delivered from error the whole race of mankind; that being afar off, He made them nigh; that when they had no hope and were without God in the world, He constituted them His own brethren and fellow-heirs. For these and all such things, giving thanks, thus we approach. "How then are not your doings inconsistent," saith he, "O ye Corinthians; blessing God for delivering you from idols, yet running again to their tables?"

"The cup of blessing which we bless, is it not a communion of the Blood of Christ?". Very persuasively spake he, and awfully. For what he says is this: "This which is in the cup is that which flowed from His side, and of that do we partake." But he called it a cup of blessing, because holding it in our hands, we so exalt Him in our hymn, wondering, astonished at His unspeakable gift, blessing Him, among other things, for the pouring out of this self-same draught that we might not abide in error: and not only for the pouring it out, but also for the imparting thereof to us all. "Wherefore if thou desire blood," saith He, "redden not the altar of idols with the slaughter of brute beasts, but My altar with My blood." Tell me, What can be more tremendous than this? What more tenderly kind? This also lovers do. When they see those whom they love desiring what belongs to strangers and despising their own, they give what belongs to themselves, and so persuade them to withdraw themselves from the gifts of

those others. Lovers, however, display this liberality in goods and money and garments, but in blood none ever did so. Whereas Christ even herein exhibited His care and fervent love for us. And in the old covenant, because they were in an imperfect state, the blood which they used to offer to idols He Himself submitted to receive, that He might separate them from those idols; which very thing again was a proof of His unspeakable affection: but here He transferred the service to that which is far more awful and glorious, changing the very sacrifice itself, and instead of the slaughter of irrational creatures, commanding to offer up Himself.

[4.] "The bread which we break, is it not a communion of the Body of Christ?" Wherefore said he not, the participation? Because he intended to express something more and to point out how close was the union: in that we communicate not only by participating and partaking, but also by being united. For as that body is united to Christ, so also are we united to him by this bread. But why adds he also, "which we break?" For although in the Eucharist one may see this done, yet on the cross not so, but the very contrary. For, "A bone of Him," saith one, "shall not be broken." But that which He suffered not on the cross, this He suffers in the oblation for thy sake, and submits to be broken, that he may fill all men. Further, because he said, "a communion of the Body," and that which communicates is another thing from that whereof it communicates; even this which seemeth to be but a small difference, he took away. For having said, "a communion of the Body," he sought again to express something nearer. Wherefore also he added,

Ver. 17. "For we, who are many, are one bread, one body." "For why speak I of communion?" saith he, "we are that self-same body." For what is the bread? The Body of Christ. And what do they become who partake of it? The Body of Christ: not many bodies, but one body. For as the bread consisting of many grains is made one, so that the grains no where appear; they exist indeed, but their difference is not seen by reason of their conjunction; so are we conjoined both with each other and with Christ: there not being one body for thee, and another for thy neighbor to be nourished by, but the very same for all. Wherefore also he adds,

"For we all partake of the one bread." Now if we are all nourished of the same and all become the same, why do we not also show forth the, same love, and become also in this respect one? For this was the old way too in the time of our forefathers: "for the multitude of them that believed," saith the text, "were of one heart and soul." (Acts chapter 4, verse 32) Not so, however, now, but altogether the reverse. Many and various are the contests betwixt all, and worse than wild beasts are we affected towards each other's members. And Christ indeed made thee so far remote, one with himself: but thou dost not deign to be united even to thy brother with due exactness, but separatest thyself, having had the privilege of so great love and life from the Lord. For he gave not simply even His own body; but because the former nature of the flesh which was framed out of earth, had first become deadened by sin and destitute of life; He brought in, as one may say, another sort of dough and leaven, His own flesh, by nature indeed the same, but free from sin and full of life; and gave to all

to partake thereof, that being nourished by this and laying aside the old dead material, we might be blended together unto that which is living and eternal, by means of this table.

[5.] Ver. 18. "Behold Israel after the flesh: have not they which eat the sacrifices communion with the altar?" Again, from the old covenant he leads them unto this point also. For because they were far beneath the greatness of the things which had been spoken, he persuades them both from former things and from those to which they were accustomed. And he says well, "according to the flesh," as though they themselves were according to the Spirit. And what he says is of this nature: "even from persons of the grosset sort ye may be instructed that they who eat the sacrifices, have communion with the altar." Dost thou see how he intimates that they who seemed to be perfect have not perfect knowledge, if they know not even this, that the result of these sacrifices to many oftentimes is a certain communion and friendship with devils, the practice drawing them on by degrees? For if among men the fellowship of salt and the table becomes an occasion and token of friendship, it is possible that this may happen also in the case of devils.

But do thou, I pray, consider, how with regard to the Jews he said not, "they are par-takers with God," but, "they have communion with the altar;" for what was placed thereon was burnt: but in respect to the Body of Christ, not so. But how? It is "a Communion of the Lord's Body." For not with the altar, but with Christ Himself, do we have communion. But having said that they have "communion with the altar," afterwards fearing lest he should seem to discourse as if the idols had any power and could do some injury, see again how he overthrows them, saying, Ver. 19. "What say I then? That an idol is any thing? or that a thing sacrificed to idols is any thing?" As if he had said, "Now these things I affirm, and try to withdraw you from the idols, not as though they could do any injury or had any power: for an idol is nothing; but I wish you to despise them." "And if thou wilt have us despise them," saith one, "wherefore dost thou carefully withdraw us from them?" Because they are not offered to thy Lord.

Ver. 20. "For that which the Gentiles sacrifice," saith he, "they sacrifice to demons, and not to God." Do not then run to the contrary things. For neither if thou wert a king's son, and having the privilege of thy father's table, shouldest leave it and choose to partake of the table of the condemned and the prisoners in the dungeon, would thy father permit it, but with great vehemence he would withdraw thee; not as though the table could harm thee, but because it disgraces thy nobility and the royal table. For verily these too are servants who have offended; dishonored, condemned, prisoners reserved for intolerable punishment, accountable for ten thousand crimes. How then art thou riot ashamed to imitate the gluttonous and vulgar crew, in that when these condemned persons set out a table, thou runnest thither and partakest of the viands? Here is the cause why I seek to withdraw thee. For the intention of the sacrificers, and the person of the receivers, maketh the things set before thee unclean.

"And I would not that ye should have communion with demon." Perceivest thou the kindness of a careful father? Perceivest thou also the very word, what force it hath to express his

feeling? "For it is my wish," saith he, "that you have nothing in common with them." [6.] Next, because he brought in the saying by way of exhortation, lest any of the grosser sort should make light of it as having license, because he said, "I would not," and, "judge ye;" he positively affirms in what follows and lays down the law, saying, Ver. 21. "Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the Lord's table, and of the table of demons." And he contents himself with the mere terms, for the purpose of keeping them away. Then, speaking also to their sense of shame, Ver. 22. "Do we provoke the Lord to jealousy? are we stronger than He?" i.e.," Are we tempting Him, whether He is able to punish us, and irritating Him by going over to the adversaries and taking our stand with His enemies?" And this he said, reminding them of an ancient history and of their fathers' transgression. Wherefore also he makes use of this expression, which Moses likewise of old used against the Jews, accusing them of idolatry in the person of God. "For they," saith He,"moved Me to jealousy with that which is notGod; they provoked Me to anger with their idols." (Deuteronomy chapter 32, verse 21)

Are we stronger than He?" Dost thou see how terribly, how awfully he rebukes them, thoroughly shaking their very nerves, and by his way of reducing them to an absurdity, touching them to the quick and bringing down their pride? "Well, but why," some one will say, "did he not set down these things at first, which would be most effectual to withdraw them?" Because it is his custom to prove his point by many particulars, and to place the strongest last, and to prevail by proving more than was necessary. On this account then, he began from the lesser topics, and so made his way to that which is the sum of all evils: since thus that last point also became more easily admitted, their mind having been smoothed down by the things said before. Ver. 23, 24. "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. Let no man seek his own, but each his neighbor's good."

Seest thou his exact wisdom? Because it was likely that they might say, "I am perfect and master of myself, and it does me no harm to partake of what is set before me;" "Evenso," saith he, "perfect thou art and master of thyself; do not however look to this, but whether the result involve not injury, nay subversion." For both these he mentioned, saying, "All things are not expedient, all things edify not;" and using the former with reference to one's self, the latter, to one's brother: since the clause, "are not expedient," is a covert intimation of the ruin of the person to whom he speaks; but the clause, "edify not," of the stumbling block to the brother. Wherefore also he adds, "Let no man seek his own;" which he every where through the whole Epistle insists upon and in that to the Romans; when he says, "For even Christ pleased not Himself:" (Romans chapter 15, verse 3) and again, "Even as I please all men in all things, not seeking mine own profit." (1 Corinthians chapter 10, verse 33) And again in this place; he does not, however, fully work it out here. That is, since in what had gone before he had established it at length, and shown that he no where "seeks his own," but both "to the Jews became as a Jew and to them that are without law as without law," and used not his own "liberty" and "right" at random, but to the profit of all, serving all; he

here broke off, content with a few words, by these few guiding them to the remembrance of all which had been said.

[7.] These things therefore knowing, let us also, beloved, consult for the good of the brethren and preserve unity with them. For to this that fearful and tremendous sacrifice leads us, warning us above all things to approach it with one mind and fervent love, and thereby becoming eagles, so to mount up to the very heaven, nay, even beyond the heaven. "For wheresoever the carcase is," saith He, "there also will be the eagles," (St. Matthew chapter 24, verse 28) calling His body a carcase by reason of His death. For unless He had fallen, we should not have risen again. But He calls us eagles, implying that he who draws nigh to this Body must be on high and have nothing common with the earth, nor wind himself downwards and creep along; but must ever be soaring heavenwards, and look on the Sun of Righteousness, and have the eye of his mind quick-sighted. For eagles, not daws, have a right to this table. Those also shall then meet Him descending from heaven, who now worthily have this privilege, even as they who do so unworthily, shall suffer the extremest torments.

For if one would not inconsiderately receive a king-(why say I a king? nay were, it but a royal robe, one would not inconsiderately touch it with unclean hands;)-though he should be in solitude, though alone, though no man were at hand: and yet the robe is nought but certain threads spun by worms: and if thou admirest the dye, this too is the blood of a dead fish; nevertheless, one would not choose to venture on it with polluted hands: I say now, if even a man's garment be what one would not venture inconsiderately to touch, what shall we say of the Body of Him Who is God over all, spotless, pure, associate with the Divine Nature, the Body whereby we are, and live; whereby the gates of hell were broken down and the sanctuaries of heaven opened? how shall we receive this with so great insolence? Let us not, I pray you, let us not slay ourselves by our irreverence, but with all awfulness and purity draw nigh to It; and when thou seest It set before thee, say thou to thyself, "Because of this Body am I no longer earth and ashes, no longer a prisoner, but free: because of this I hope for heaven, and to receive the good things therein, immortal life, the portion of angels, converse with Christ; this Body, nailed and scourged, was more than death could stand against; this Body the very sun saw sacrificed, and turned aside his beams; for this both the veil was rent in that moment, and rocks were burst asunder, and all the earth was shaken. This is even that Body, the blood-stained, the pierced, and that out of which gushed the saving fountains, the one of blood, the other of water, for all the world."

Wouldest thou from another source also learn its power? Ask of her diseased with an issue of blood, who laid hold not of Itself, but of the garment with which It was clad; nay not of the whole of this, but of the hem: ask of the sea, which bare It on its back: ask even of the Devil himself, and say, "Whence hast thou that incurable stroke? whence hast thou no longer any power? Whence art thou captive? By whom hast thou been seized in thy flight?" And he will give no other answer than this, "The Body that was crucified." By this were his goads broken in pieces; by this was his head crushed; by this were the powers and the principalities made

a show of. "For," saith he, "having put off from himself principalities and powers, He made a show of them openly, triumphing over them in it." (Colossians chapter 2, verse 15)

Ask also Death, and say, "whence is it that thy sting hath been taken away? thy victory abolished? thy sinews cut out? and thou become the laughing-stock of girls and children, who wast before a terror even to kings and to all righteous men?" And he will ascribe it to this Body. For when this was crucified, then were the dead raised up, then was that prison burst, and the gates of brass were broken, and the dead were loosed, and the keepers of hell-gate all cowered in fear. And yet, had He been one of the many, death on the contrary should have become more mighty; but it was not so. For He was not one of the many. Therefore was death dissolved. And as they who take food which they are unable to retain, On account of that vomit up also what was before lodged in them; so also it happened unto death. That Body, which he could not digest, he received: and therefore had to cast forth that which he had within him. Yea, he travailed in pain, whilst he held Him, and was straitened until He vomited Him up. Wherefore saith the Apostle, "Having loosed the pains of death." (Acts chapter 11, verse 24) For never woman labouring of child was so full of anguish as he was torn and racked in sunder, while he held the Body of the Lord. And that which happened to the Babylonian dragon, when, having taken the food it burst asunder in the midst this also happened unto him. For Christ came not forth again by the mouth of death, but having burst asunder and ripped up in the very midst, the belly of the dragon, thus from His secret chambers (Psalms chapter 19, verse 5) right gloriously He issued forth and flung abroad His beams not to this heaven alone, but to the very throne most high. For even thither did He carry it up.

This Body hath He given to us both to hold and to eat; a thing appropriate to intense love. For those whom we kiss vehemently, we oft-times even bite with our teeth. Wherefore also Job, indicating the love of his servants towards him, said, that they ofttimes, out of their great affection towards him, said, "Oh! that we were filled with his flesh!" (Job chapter 31, verse 31) Even so Christ hath given to us to be filled with His flesh, drawing us on to greater love. [8.] Let us draw nigh to Him then with fervency and with inflamed love, that we may not have to endure punishment. For in proportion to the greatness of the benefits bestowed on us, so much the more exceedingly are we chastised when we show ourselves unworthy of the bountifulness. This Body, even lying in a manger, Magi reverenced. Yea, men profane and barbarous, leaving their country and their home, both set out on a long journey, and when they came, with fear and great trembling worshipped Him. Let us, then, at least imitate those Barbarians, we who are citizens of heaven. For they indeed when they saw Him but in a manger, and in a hut, and no such thing was in sight as thou beholdest now, drew nigh with great awe; but thou beholdest Him not in the manger but on the altar, not a woman holding Him in her arms, but the priest standing by, and the Spirit with exceeding bounty hovering over the gifts set before us. Thou dost not see merely this Body itself as they did, but thou knowest also Its power, and the whole economy, and art ignorant of none of the holy things which are brought to pass by It, having been exactly initiated into all.

Let us therefore rouse ourselves up and be filled with horror, and let us show forth a reverence far beyond that of those Barbarians; that we may not by random and careless approaches heap fire upon our own heads. But these things I say, not to keep us from approaching, but to keep us from approaching without consideration. For as the approaching at random is dangerous, so the not communicating in those mystical suppers is famine and death. For this Table is the sinews of our soul, the bond of our mind, the foundation of our confidence, our hope, our salvation, our light, our life. When with this sacrifice we depart into the outer world, with much confidence we shall tread the sacred threshold, fenced round on every side as with a kind of golden armor. And why speak I of the world to come? Since here this mystery makes earth become to thee a heaven. Open only for once the gates of heaven and look in; nay, rather not of heaven, but of the heaven of heavens; and then thou wilt behold what I have been speaking of. For what is there most precious of all, this will I show thee lying upon the earth. For as in royal palaces, what is most glorious of all is not walls, nor golden roofs, but the person of the king sitting on the throne; so likewise in heaven the Body of the King. But this, thou art now permitted to see upon earth. For it is not angels, nor archangels, nor heavens and heavens of heavens, that I show thee, but the very Lord and Owner of these. Perceivest thou how that which is more precious than all things is seen by thee on earth; and not seen only, but also touched; and not only touched, but likewise eaten; and after receiving It thou goest home?

Make thy soul clean then, prepare thy mind for the reception of these mysteries. For if thou wert entrusted to carry a king's child with the robes, the purple, and the diadem, thou wouldest cast away all things which are upon the earth. But now that it is no child of man how royal soever, but the only-begotten Son of God Himself, Whom thou receivedst; dost thou not thrill with awe, tell me, and cast away all the love of all worldly things, and have no bravery but that wherewith to adorn thyself? or dost thou still look towards earth, and love money, and pant after gold? What pardon then canst thou have? what excuse? Knowest thou not that all this worldly luxury is loathsome to thy Lord? Was it not for this that on His birth He was laid in a manger, and took to Himself a mother of low estate? Did He not for this say to him that was looking after gain, "But the Son of Man hath not where to lay His head?" (St. Matthew chapter 8, verse 20)

And what did the disciples? Did they not observe the same law, being taken to houses of the poor and lodged, one with a tanner, another with a tent-maker, and with the seller of purple? For they inquired not after the splendor of the house, but for the virtues of men's souls. These therefore let us also emulate, hastening by the beauty of pillars and of marbles, and seeking the mansions which are above; and let us tread under foot all the pride here below with all love of money, and acquire a lofty mind. For if we be sober-minded, not even this whole world is worthy of us, much less porticoes and arcades. Wherefore, I beseech you, let us adorn our souls, let us fit up this house which we are also to have with us when we depart; that we may attain even to the eternal blessings, through the grace and mercy, &c.

Homily 25

1 Corinthians chapter 10, verse 25Whatsoever is sold in the shambles, eat, asking no question for conscience sake. Having said that "they could not drink the cup of the Lord and the cup of the devils," and having once for all led them away from those tables, by Jewish examples, by human reasonings, by the tremendous Mysteries, by the rites solemnized among the idols; and having filled them with great fear; that he might not by this fear drive again to another extreme, and they be forced, exercising a greater scrupulosity than was necessary, to feel alarm, lest possibly even without their knowledge there might come in some such thing either from the market or from some other quarter; to release them from this strait, he saith, "Whatsoever is sold in the shambles, eat, asking no question." "For," saith he, "if thou eat in ignorance and not knowingly, thou art not subject to the punishment: it being thenceforth a matter not of greediness, but of ignorance."

Nor doth he free the man only from this anxiety, but also from another, establishing them in thorough security and liberty. For he cloth not even suffer them to "question;" i.e., to search and enquire, whether it be an idol-sacrifice or no such thing; but simply to eat every thing which comes from the market, not even acquainting one's self with so much as this, what it is that is act before us. So that even he that eateth, if in ignorance, may be rid of anxiety. For such is the nature of those things which are not in their essence evil, but through the man's intention make him unclean. Wherefore he saith, "asking no question." Ver. 26. "For to the Lord belongeth the earth and the fulness thereof." Not to the devils. Now if the earth and the fruits and the beasts be all His, nothing is unclean: but it becomes unclean otherwise, from our intention and our disobedience. Wherefore he not only gave permission, but also,

Ver. 27. "If one of them that believe not biddeth you," saith he, "to a feast, and you are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake." See again his moderation. For he did not command and make a law that they should withdraw themselves, yet neither did he forbid it. And again, should they depart, he frees them from all suspicion. Now what may be the account of this? That so great curiousness might not seem to arise from any fear and cowardice. For he who makes scrupulous enquiry doth so as being in dread: but he who, on hearing the fact, abstains, abstains as out of contempt and hatred and aversion. Wherefore Paul, purposing to establish both points, saith, "What-

soever is set before you, eat." Ver. 28. "But if any man say unto you, This hath been offered in sacrifice unto idols; eat not, for his sake that showed it."

Thus it is not at all for any power that they have but as accursed, that he bids abstain from them. Neither then, as though they could injure you, fly from them, (for they have no strength;) nor yet, because they have no strength, indifferently partake: for it is the table of beings hostile and degraded. Wherefore he said, "eat not for his sake that showed it, and for conscience sake. For the earth is the Lord's and the fulness thereof."() Seest thou how both when he bids them eat and when they must abstain, he brings forward the same testimony? "For I do not forbid," saith he, "for this cause as though they belonged to others: ("for the earth is the Lord's:") but for the reason I mentioned, for conscience sake; i.e., that it may not be injured." Ought one therefore to inquire scrupulously? "Nay" saith he "for I said not thy conscience, but his. For I have already said,'for his sake that showed it.'" And again, v. 29, "Conscience, I say, not thine own, but the other's."

[2.] But perhaps some one may say, "The brethren indeed, as is natural, thou sparest, and dost not suffer us to taste for their sakes, lest their conscience being weak might be emboldened to eat the idol sacrifices. But if it be some heathen, what is this man to thee? Was it not thine own word, 'What have I to do with judging them that are without?' (1 Corinthians chapter 5, verse 12) Wherefore then dost thou on the contrary care for them?" "Not for him is my care," he replies, "but in this case also for thee." To which effect also he adds,

"For why is my liberty judged by another conscience?" meaning by "liberty," that which is left without caution or prohibition. For this is liberty, freed from Jewish bondage. And what he means is this: "God hath made me free and above all reach of injury, but the Gentile knoweth not how to judge of my rule of life, nor to see into the liberality of my Master, but will condemn and say to himself, Christianity is a fable; they abstain from the idols, they shun demons, and yet cleave to the things offered to them: great is their gluttony.""And what then?" it may be said. "What harm is it to us, should he judge us unfairly?" But how much better to give him no room to judge at all'. For if thou abstain, he will not even say this. "How," say you, "will he not say it? For when he seeth me not making these inquiries, either in the shambles or in the banquet; what should hinder him from using this language and condemning me, as one who partakes without discrimination?" It is not so at all. For thou partakest, not as of idol-sacrifices, but as of things clean. And if thou makest no nice enquiry, it is that thou mayest signify that thou fearest not the things set before thee; this being the reason why, whether thou enterest a house of Gentiles or goest into the market, I suffer thee not to ask questions; viz. lest thou become timid and perplexed, and occasion thyself needless trouble.

Ver. 30. "If I by grace partake, why am I evil spoken of for that for which I give thanks? "Of what dost thou 'by grace partake?' tell me. Of the gifts of God. For His grace is so great, as to render my soul unstained and above all pollution. For as the sun sending down his beams upon many spots of pollution, withdraws them again pure; so likewise and much more, we, living in the midst of the world remain pure, if we will, by how much the power we

have is even greater than his. "Why then abstain? say you. Not as though I should become unclean, far from it; but for my brother's sake, and that I may not become a partaker with devils, and that I may not be judged by the unbeliever. For in this case it is no longer now the nature of the thing, but the disobedience and the friendship with devils which maketh me unclean, and the purpose of heart worketh the pollution. But what is, "why am I evil spoken of for that for which I give thanks? "I, for my part" saith he "give thanks to God that He hath thus set me on high, and above the low estate of the Jews, so that from no quarter am I injured. But the Gentiles not knowing my high rule of life will suspect the contrary, and will say, 'Here are Christians indulging a taste for our customs;

they are a kind of hypocrites, abusing the demons and loathing them, yet running to their tables; than which what can be more senseless? We conclude that not for truth's sake, but through ambition and love of power they have betaken themselves to this doctrine.' What folly then would it be that in respect of those things whereby I have been so benefited as even to give solemn thanks, in respect of these I should become the cause of evil-speaking? "But these things, even as it is," say you, "will the Gentile allege, when he seeth me not making enquiry. In no wise. For all things are not full of idol-sacrifices so that he should suspect this: nor dost thou thyself taste of them as idol-sacrifices. But not then scrupulous overmuch, nor again, on the other hand, when any say that it is an idol-sacrifice, do thou partake. For Christ gave thee grace and set thee on high and above all injury from that quarter, not that thou mightest be evil spoken of, nor that the circumstance which hath been such a gain to thee as to be matter of special thanksgiving, should so injure others as to make them even blaspheme. "Nay, why," saith he, "do I not say to the Gentile, 'I eat, I am no wise injured, and I do not this as one in friendship with the demons'? Because thou canst not persuade him, even though thou shouldst say it ten thousand times: weak as he is and hostile.

For if thy brother hath not yet been persuaded by thee, much less the enemy and the Gentile. If he is possessed by his consciousness of the idol-sacrifice, much more the unbeliever. And besides, what occasion have we for so great trouble?

"What then? whereas we have known Christ and give thanks, while they blaspheme, shall we therefore abandon this custom also?" Far from it. For the thing is not the same. For in the one case, great is our gain from bearing the reproach; but in the other, there will be no advantage. Wherefore also he said before, "for neither if we eat, are we the better; nor if we eat not, are we the worse." (c. viii. 8.) And besides this too he showed that the thing was to be avoided, so that even on another ground ought they to be abstained from, not on this account only but also for the other reasons which he assigned. [3.] Ver. 31. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Perceivest thou how from the subject before him, he carried out the exhortation to what was general, giving us one, the most excellent of all aims, that God in all things should be glorified?

Ver. 32. "Give no occasion of stumbling, either to Jews, or to Greeks, or to the Church of God:" i.e., give no handle to anyone: since in the case supposed, both thy brother is offended,

and the Jew will the more hate and condemn thee, and the Gentile in like manner deride thee even as a gluttonous man and a hypocrite. Not only, however, should the brethren receive no hurt from us, but to the utmost of our power not even those that are without. For if we are "light," and "leaven," and "luminaries," and "salt," we ought to enlighten, not to darken; to bind, not to loosen; to draw to ourselves the unbelievers, not to drive them away. Why then puttest thou to flight those whom thou oughtest to draw to thee?. Since even Gentiles are hurt, when they see us reverting to such things: for they know not our mind nor that our Soul hath come to be above all pollution of sense. And the Jews too, and the weaker brethren, will suffer the same.

Seest thou how many reasons he hath assigned for which we ought to abstain from the idol-sacrifices? Because of their unprofitableness, because of their needlessness, because of the injury to our brother, because of the evil-speaking of the Jew, because of the reviling of the Gentile, because we ought not to be partakers with demons, because the thing is a kind of idolatry. Further, because he had said, "give no occasion of stumbling," and he made them responsible for the injury done, both to the Gentiles and to the Jews; and the saying was grievous; see how he renders it acceptable and light, putting himself forward, and saying, Ver. 33. "Even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved." Chap. xi. ver. I. "Be ye imitators of me, even as I also am of Christ."

This is a rule of the most perfect Christianity, this is a landmark exactly laid down, this is the point that stands highest of all; viz. the seeking those things which are for the common profit: which also Paul himself declared, by adding, "even as I also am of Christ." For nothing can so make a man an imitator of Christ as caring for his neighbors.Nay, though thou shouldest fast, though thou shouldest lie upon the ground, and even strangle thyself, but take no thought for thy neighbor; thou hast wrought nothing great, but still standest far from this Image, while so doing. However, in the case before us, even the very thing itself is naturally useful, viz; the abstaining from idol-sacrifices. But "I," saith he, "have done many of those things which were unprofitable also: e.g., when I used circumcision, when I offered sacrifice; for these, were any one to examine them in themselves, rather destroy those that follow after them and cause them to fall from salvation: nevertheless, I submitted even to these on account of the advantage therefrom: but here is no such thing. For in that case, except there accrue a certain benefit and except they be done for others' sake, then the thing becomes injurious: but in this, though there be none made to stumble, even so ought one to abstain from the things forbidden.

But not only to things hurtful have I submitted, but also to things toilsome For, "I robbed other Churches," saith he, "taking wages of them; (2 Corinthians chapter 11, verse 8) and when it was lawful to eat and not to work, I sought not this, but chose to perish of hunger rather than offend another." This is why he says, "I please all men in all things." "Though it be against the law, though it be laborious and hazardous, which is to be done, I endure

all for the profit of others. So then, being above all in perfection, he became beneath all in condescension."

[4.] For no virtuous action can be very exalted, when it doth not distribute its benefit to others also: as is shown by him who brought the one talent safe, and was cut in sunder because he had not made more of it. And thou then, brother, though thou shouldest remain without food, though thou shouldest sleep upon the ground, though thou shouldest eat ashes and be ever wailing, and do good to no other; thou wilt do no great work. For so also those great and noble persons who were in the beginning made this their chiefest care: examine accurately their life, and thou wilt see clearly that none of them ever looked to his own things, but each one to the things of his neighbor, whence also they shone the brighter. For so Moses (to mention him first) wrought many and great wonders and signs; but nothing made him so great as that blessed voice which he uttered unto God, saying, "If Thou wilt forgive their sin," forgive.'"but if not, blot me also out." (Exodus chapter 32, verse 32) Such too was David: wherefore also he said, "I the shepherd have sinned, and I have done wickedly, but these, the flock, what have they done? Let Thine hand be upon me and upon my father's house." (2 Samual chapter 24, verse 17) So likewise Abraham sought not his own profit, but the profit of many. Wherefore he both exposed himself to dangers and besought God for those who in no wise belonged to him.

Well: these indeed so became glorious. But as for those who sought their own, consider what harm too they received. The nephew, for instance, of the last mentioned, because he listened to the saying, "If thou wilt go to the right, I will go to the left; (Genesis chapter 13, verse 9) and accepting the choice, sought his own profit, did not even find his own: but this region was burned up, while that remained untouched. Jonah again, not seeking the profit of many, but his own, was in danger even of perishing: and while the city stood fast, he himself was tossed about and overwhelmed in the sea. But when he sought the profit of many, then he also found his own. So likewise Jacob among the flocks, not seeking his own gain, had exceeding riches for his portion. And Joseph also, seeking the profit of his brethren, found his own. At least, being sent by his father, (Genesis chapter 37, verse 14) I he said not, "What is this? Hast thou notheard that for a vision and certain dreams they even attempted to tear me in pieces, and I was held responsible for my dreams, and suffer punishment for being beloved of thee? What then will they not do when they get me in the midst of them? He said none of these things, he thought not of them, but prefers the care of his brethren above all. Therefore he enjoyed also all the good things which followed, which both made him very brilliant and declared him glorious.

Thus also Moses,-for nothing hinders that we should a second time make mention of him, and behold how he overlooked his own things and sought the things of others:-I say this Moses, being conversant in a king's court, because he "counted the reproach of Christ (Hebrews chapter 11, verse 26) greater riches than the treasures of Egypt; and having cast them even all out of his hands, became a partaker of the afflictions of the Hebrews;-so far from being himself enslaved, he liberated them also from bondage.

Well: these surely are great things and worthy of an angelical life. But the conduct of Paul far exceeds this. For all the rest leaving their own blessings chose to be partakers in the afflictions of others: but Paul did a thing much greater. For it was not that he consented to be a partaker in others' misfortunes, but he chose himself to be at all extremities that other men might enjoy blessings. Now it is not the same for one who lives in luxury to cast away his luxury and suffer adversity, as for one himself alone suffering adversity, to cause others to be in security and honor. For in the former case, though it be a great thing to exchange prosperity for affliction for your neighbor's sake, nevertheless it brings some consolation to have partakers in the misfortune. But consenting to be himself alone in the distress that others may enjoy their good things,-this belongs to a much more energetic soul, and to Paul's own spirit.

And not by this only, but by another and greater excellency doth he surpass all those before mentioned. That is, Abraham and all the rest exposed themselves to dangers in the present life, and all these were but asking for this kind of death once for all: but Paul prayed (Romans chapter 9, verse 3) that he might fall from the glory of the world to come for the sake of others' salvation.() I may mention also a third point of superiority. And what is this? That some of those, though they interceded for the persons who conspired against them, nevertheless it was for those with whose guidance they had been entrusted: and the same thing happened as if one should stand up for a wild and lawless son, but still a son: whereas Paul wished to be accursed in the stead of those with whose guardianship he was not entrusted. For to the Gentiles was he sent. Dost thou perceive the greatness of his soul and the loftiness of his spirit, transcending the very heaven? This man do thou emulate: but if thou canst not, at least follow those who shone in the old covenant. For thus shalt thou find thine own profit, if thou seekest that of thy neighbor. Wherefore when thou feelest backward to care for thy brother, considering that no otherwise canst thou be saved, at least for thine own sake stand thou up for him and his interests.

[5.] And although what hath been said is sufficient to convince thee that no otherwise is it possible to secure our own benefit: yet if thou wouldst also assure thyself of it by the examples of common life, conceive a fire happening any where to be kindled in a house, and then some of the neighbors with a view to their own interest refusing to confront the danger but shutting themselves up and remaining at home, in fear lest some one find his way in and purloin some part of the household goods; how great punishment will they endure? Since the fire will come on and burn down likewise all that is theirs; and because they looked not to the profit of their neighbor, they lose even their own besides. For so God, willing to bind us all to each other, hath imposed upon things such a necessity, that in the profit of one neighbor that of the other is bound up; and the whole world is thus constituted. And therefore in a vessel too, if a storm come on, and the steersman, leaving the profit of the many, should seek his own only, he will quickly sink both himself and them. And of each several art too we may say that should it look to its own profit only, life could never stand, nor even the art itself which so seeketh its own. Therefore the husbandman sows not so much corn only as is sufficient for himself, since he would long ago have famished both

himself and others; but seeks the profit of the many: and the soldier takes the field against dangers, not that he may save himself, but that he may also place his cities in security: and the merchant brings not home so much as may be sufficient for himself alone, but for many others also.

Now if any say, "each man doeth this, not looking to my interest, but his own, for he engages in all these things to obtain for himself money and glory and security, so that in seeking my profit he seeks his own:" this also do I say and long since wished to hear from you, and for this have I framed all my discourse; viz. to signify that thy neighbor then seeks. his own profit, when he looks to thine. For since men would no otherwise make up their mind to seek the things of their neighbor, except they were reduced to this necessity; therefore God hath thus joined things together, and suffers them not to arrive at their own profit except they first travel through the profit of others.

Well then, this is natural to man, thus to follow after his neighbors' advantage; but one ought to be persuaded not from this reason, but from what pleases God. For it is not possible to be saved, wanting this; but though thou shouldest exercise the highest perfection of the work and neglect others who are perishing, thou wilt gain no confidence towards God. Whence is this evident? From what the blessed Paul declared. "For if I bestow my goods to feed the poor, and give my body to be burned, and have not love, it profiteth me nothing," (1 Corinthians chapter 13, verse 3) saith he. Seeth thou how much Paul requireth of us? And yet he that bestowed his goods to feed the poor, sought not his own good, but that of his neighbor. But this alone is not enough, he saith. For he would have it done with sincerity and much sympathy. For therefore also God made it a law that he might bring us into the bond of love. When therefore He demands so large a measure, and we do not render even that which is less, of what indulgence shall we be worthy?

"And how," saith one, "did God say to Lot by the Angels, 'Escape for thy life?'" (Genesis chapter 19, verse 17) Say, when, and why. When the punishment was brought near, not when there was an opportunity of correction but when they were condemned and incurably diseased, and old and young had rushed into the same passions, and henceforth they must needs be burned up, and in that day when the thunderbolts were about to be launched. And besides, this was not spoken of vice and virtue but of the chastisement inflicted by God. For what was he to do, tell me? Sit still and await the punishment, and without at all profiting them, be burned up? Nay, this were the extremest folly. For I do not affirm this, that one ought to bring chastisement on one's self without discrimination and at random, apart from the will of God. But when a man tarries long in sin, then I bid thee push thyself forward and correct him: if thou wilt, for thy neighbor's sake: but if not, at least for thine own profit. It is true, the first is the better course: but if thou reachest not yet unto that height, do it even for this. And let no man seek his own that he may find his own; and bearing in mind that neither voluntary poverty nor martyrdom, nor any other thing, can testify in our favor, unless we have the crowning virtue of love; let us preserve this beyond the rest, that through it we may also obtain all other, both present and promised blessings; at which may

we all arrive through the grace and mercy of our Lord Jesus Christ; Whom be the glory world without end. Amen.

Homily 26

1 Corinthians chapter 11, verse 2Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you.

Having completed the discourse concerning the idol-sacrifices as became him, and having rendered it most perfect in all respects, he proceeds to another thing, which also itself was a complaint, but not so great a one. For that which I said before, this do I also now say, that he doth not set down all the heavy accusations continuously, but after disposing them in due order, he inserts among them the lighter matters, mitigating what the readers would else feel offensive in his discourse on account of his continually reproving. Wherefore also he set the most serious of all last, that relating to the resurrection. But for the present he goes to another, a lighter thing, saying, "Now I praise you that ye remember me in all things. Thus when the offence is admitted, he both accuses vehemently and threatens: but when it is questioned, he first proves it and then rebukes. And what was admitted, he aggravates: but what was likely to be disputed, he shows to be admitted. Their fornication, for instance, was a thing admitted. Wherefore there was no need to show that there was an offence; but in that case he proved the magnitude of the transgression, and conducted his discourse by way of comparison. Again, their going to law before aliens was an offence, but not so great a one. Wherefore he considered by the way, and proved it. The matter of the idol-sacrifices again was questioned. It was however, a most serious evil.

Wherefore he both shows it to be an offence, and amplifies it by his discourse. But when he doeth this, he not only withdraws them from the several crimes, but invites them also to their contraries. Thus he said not only that one must not commit fornication, but likewise that one ought to exhibit great holiness. Wherefore he added, "Therefore' glorify God in your body, and in your spirit. (c. vi. 20. And having said again that one ought not to be wise with the wisdom that is without, he is not content with this, but bids him also to "become a fool. (c. iii. 18. And where he advises them not to go to law before them that are without, and to do no wrong; he goeth further, and takes away even the very going to law, and counsels them not only to do no wrong, but even to suffer wrong. (c. vi. 7, 8.)

And discoursing concerning the idol-sacrifices, he said not that one ought to abstain from things forbidden only, but also from things permitted when offence is given: and not only not to hurt the brethren, but not even Greeks, nor Jews. Thus, "give no occasion of stumbling,"

saith he, "either to Jews, or to Greeks, or to the Church of God." (c. x. 32.) [2.] Having finished therefore all the discourses concerning all these things, he next proceeds also to another accusation. And what was this? Their women used both to pray and prophesy unveiled and with their head bare, (for then women also used to prophesy;) but the men went so far as to wear long hair as having spent their time in philosophy, and covered their heads when praying and prophesying, each of which was a Grecian custom. Since then he had already admonished them concerning these things when present, and some perhaps listened to him and others disobeyed; therefore in his letter also again, he foments the place, like a physician, by his mode of addressing them, and so corrects the offence. For that he had heretofore admonished them in person is evident from what he begins with. Why else, having said nothing of this matter any where in the Epistle before, but passing on from other accusations, doth he straightway say, "Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you?"

Thou seest that some obeyed, whom he praises; and others disobeyed, whom he corrects by what comes afterwards, saying, "Now if any man seem to be contentious, we have no such custom." (ver. 16.) For if after some had done well but others disobeyed, he had included all in his accusation, he would both have made the one sort bolder, and have caused the others to become more remiss; whereas now by praising and approving the one, and rebuking the other, he both refreshes the one more effectually, and causes the other to shrink before him. For the accusation even by itself was such as might well wound them; but now that it takes place in contrast with others who have done well and are praised, it comes with a sharper sting. However, for the present he begins not with accusation, but with encomiums and great encomiums, saying, "Now I praise you that ye remember me in all things." For such is the character of Paul; though it be but for small matters he weaves a web of high praise; nor is it for flattery that he doth so: far from it; how could he so act to whom neither money was desirable, nor glory, nor any other such thing? but for their salvation he orders all his proceedings. And this is why he amplifies the encomium, saying, "Now I praise you that ye remember me in all things."

All what things? For hitherto his discourse was only concerning their not wearing long hair and not covering their heads; but, as I said, he is very bountiful in his praises, rendering them more forward. Wherefore he saith, "That ye remember me in all things, and hold fast the traditions, even as I delivered them to you." It appears then that he used at that time to deliver many things also not in writing, which he shows too in many other places. But at that time he only delivered them, whereas now he adds an explanation of their reason: thus both rendering the one sort, the obedient, more steadfast, and pulling down the others' pride, who oppose themselves. Further, he doth not say, "ye have obeyed, whilst others disobeyed," but without exciting suspicion, intimates it by his mode of teaching in what follows, where he saith, Ver. 3. "But I would have ye know, that the head of every man is Christ; and the head of every woman is the man; and the head of Christ is God."

This is his account of the reason of the thing, and he states it to make the weaker more attentive. He indeed that is faithful, as he ought to be, and steadfast, doth not require any reason or cause of those things which are commanded him, but is content with the ordinance alone. But he that is weaker, when he also learns the cause, then both retains what is said with more care and obeys with much readiness. Wherefore neither did he state the cause until he saw the commandment transgressed. What then is the cause? "The head of every man is Christ." Is He then Head of the Gentile also? In no wise. For if "we are the Body of Christ, and severally members thereof," (c. xii. 27.) and in this way He is our head, He cannot be the head of them who are not in the Body and rank not among the members. So that when he says, "of every man," one must understand it of the believer. Perceivest thou how every where he appeals to the hearer's shame by arguing from on high? Thus both when he was discoursing on love, and when on humility, and when on alms-giving, it was from thence that he drew his examples.

[2. "But the head of the woman is the man; and the head of Christ is God. Here the heretics rush upon us with a certain declaration of inferiority, which out of these words they contrive against the Son. But they stumble against themselves. For if "the man be the head of the woman," and the head be of the same substance with the body, and "the head of Christ is God," the Son is of the same substance with the Father. "Nay," say they, "it is not His being of another substance which we intend to show from hence, but that He is under subjection. What then are we to say to this? In the first place, when any thing lowly is said of him conjoined as He is with the Flesh, there is no disparagement of the Godhead in what is said, the Economy admitting the expression. However, tell me how thou intendest to prove this from the passage? "Why, as the man governs the wife, saith he, "so also the Father, Christ. Therefore also as Christ governs the man, so likewise the Father, the Son. "For the head of every man," we read, "is Christ. And who could ever admit this? For if the superiority of the Son compared with us, be the measure of the Fathers' compared with the Son, consider to what meanness thou wilt bring Him. So that we must not try all things by like measure in respect of ourselves and of God, though the language used concerning them be similar;

but we must assign to God a certain appropriate excellency, and so great as belongs to God. For should they not grant this, many absurdities will follow. As thus; "the head of Christ is God: and, "Christ is the head of the man, and he of the woman. Therefore if we choose to take the term, "head," in the like sense in all the clauses, the Son will be as far removed from the Father as we are from Him. Nay, and the woman will be as far removed from us as we are from the Word of God. And what the Son is to the Father, this both we are to the Son and the woman again to the man. And who will endure this?

But dost thou understand the term "head" differently in the case of the man and the woman, from what thou dost in the case of Christ? Therefore in the case of the Father and the Son, must we understand it differently also. "How understand it differently?" saith the objector. According to the occasion . For had Paul meant to speak of rule and subjection, as thou sayest, he would not have brought forwardthe instance of a wife, but rather of a slave anda

master. For what if the wife be under subjection to us? it is as a wife, as free, as equal in honor. And the Son also, though He did become obedient to the Father, it was as the Son of God, it was as God. For as the obedience of the Son to the Father is greater than we find in men towards the authors of their being, so also His liberty is greater. Since it will not of course be said that the circumstances of theSon's relation to the Father are greater and moreintimate than among men, and of the Father's to the Son, less. For if we admire the Son that He was obedient so as to come even unto death, and the death of the cross, and reckon this the great wonder concerning Him; weought to admire the Father also, that He begat such a son, not as a slave under command, but as free, yielding obedience and giving counsel. For the counsellor is no slave. But again, when thou hearest of a counsellor, do not understand it as though the Father were in need, but that the Son hath the same honor with Him that begat Him. Do not therefore strain the example of the man and the woman to all particulars.

For with us indeed the woman is reasonably subjected to the man: since equality of honor causeth contention. And not for this cause only, but by reason also of the deceit (1 Timothy chapter 2, verse 14) which happened in the beginning. Wherefore you see, she was not subjected as soon as she was made; nor, when He brought her to the man, did either she hear any such thing from God, nor did the man say any such word to her: he said indeed that she was "bone of his bone, and flesh of his flesh:" (Genesis chapter 2, verse 23) but of rule or subjection he no where made mention unto her. But when she made an ill use of her privilege and she who had been made a helper was found to be an ensnarer and ruined all, then she is justly told for the future, "thy turning shall be to thy husband." (Genesis chapter 3, verse 16)

To account for which; it was likely that this sin would have thrown our race into a state of warfare; (for her having been made out of him would not have contributed any thing to peace, when this had happened, nay, rather this very thing would have made the man even the harsher, that she made as she was out of him should not have spared even him who was a member of herself:) wherefore God, considering the malice of the Devil, raised up the bulwark of this wordand what enmity was likely to arise from his evil device, He took away by means of this sentence and by the desire implanted in us: thus pulling down the partition-wall, i. e, the resentment caused by that sin of hers. But in God and in that undefiled Essence, one must not suppose any such thing.

Do not therefore apply the examples to all, since elsewhere also from this source many grievous errors will occur. For so in the beginning of this very Epistle, he said, (1 Corinthians chapter 3, verse 22 and 1 Corinthians chapter 3, verse 23) "All are yours, and ye are Christ's, and Christ is God's." What then? Are all in like manner ours, as "we are Christ's, and Christ is God's?" In no wise, but even to the very simple the difference is evident, although the same expression is used of God, and Christ, and us. And elsewhere also having called the husband "head of the wife," he added, (Ephesians chapter 5, verse 23) "Even as Christ is Head and Saviour and Defender of the Church, so also ought the man to be of his

own wife." Are we then to understand in like manner the saying in the text, both this, and all that after this is written to the Ephesians concerning this subject? Far from it. It is impossible. For although the same words are spoken of God and of men, they do not have the same force in respect to God and to men, but in one way those must be understood, and in another these. Not however on the other hand all things diversely: since contrariwise they will seem to have been introduced at random and in vain, we reaping no benefit from them. But as we must not receive all things alike, so neither must we absolutely reject all.

Now that what I say may become clearer, I will endeavor to make it manifest in an example. Christ is called "the Head of the Church." If I am to take nothing from what is human in the idea, why, I would know, is the expression used at all? On the other hand, if I understand all in that way, extreme absurdity will result. For the head is of like passions with the body and liable to the same things. What then ought we to let go, and what to accept? We should let go these particulars which I have mentioned, but accept the notion of a perfect union, and the first principle; and not even these ideas absolutely, but here also we must form a notion, as we may by ourselves, of that which is too high for us and suitable to the Godhead: for both the union is surer and the beginning more honorable.

Again, thou hearest the word "Son;" do not thou in this case admit all particulars; yet neither oughtest thou to reject all: but admitting whatever is meet for God, e.g. that He is of the same essence, that He is of God; the things which are incongruous and belong to human weakness, leave thou upon the earth. Again, God is called "Light." Shall we then admit all circumstances which belong to natural light? In no wise. For this light yields to darkness, and is circumscribed by space, and is moved by another power, and is overshadowed; none of which it is lawful even to imagine of That Essence. We will not however reject all things on this account, but will reap something useful from the example. The illumination which cometh to us from God, the deliverance from darkness, this will be what we gather from it. [4.] Thus much in answer to the heretics: but we must also orderly go over the whole passage. For perhaps some one might here have doubt also, questioning with himself, what sort of a crime it was for the woman to be uncovered, or the man covered? What sort of crime it is, learn now from hence.

Symbols many and diverse have been given both to man and woman; to him of rule, to her of subjection: and among them this also, that she should be covered, while he hath his head bare. If now these be symbols. you see that both err when they disturb the proper order, and transgress the disposition of God, and their own proper limits, both the man falling into the woman's inferioriy, and the woman rising up against the man by her outward habiliments. For if exchange of garments be not lawful, so that neither she should be clad with a cloak, nor he with a mantle or a veil: ("for the woman," saith He, "shall not wear that which pertaineth to a man, neither shall a man put on a woman's garments:") much more is it unseemly for these (Deuteronomy chapter 22, verse 5) things to be interchanged. For the former indeed were ordained by men, even although God afterwards ratified them: but this by nature, I mean the being covered or uncovered. But when I say Nature, I meanGod. For

He it is Who created Nature. When therefore thou overturnest these boundaries, see how great injuries ensue.

And tell me not this, that the error is but small. For first, it is great even of itself: being as it is disobedience. Next, though it were small, it became great because of the greatness of the things whereof it is a sign. However, that it is a great matter, is evident from its ministering so effectually to good order among mankind, the governor and the governed being regularly kept in their several places by it. So that he who transgresseth disturbs all things, and betrays the gifts of God, and casts to the ground the honor bestowed on him from above; not however the man only, but also the woman. For to her also it is the greatest of honors to preserve her own rank; as indeed of disgraces, the behavior of a rebel. Wherefore he laid it down concerning both, thus saying, Ver. 4. "Every man praying or prophesying having his head covered, dishonoreth his head. But every woman praying or prophesying with her head unveiled. dishonoreth her head."

For there were, as I said, both men who prophesied and women who had this girl at that time, as the daughters of Philip, (Acts chapter 21, verse 9) as others before them and after them: concerning whom also the prophet spake of old: "your sons shall prophesy, and your daughters shall see visions." (Joel chapter 2, verse 28. Acts chapter 2, verse 17)

Well then: the man he compelleth not to be always uncovered, but only when he prays. "For every man," saith he, "praying or prophesying, having his head covered, dishonoreth his head." But the woman he commands to be at all times covered. Wherefore also having said, "Every woman that prayeth or prophesieth with her head unveiled, dishonoreth her head," he stayed not at this point only, but also proceeded to say, "for it is one and the same thing as if she were shaven." But if to be shaven is always dishonorable, it is plain too that being uncovered is always a reproach. And not even with this only was he content, but added again, saying, "The woman ought to have a sign of authority on her head, because of the angels." He signifies that not at the time of prayer only but also continually, she ought to be covered. But with regard to the man, it is no longer about covering but about wearing long hair, that he so forms his discourse. To be covered he then only forbids, when a man is praying; but the wearing long hair he discourages at all times. Wherefore, as touching the woman, he said, "But if she be not veiled, let her also be shorn;" so likewise touching the man, "If he have long hair, it is a dishonor unto him." He said not, "if he be covered" but, "if he have long hair," Wherefore also he said at the beginning, "Every man praying or prophesying, having any thing on his head, dishonoreth his head." He said not, "covered," but "having any thing on his head;" signifying that even though he pray with the head bare, yet if he have long hair, he is like to one covered. "For the hair," saith he, "is given for a covering."

Ver. 6. "But if a woman is not veiled, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be veiled." Thus, in the beginning he simply requires that the head be not bare: but as he proceeds he intimates both the continuance of the rule, saying, "for it is one and the same thing as if she were shaven," and the keeping of it with

all care and diligence. For he said not merely covered, but "covered over," meaning that she be carefully wrapped up on every side. And by reducing it to an absurdity, he appeals to their shame, saying by way of severe reprimand, "but if she be not covered, let her also be shorn." As if he had said, "If thou cast away the covering appointed by the law of God, cast away likewise that appointed by nature."

But if any say, "Nay, how can this be a shame to the woman, if she mount up to the glory of the man?" we might make this answer; "She doth not mount up, but rather falls from her own proper honor." Since not to abide within our own limits and the laws ordained of God, but to go beyond, is not an addition but a diminuation. For as he that desireth other men's goods and seizeth what is not his own, hath not gained any thing more, but is diminished, having lost even that which he had, (which kind of thing also happened in paradise:) so likewise the woman acquireth notthe man's dignity, but loseth even the woman's decency which she had. And not from henceonly is her shame and reproach, but also on account of her covetousness.

Having taken then what was confessedly shameful, and having said, "but if it be a shame for a woman to be shorn or shaven," he states in what follows his own conclusion, saying, "let her be covered." And he said not, "let her have long hair," but, "let her be covered," ordaining both these to be one, and establishing them both ways, from what was customary and from their contraries: in that he both affirms the covering and the hair to be one, and also that she again who is shaven is the same with her whose head is bare. "For it is one and the same thing," saith he, "as if she were shaven." But if any say, "And how is it one, if this woman have the covering of nature, but the other who is shaven have not even this?" we answer, that as far as her will goes, she threw that off likewise by having the head bare. Andif it be not bare of tresses, that is nature's doing, not her own. So that as she who isshaven hath her head bare, so this woman inlike manner. For this cause He left it to natureto provide her with a covering, that even of it she might learn this lesson and veil herself.

Then he states also a cause, as one discoursing with those who are free: a thing which in many places I have remarked. What then is the cause? Ver. 7. "For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God." This is again another cause. "Not only," so he speaks, "because he hath Christ to be His Head ought he not to cover the head, but because also he rules over the woman." For the ruler when he comes before the king ought to have the symbol of his rule. As therefore no ruler without military girdle and cloak, would venture to appear before him that hath the diadem: so neither do thou without the symbols of thy rule, (one of which is the not being covered,) pray before God, lest thou insult both thyself and Him that hath honored thee.

And the same thing likewise one may say regarding the woman. For to her also is it a reproach, the not having the symbols of her subjection. "But the woman is the glory of the man." Therefore the rule of the man is natural. [5.] Then, having affirmed his point, he states again other reasons and causes also, leading thee to the first creation, and saying thus: Ver. 8. "For the man is not of the woman, but the woman of the man." But if to be

of any one, is a glory to him of whom one is, much more the being an image of him. Ver. 9. "For neither was the man created for the woman, but the woman for the man." This is again a second superiority, nay, rather also a third, and a fourth, the first being, that Christ is the head of us, and we of the woman; a second, that we are the glory of God, but the woman of us; a third, that we are not of the woman, but she of us; a fourth, that we are not for her, but she for us.

Ver. 10. "For this cause ought the woman to have a sign of authority on her head" "For this cause:" what cause, tell me? "For all these which have been mentioned," saith he; or rather not for these only, but also "because of the angels." "For although thou despise thine husband," saith he, "yet reverence the angels." It follows that being covered is a mark of subjection and authority. For it induces her to look down and be ashamed and preserve entire her proper virtue. For the virtue and honor of the governed is to abide in his obedience. Again: the man is not compelled to do this; for he is the image of his Lord: but the woman is; and that reasonably. Consider then the excess of the transgression when being honored with so high a prerogative, thou puttest thyself to shame, seizing the woman's dress. And thou doest the same as if having received a diadem, thou shouldest cast the diadem from thy head, and instead of it take a slave's garment.

Ver. 11. "Nevertheless, neither is the man without the woman, nor the woman without the man, in the Lord." Thus, because he had given great superiority to the man, having said that the woman is of him and for him and under him; that he might neither lift up the men more than was due nor depress the women, see how he brings in the correction, saying, "Howbeit neither is the man without the woman, nor the woman without the man, in the Lord." "Examine not, I pray," saith he, "the first things only, and that creation. Since if thou enquire into what comes after, each one of the two is the cause of the other; or rather not even thus each of the other, but God of all." Wherefore he saith, "neither is the man without the woman, nor the woman without the man, in the Lord." Ver. 12. "For as the woman is of the man, so is the man also by the woman."

He said not, "of the woman," but he repeats the expression, (from v. 7.) "of the man." For still this particular prerogative remains entire with the man. Yet are not these excellencies the property of the man, but of God. Wherefore also he adds, "but all things of God." If therefore all things belong to God, and he commands these things, do thou obey and gainsay not. Ver. 13. "Judge ye in yourselves: is it seemly that a woman pray unto God veiled?" Again he places them as judges of the things said, which also he did respecting the idol-sacrifices. For as there he saith, "judge ye what I say:" (c. x. 15.) so here, "judge in yourselves:" and he hints something more awful here. For he says that the affront here passes on unto God: although thus indeed he doth not express himself, but in something of a milder and more enigmatical form of speech: "is it seemly that a woman pray unto God unveiled?"

Ver. 14. "Doth not even nature itself teach you, that if a man have long hair, it is a dishonor unto him?" Ver. 15. "But if a woman have long hair, it is a glory to her; for her hair is given her for a covering." His constant practice of stating commonly received reasons he adopts

also in this place, betaking himself to the common custom, and greatly abashing those who waited to be taught these things from him, which even from men's ordinary practice they might have learned. For such things are not unknown even to Barbarians: and see how he every where deals in piercing expressions: "every man praying having his head covered dishonoreth his head;" and again, "but if it be a shame for a woman to be shorn or shaven, let her be veiled:" and here again, "if a man have long hair, it is a shame unto him; but if a woman have long hair, it is a glory to her, for her hair is given her for a covering."

"And if it be given her for a covering," say you, "wherefore need she add another coveridg?" That not nature only, but also her own will may have part in her acknowledgment of subjection. For that thou oughtest to be covered nature herself by anticipation enacted a law. Add now, I pray, thine own part also, that thou mayest not seem to subvert the very laws of nature; a proof of most insolent rashness, to buffet not only with us, but with nature also. This is why God accusing the Jews said, (Ezekiel chapter 16, verse 21 and Ezekiel chapter 16, verse 22) "Thou hast slain thy sons and thy daughters: this is beyond all thy abominations." And again, Paul rebuking the unclean among the Romans thus aggravates the accusation, saying, that their usage was not only against the law of God, but even against nature. "For they changed the natural use into that which is against nature." (Romans chapter 1, verse 26) For this cause then here also he employs this argument signifying this very thing, both that he is not enacting any strange law and that among Gentiles their inventions would all be reckoned as a kind of novelty against nature. So also Christ, implying the same, said, "Whatsoever ye would that men should do to you, do ye also so them;" showing that He is not introducing any thing new.

Ver. 16. "But if any man seems to be contentious, we have no such custom, neither the Churches of God." It is then contentiousness to oppose these things, and not any exercise of reason. Notwithstanding, even thus it is a measured sort of rebuke which he adopts, to fill them the more with self-reproach; which in truth rendered his saying the more severe. "For we," saith he, "have no such custom," so as to contend and to strive and to oppose ourselves. And he stopped not even here, but also added, "neither the Churches of God;" signifying that they resist and oppose themselves to the whole world bynot yielding. However, even if the Corinthians were then contentious, yet now the whole world hath both received and kept this law. So great is the power of the Crucified.

[6. But I fear lest having assumed the dress, yet in their deeds some of our women should be found immodest and in other ways uncovered. For therefore also writing to Timothy Paul was not content with these things, but added others, saying, "that they adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold. (1 Timothy chapter 2, verse 9) For if one ought not to have the head bare, but everywhere to carry about the token of authority, much more is it becoming to exhibit the same in our deeds. Thus at any rate the former women also used both to call their husbands lords, (1 Peter chapter 3, verse 6) and to yield the precedence to them. "Because they for their part, "you say," used to love their own wives. I know that as well as you: I am not ignorant of

it. But when we are exhorting thee concerning thine own duties, let not theirs take all thine attention. For so, when we exhort children to be obedient to parents, saying, that it is written, "honor thy father and thy mother," they reply to us, "mention also what follows, 'and ye fathers, provoke not your children to wrath,'" (Ephesians chapter 6, verse 1-Ephesians chapter 6, verse 4) And servants when we tell them that it is written that they should "obey their masters, and not serve with eye-service," they also again demand of us what follows, bidding us also give the same advice to masters.

For Paul bade them also, they saw, "to forbear threatening. But let us not do thus nor enquire into the things enjoined on others, when we are charged with regard to our own: for neither will thy obtaining a partner in the charges free thee from the blame: but look to one thing only, how thou mayest rid thyself of those charges which lie against thyself. Since Adam also laid the blame on the woman, and she again on the serpent, but this did in no wise deliver them. Do not thou, therefore, for thy part, say this to me now, but be careful with all consideration to render what thou owest to thy husband: since also when I am discoursing with thy husband, advising him to love and cherish thee, I suffer him not to bring forward the law that is appointed for the woman, but I require of him that which is written for himself. And do thou therefore busy thyself with those things only which belong to thee, and show thyself tractable to thy consort. And accordingly if it be really for God's sake that thou obeyest thy husband, tell me not of the things which ought to be done by him, but for what things thou hast been made responsible by the lawgiver, those perform with exactness. For this is especially to obey God, not to transgress the law even when suffering things contrary to it. And by the same rule, he that being beloved loves, isnot reckoned to do any great thing.

But he that waits upon a person who hateth him, this above all is the man to receive a crown. In the same manner then do thou also reckon that if thy husband give thee disgust, and thou endureit, thou shalt receive a glorious crown: but if he be gentle and mild, what will there be for God to reward in thee? And these things I say, not bidding the husbands be harsh; but persuading the wives to bear even with harshness in their husbands. Since when each is careful to fulfil his own duty, his neighbor's part also will quickly follow: as when the wife is prepared to bear even with rough behavior in the husband, and the husband refrains from abusing her in her angry mood; then all is a calm and a harbor free from waves.

[7.] So also was it with those of old time. Each was employed in fulfilling his own duty, not in exacting that of his neighbor. Thus, if you mark it, Abraham took his brother's son: his wife found no fault with him. He commanded her to travel a long journey; she spake not even against this but followed. Again, after those many miseries and labors and toils having become lord of all, he yielded the precedency to Lot. And so far from Sarah being offended at this, she did not even open her mouth, nor uttered any such thing as many of the women of these days utter, when they see their own husbands coming off inferior in such allotments, and especially in dealing with inferiors; reproaching them, and calling them

fools and senseless and unmanly and traitors and stupid. But no such thing did she say or think, but was pleased with all things that were done by him.

And another thing, and that a greater: after that Lot had the choice put in his power, and had thrown the inferior part upon his uncle, a great danger fell upon him. Whereof the patriarch hearing, armed all his people, and set himself against the whole army of the Persians with his own domestics only, and not even then did she detain him, nor say, as was likely, "O man, whither goest thou, thrusting thyself down precipices, and exposing thyself to so great hazards; for one who wronged thee and seized on all that was thine, shedding thy blood? Yea, and even if thou make light of thyself, yet have pity on me which have left house and country and friends and kindred, and have followed thee in so long a pilgrimage; and involve me not in widowhood, and in the miseries of widowhood." None of these things she said: she thought not of them but bore all in silence.

After this, her womb continuing barren, she herself suffers not the grief of women nor laments: but he complains, though not to his wife, but to God. And see how each preserves his own appropriate part: for he neither despised Sarah as childless, nor reproached her with any such thing: and she again was anxious to devise some consolation to him for her childlessness by means of the handmaid. For these things had not yet been forbidden then as now. For now neither is it lawful for women to indulge their husbands in such things, nor for the men, with or without the wife's knowledge, to form such connexions, even though the grief of their childlessness should infinitely harass them: since they also shall hear the sentence, "their worm shall not die, neither shall their fire be quenched." For now it is not permitted, but then it had not been forbidden. Wherefore both his wife commanded this, and he obeyed, yet not even thus for pleasure's sake. But "behold," it will be said, "how he cast Hagar out again at her bidding." Well, this is what I want to point out, that both he obeyed her in all things, and she him. But do not thou give heed to these things only, but examine, thou who urgest this plea, into what had gone before also, Hagar's insulting her, her boasting herself against her mistress; than which what can be more vexatious to a free and honorable woman?

[8.] Let not then the wife tarry for the virtue of the husband and then show her own, for this is nothing great; nor, on the other hand, the husband, for the obedience of the wife and then exercise self-command; for neither would this any more be his own well-doing; but let each, as I said, furnish his own share first. For if to the Gentiles smiting us on the right, we must turn the other cheek; much more ought one to bear with harsh behavior in a husband.

And I say not this for a wife to be beaten; far from it: for this is the extremest affront, not to her that is beaten, but to him who beateth. But even if by some misfortune thou have such a yokefellow allotted thee, take it not ill, O woman, considering the reward which is laid up for such things and their praise too in this present life. And to you husbands also this I say: make it a rule that there can be no such offence as to bring you under the necessity of striking a wife. And why say I a wife? since not even upon his handmaiden could a free man endure to inflict blows and lay violent hands. But if the shame be great for a

man to beat a maidservant, much more to stretch forth the right hand against her that is free. And this one might see even from heathen legislatures who no longer compel her that hath been so treated to live with him that beat her, as being unworthy of her fellowship. For surely it comes of extreme lawlessness when thy partner of life, she who in the most intimate relations and in the highest degree, is united with thee; when she, like a base slave, is dishonored by thee. Wherefore also such a man, if indeed one must call him a man and not rather a wild beast, I should say, was like a parricide and a murderer of his mother. For if for a wife's sake we were commanded to leave even father and mother, not wronging them but fulfilling a divine law; and a law so grateful to our parents themselves that even they, the very persons whom we are leaving, are thankful, and bring it about with great eagerness; what but extreme frenzy can it be to insult her for whose sake God bade us leave even our parents?

But we may well ask, Is it only madness? There is the shame too: I would fain know who can endure it. And what description can set it before us; when shrieks and wailings are borne along the alleys, and there is a running to the house of him that is so disgracing himself, both of the neighbors and the passers by, as though some wild beast were ravaging within? Better were it that the earth should gape asunder for one so frantic, than that he should be seen at all in the forum after it. "But the woman is insolent," saith he. Consider nevertheless that she is a woman, the weaker vessel, whereas thou art a man. For therefore weft thou ordained to be ruler; and wert assigned to her in place of a head, that thou mightest. bear with the weakness of her that is set under thee. Make then thy rule glorious. And glorious it will be when the subject of it meets with no dishonor from thee. And as the monarch will appear so much the more dignified, as he manifests more dignity in the officer under him; but if he dishonor and depreciate the greatness of that rank, he is indirectly cutting off no small portion of his own glory likewise: so also thou dishonor her who governs next to thyself, wilt in no common degree mar the honor of thy governance.

Considering therefore all these things, command thyself: and withal think also of that evening on which the father having called thee, delivered thee his daughter as a kind of deposit, and having separated her from all, from her mother, from himself, from the family, intrusted her entire guardianship to thy right hand. Consider that (under God) through her thou hast children and hast become a father, and be thou also on that account gentle towards her. Seest thou not the husbandmen, how the earth which hath once received the seed, they tend with all various methods of culture, though it have ten thousand disadvantages; e.g., though it be an unkindly soil or bear ill weeds, or though it be vexed with excessive rain through the nature of its situation? This also do thou. For thus shalt thou be first to enjoy both the fruit and the calm. Since thy wife is to thee both a harbor, and a potent healing charm to rejoice thy heart. Well then: if thou shalt free thy harbor from winds and waves, thou shalt enjoy much tranquility on thy return from the market-place: but if thou fill it with clamor and tumult, thou dost but prepare for thyself a more grievous shipwreck. In order then to prevent this, let what I advise be done: When any thing uncomfortable happens in the household, if she be in the wrong console her and do not aggravate

the discomfort. For even if thou shouldest lose all, nothing is more grievous than to have a wife without good-will sharing thine abode. And whatever offence thou canst mention, thou wilt tell me of nothing so very painful as being at strife with her. So that if it were only for such reasons as these, let her love be more precious than all things. For if one another's burdens are to be borne, much more our own wife's.

Though she be poor do not upbraid her: though she be foolish, do not trample on her, but train her rather: because she is a member of thee, and ye are become one flesh. "But she is trifling and drunken and passionate." Thou oughtest then to grieve over these things, not to be angry; and to beseech God, and exhort her and give her advice, and do every thing to remove the evil. But if thou strike her thou dost aggravate the disease: for fierceness is removed by moderation, not by rival fierceness. With these things bear in mind also the reward from God: that when it is permitted thee to cut her off, and thou doest not so for the fear of God, but bearest with so great defects, fearing the law appointed in such matters which forbids to put away a wife whatsoever disease she may have: thou shalt receive an unspeakable reward. Yea, and before the reward thou shalt be a very great gainer, both rendering her more obedient and becoming thyself more gentle thereby. It is said, for instance, that one of the heathen philosophers, who had a bad wife, a trifler and a brawler, when asked, "Why, having such an one, he endured her;" made reply, "That he might have in his house a school and training-place of philosophy. For I shall be to all the rest meeker," saith he, "being here disciplined every day." Did you Utter a great shout? Why, I at this moment am greatly mourning, when heathens prove better lovers of wisdom than we; we who are commanded to imitate angels, nay rather who are commanded to follow God Himself in respect of gentleness.

Homily 27

1 Corinthians chapter 11, verse 17But in giving you this charge, I praise you not, that ye come together not for the better, but for the worse. IT is necessary in considering the present charge to state also first the occasion of it. For thus again will our discourse be more intelligible. What then is this occasion?

As in the case of the three thousand who believed in the beginning, all had eaten their meals in common and had all things common; such also was the practice at the time when the Apostle wrote this: not such indeed exactly; but as it were a certain outflowing of that communion which abode among them descended also to them that came after. And because of course some were poor, but others rich, they laid not down all their goods in the midst, but made the tables open on stated days, as it should seem; and when the solemn service was completed, after the communion of the Mysteries, they all went to a common entertainment, the rich bringing their provisions with them, and the poor and destitute being invited by them, and all feasting in common. But afterward this custom also became corrupt. And the reason was, their being divided and addicting themselves, some to this party, and others to that, and saying, ”I am of such a one,” and ”I of such a one; ”which thing also to correct he said in the beginning of the: Epistle, ”For it hath been signified unto me concerning you, my brethren, by them which are of the household of Chloe, that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas.” Not that Paul was the person to whom they were attaching themselves; for he would not have borne it: but wishing by concession to tear up this custom from the root, he introduced himself, indicating that if any one had inscribed upon himself even his name when breaking off from the common body, even so the thing done was profane and extreme wickedness. And if in his case it were wickedness, much more in the case of those who were inferior to him.

[2.] Since therefore this custom was broken through, a custom most excellent and most useful; (for it was a foundation of love, and a comfort to poverty, and a corrective of riches, and an occasion of the highest philosophy, and an instruction of humility:) since however he saw so great advantages in a way to be destroyed, he naturally addresses them with severity, thus saying: ”But in giving you this charge, I praise you not.” For in the former charge, as there were many who kept (the ordinances), he began otherwise, saying thus: ”Now I praise

you that ye remember me in all things:" but here contrariwise, "But in giving you this charge, I praise you not." And here is the reason why he placed it not after the rebuke of them that eat the idol-sacrifices. But because that was unusually harsh he interposes the discourse about wearing of long hair, that he might not have to pass from one set of vehement reproofs to others again of an invidious kind and so appear too harsh: and then he returns to the more vehement tone, and says, "But in giving you this charge, I praise you not." What is this? That which I am about to tell you of. What is, "giving you this charge, I praise you not?" "I do not approve you," saith he, "because ye have reduced me to the necessity of giving advice: I do not praise you, because ye have required instruction in regard to this, because ye have need of an admonition from me." Dost thou perceive how from his beginning he signifieth that what was done was very profane? For when he that errs ought not to require so much as a hint to prevent his erring, the error would seem to be unpardonable.

And why dost thou not praise? Because "ye come together," saith he, "not for the better but for the worse;" i.e., because ye do not go forward unto virtue. For it were meet that your liberality should increase and become manifold, but ye have taken rather from the custom which already prevailed, and have so taken from it as even to need warning from me, in order that ye may return to the former order. Further, that he might not seem to say these things on account of the poor only, he doth not at once strike in to the discourse concerning the tables, lest he render his rebuke such as they might easily come to think slightly of, but he searches for an expression most confounding and very fearful. For what saith he? Ver. 18. "For first of all, when ye come together in the Church, I hear that divisions exist among you.

And he saith not, "For fear that you do not sup together in common;" "for I hear that you feast in private, and not with the poor:" but what was most calculated thoroughly to shake their minds, that he set down, the name of division, which was the cause of this mischief also: and so he reminded them again of that which was said in the beginning of the Epistle, and was "signified by them of the house of Chloe." (c. i. 11.) "And I partly believe it." Thus, lest they should say, "But what if the accusers speak falsely?" he neither saith, "I believe it," lest he should rather make them reckless; nor again, on the other hand, "I disbelieve it," lest he Should seem to reprove without cause, but, "I partly believe it," saith he, i.e., "I believe it in a small part;" making them anxious and inviting them to return to correction.

[3.] Ver. 19. "For there must be also factions among you, that they which are approved may be made manifest among you." By "factions," here he means those which concern not the doctrines, but these present divisions. But even if he had spoken of the doctrinal heresies, not even thus did he give them any handle. For Christ Himself said, "it must needs be that occasions of stumbling come," (Matthew chapter 18, verse 7) not destroying the liberty of the will nor appointing any necessity and compulsion over man's life, but foretelling what would certainly ensue from the evil mind of men; which would take place, not because of his prediction, but because the incurably disposed are so minded. For not because he foretold them did these things happen: but because they were certainly about to happen, therefore

he foretold them. Since, if the occasions of stumbling were of necessity and not of the mind of them that bring them in, it was superfluous His saying, "Woe to that man by whom the occasion cometh." But these things we discussed more at length when we were upon the passage itself; now we must proceed to what is before us.

Now that he said these things of these factions relating to the tables, and that contention and division, he made manifest also from what follows. For having said, "I hear that there are divisions among you," he stopped not here, but signifying what divisions he means he goes on to say, "each one taketh before other his own supper;" and again, "What? have ye not houses to eat and to drink in? or despise ye the Church of God?" However, that of these he was speaking is evident. And if he call them divisions, marvel not. For, as I said, he wishes to touch them by the expression: whereas had they been divisions of doctrine, he would not have discoursed with them thus mildly. Hear him, for instance, when he speaks of any such thing, how vehement lie is both in assertion and in reproof: in assertion, as when he says, "If even an angel preach any other gospel unto you than that ye have received, let him be accursed;" (Galatians chapter 1, verse 8) but in reproof, as when he says, "Whosoever of you would be justified by the law, ye are fallen away from grace." (Galatians chapter 5, verse 4) And at one time he calls the corrupters "dogs," saying, "Beware of dogs:" (Philippians chapter 3, verse 2) at another, "having their consciences seared with a hot iron." (1 Timothy chapter 4, verse 2) And again, "angels of Satan:" (2 Corinthians chapter 11, verse 14-2 Corinthians chapter 11, verse 15) but here he said no such thing, but spoke in a gentle and subdued tone.

But what is, "that they which are approved may be made manifest among you? That they may shine the more. And what he intends to say is this, that those who are unchangeable and firm are so far from being at all injured hereby, but even shows them the more, and that it makes them more glorious. For the word, "that," is not every where indicative of cause, but frequently also of the event of things. Thus Christ Himself uses it, when He saith, "For judgement I am come into this world; that they which see not may see, and that they which see may be made blind. (John chapter 9, verse 39) Dawnso likewise Paul in another place, when discoursing of the law, he writes, "And the Law came in beside, that the trespass might abound. (Romans chapter 5, verse 20) But neither was the law given to this end that the trespasses of the Jews might be increased: (though this did ensue: nor did Christ come for this end that they which see might be made blind, but for the contrary; but the result was such. Thus then also here must one understand the expression, "that they which are approved may be made manifest. For not at all with this view came heresies into being, that "they which are approved may be made manifest," but on these heresies taking place such was the result. Now these things he said to console the poor, those of them who nobly bore that sort of contempt.

Wherefore he said not, "that they may become approved," but, "that they which are approved may be made manifest; showing that before this also they were such, but they were mixed up with the multitude, and while enjoying such relief as was afforded them by the rich, they

were not very conspicuous: but now this strife and contentiousness made them manifest, even as the storm shows the pilot. And he said not, "that ye may appear approved," but, "that they which are approved may be made manifest, those among you who are such. For neither when he is accusing doth he lay them open, that he may not render them more reckless; nor when praising, that he may not make them more boastful; but he leaves both this expression and that in suspense, allowing each man's own conscience to make the application of what he saith.

Nor doth he here seem to me to be comforting the poor only, but those also who were not violating the custom. For it was likely that there were among them also those that observed it. And this is why he said, "I partly believe it." Justly then doth he call these "approved," who not only with the rest observed the custom, but even without them kept this good law undisturbed. And he doth this, studying by such praises to render both others and these persons themselves more forward. [4.] Then at last he adds the very form of offence. And what is it? Ver. 20. "When ye assemble yourselves together," saith he, "it is not possible to eat the Lord's Supper."

Seest thou how effectually appealing to their shame, even already by way of narrative he contrives to give them his counsel? "For the appearance of your assembly," saith he, "is different. It is one of love and brotherly affection. At least one place receives you all, and ye are together in one flock. But the Banquet, when you come to that, bears no resemblance to the Assembly of worshippers." And he said not, "When ye come together, this is not to eat in common;' "this is not to feast with one another;" but otherwise again and much more fearfully he reprimands them, saying, "it is not possible to eat the Lord's Supper," sending them away now from this point to that evening on which Christ delivered the awful Mysteries. Therefore also he called the early meal "a supper." For that supper too had them all reclining at meat together: yet surely not so great was the distance between the rich and the poor as between the Teacher and the disciples. For that is infinite. And why say I the Teacher and the disciples? Think of the interval between the Teacher and the traitor: nevertheless, the Lord Himself both sat at meat with them and did not even cast him out, but both gave him his portion of salt and made him par-taker of the Mysteries.

Next he explains how "it is not possible to eat the Lord's Supper." Ver. 21. "For in your eating, each one taketh before other his own supper," saith he, "and one is hungry, and another is drunken." Perceivest thou how he intimates that they were disgracing themselves rather? For that which is the Lord's, they make a private matter: so that themselves are the first to suffer indignity, depriving their own table of its greatest prerogative. How and in what manner? Because the Lord's Supper, i.e. the Master's, ought to be common. For the property of the master belongs not to this servant without belonging to that, but in common to all. So that by "the Lord's" Supper he expresses this, the "community" of the feast. As if he had said, "If it be thy master's, as assuredly it is, thou oughtest not to withdraw it as private, but as belonging to thy Lord and Master to set it in common before all. For this is

the meaning of, 'the Lord's.' But now thou dost not suffer it to be the Lord's, not suffering it to be common but feasting by thyself." Wherefore also he goes on to say,

"For each one taketh before other his own supper." And he said not, "cutteth off," but "taketh before," tacitly censuring them both for greediness and for precipitancy. This at least the sequel also shows. For having said this, he added again, "and one is hungry, and another is drunken," each of which showed a want of moderation, both the craving and the excess. See also a second fault again whereby those same persons are injured: the first, that they dishonor their supper: the second, that they are greedy and drunken; and what is yet worse, even when the poor are hungry. For what was intended to be set before all in common, that these men fed on alone, and proceeded both to surfeiting and to drunkenness. Wherefore neither did he say, "one is hungry, and another is filled:" but, "is drunken." Now each Of these, even by itself, is worthy of censure: forit is a fault to be drunken even without despising the poor; and to despise the poor withoutbeing drunken, is an accusation. When both then are joined together at the same time, consider how exceeding great is the transgression.

Next, having pointed out their profaneness, he adds his reprimand in what follows, with much anger, saying, Ver. 22. "What? have ye not houses to eat and to drink in? Or despise ye the Church of God, and put them to shame that have not?" Seest thou how he transferred the charge from the indignity offered to the poor to the Church, that his words might make a deeper impression of disgust? Here now you see is yet a fourth accusation, when not the poor only, but the Church likewise is insulted. For even as thou makest the Lord's Supper a private meal, so also the place again, using the Church as a house. For it was made a Church, not that we who come together might be divided, but that they who are divided might be joined: and this act of assembling shows. "And put them to shame that have not." He said not, "and kill with hunger them that have not," but so as much more to put them to the blush, "shame them;" to point out that it is not food which he cares for so much as the wrong done unto them. Behold again a fifth accusation, not only to overlook the poor but even to shame them. Now this he said, partly as treating with reverence the concerns of the poor, and intimating that they grieve not so for the belly as for the shame; and partly also drawing the hearer to compassion.

Having therefore pointed out so great impieties, indignity to the Supper, indignity to the Church, the contempt practised towards the poor; he relaxes again the tones of his reproof, saying, all of a sudden, "Shall I praise you? In this I praise you not." Wherein erie might especially marvel at him that when there was need to strike and chide more vehemently after the proof of so great offences, he doeth the contrary rather, gives way, and permits them to recover breath. What then may the cause be? He had touched more painfully than usual in aggravating the charge, and being a most excellent physician, he adapts the incision to the wounds, neither cutting superficially those parts which require a deep stroke; (for thou hast heard him how he cut off among those very persons him that had committed fornication;) nor delivering over to the knife those things which require the milder sort of

remedies. For this cause then here also he conducts his address more mildly, and in another point of view likewise, he sought especially to render them gentle to the poor: and this is why he discourses with them rather in a subdued tone.

[5.] Next, wishing also from another topic to shame them yet more, he takes again the points which were most essential and of them weaves his discourse. Vet. 23. "For I received of the Lord," saith he, "that which also I delivered unto you: how that the Lord Jesus in the night in which He was betrayed, took bread:" Ver. 24. "And when He had given thanks, He brake it, and said, Take, eat: this is My Body, which is broken for you: this do in remembrance of me." Wherefore doth he here make mention of the Mysteries? Because that argument was very necessary to his present purpose. As thus: "Thy Master," saith he, "counted all worthy of the same Table, though it be very awful and far exceeding the dignity of all: but thou considerest them to be unworthy even of thine own, small and mean as we see it is; and while they have no advantage over thee in spiritual things, thou robbest them in the temporal things. For neither are these thine own."

However, he doth not express himself thus, to prevent his discourse becoming harsh: but he frames it in a gentler form, saying, that "the Lord Jesus in the night in which He was betrayed, took bread." And wherefore doth he remind us of the time, and of that evening, and of the betrayal? Not indifferently nor without some reason, but that he might exceedingly fill them with compunction, were it but from consideration of the time. For even if one be a very stone, yet when he considers that night, how He was with His disciples, "very heavy," how He was betrayed, how He was bound, how He was led away, how He was judged, how He suffered all the rest in order, he becometh softer than wax, and is withdrawn from earth and all the pomp of this world. Therefore he leads us to the remembrance of all those things, by His time, and His table, and His betrayal, putting us to shame and saying, "Thy Master gave up even Himself for thee: and thou dost not even share a little meat with thy brother for thine own sake."

But how saith he, that "he received it from the Lord?" since certainly he was not present then but was one of the persecutors. That thou mayest know that the first table had no advantage above that which cometh after it. For even to-day also it is He who doeth all, and delivereth it even as then. And not on this account only doth he remind us of that night, but that he may also in another way bring us to compunction. For as we particularly remember those words which we hear last from those who are departing; and to their heirs if they should venture to transgress their commands, when we would put them to shame we say, "Consider that this was the last word that your father uttered to you, anal until the evening when he was just about to breathe his last he kept. repeating these injunctions:" just so Paul, purposing hence also to make his argument full of awfulness; "Remember," saith he, "that this was the last mysterious rite He gave unto you, and in that night on which He was about to be slain for us, He commanded these things, and having delivered to us that Supper after that He added nothing further."

Next also he proceeds to recount the very things that were done, saying, "He took bread, and, when He had given thanks, He brake it, and said, Take, eat: this is My Body, which is broken for you." If therefore thou comest fora sacrifice of thanksgiving, do thou on thy part nothing unworthy of that sacrifice: by no means either dishonor thy brother, or neglect him in his hunger; be not drunken, insult not the Church. As thou comest giving thanks for what thou hast enjoyed: so do thou thyself accordingly make return, and not cut thyself off from thy neighbor. Since Christ for His part gave equally to all, saying, "Take, eat." He gave His Body equally, but dost not thougive so much as the common bread equally? Yea, it was indeed broken for all alike, and became the Body equally for all. Ver. 25. "In like manner also the cup after supper, saying, This cup is the New Covenant in My Blood: this do, as oft as ye drink of it, in remembrance of Me."

What sayest thou? Art thou making a remembrance of Christ, and despisest thou the poor and tremblest not? Why, if a son or brother had died and thou wert making a remembrance of him, thou wouldst have been smitten by thy conscience, hadst thou not fulfilled the custom and invited the poor: and when thou art making remembrance of thy Master, dost thou not so much as simply give a portion of the Table? But what is it which He saith, "This cup is the New Covenant?" Because there was also a cup of the Old Covenant; the libations and the blood of the brute creatures. For after sacrificing, they used to receive the blood in a chalice and bowl and so pour it out. Since then instead of the blood of beasts He brought in His own Blood; lest any should be troubled on hearing this, He reminds them of that ancient sacrifice.

[6.] Next, having spoken concerning that Supper, he connects the things present with the things of that time, that even as on that very evening and reclining on that very couch and receiving from Christ himself this sacrifice, so also now might men be affected; and he saith, Ver. 26. "For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till He come." For as Christ in regard to the bread and the cup said, "Do this in remembrance of Me," revealing to us the cause of the giving of the Mystery, and besides what else He said, declaring this to be a sufficient cause to ground our religious fear upon:-(for when thou considerest what thy Master hath suffered for thee, thou wilt the better deny thyself:)-so also Paul saith here: "as often as ye eat ye do proclaim His death." And this is that Supper. Then intimating that it abides unto the end, he saith, "till He come."

Ver. 27. "Wherefore whosoever shall eat this bread and drink the cup of the Lord unworthily, shall be guilty of the Body and the Blood of the Lord." Why so? Because he poured it out, and makes the thing appear a slaughter and no longer a sacrifice. Much therefore as they who then pierced Him, pierced Him not that they might drink but that they might shed His blood: so likewise doth he that cometh for it unworthily and reaps no profit thereby. Seest thou how fearful he makes his discourse, and inveighs against them very exceedingly, signifying that if they are thus to drink, they partake unworthily of the elements? For how can it be other than unworthily when it is he who neglects the hungry? who besides overlooking him puts him to shame? Since if not giving to the poor casteth one out of the

kingdom, even though one should be a virgin; or rather, not giving liberally: (for even those virgins too had oil, only they had it not abundantly:) consider how great the evil will prove, to have wrought so many impieties?

"What impieties?" say you. Why sayest thou, what impieties? Thou hast partaken of such a Table and when thou oughtest to be more gentle than any and like the angels, none so cruel as thou art become. Thou hast tasted the Blood of the Lord, and not even thereupon dost thou acknowledge thy brother. Of what indulgence then art thou worthy? Whereas if even before this thou hadst not known him, thou oughtest to have come to the knowledge of him from the Table; but now thou dishonorest the Table itself; he having been deemed worthy to partake of it and thou not judging him worthy of thy meat. Hast thou not heard how much he suffered who demanded the hundred pence? how he made void the gift vouchsafed to him? Doth it not come into thy mind what thou wert and what thou hast become? Dost thou not put thyself in remembrance that if this man be poor in possessions, thou wast much more beggarly in good works, being full of ten thousand sins? Notwithstanding, God delivered thee from all those and counted thee worthy of such a Table: but thou art not even thus become more merciful: therefore of course nothing else remaineth but that thou shouldest be "delivered to the tormentors."

[7. These words let us also listen to, all of us, as many as in this place approach with the poor to this holy Table, but when we go out, do not seem even to have seen them, but are both drunken and pass heedlessly by the hungry; the very things whereof the Corinthians were accused. And when is this done? say you. At all times indeed, but especially at the festivals, where above all times it ought not so to be. Is it not so, that at such times, immediately after Communion, drunkenness succeeds and contempt of the poor? And having partaken of the Blood, when it were a time for thee to fast and watch, thou givest thyself up towine and revelling. And yet if thou hast by chance made thy morning meal on any thing good, thou keepest thyself lest by any otherunsavory viand thou spoil the taste of the former: and now that thou hast been feasting on the Spirit thou bringest in asatanical luxury.Consider, when the Apostles partook of that holy Supper, what they did: did they not betake themselves to prayers and singing of hymns? to sacred vigils? to that long work of teaching, so full of all self-denial? For then He related and delivered to them those great and wonderful things, when Judas had gone out to call them who were about to crucify Him. Hast thou not heard how the three thousand also who partook of the Communion continued even in prayer and teaching, not in drunken feasts and revellings?

But thou before thou hast partaken fastest, that in a certain way thou mayest appear worthy of the Communion: but when thou hast partaken, and thou oughtest to increase thy temperance, thou undoest all. And yet surely it is not the same to fast before this and after it. Since although it is our duty to be temperate at both times, yet most particularly after we have received the Bridegroom. Before, that thou mayest become worthy of receiving: after, that thou mayest not be found unworthy of what thou hast received.

"What then? ought we to fast after receiving?" I say not this, neither do I use any compulsion. This indeed were well: however, I do not enforce this, but I exhort you not to feast to excess. For if one never ought to live luxuriously, and Paul showed this when he said, "she that giveth herself to pleasure is dead while she liveth" (1 Timothy chapter 5, verse 6); much more will she then be dead. And if luxury be death to a woman, much more to a man: and if this done at another time is fatal, much more after the communion of the Mysteries. And dost thou having taken the bread of life, do an action of death and not shudder? Knowest thou not how great evils are brought in by luxury? Unseasonable laughter, disorderly expressions, buffoonery fraught with perdition, unprofitable trifling, all the other things, which it is not seemly even to name. And these things thou doest when thou hast enjoyed the Table of Christ, on that day on which thou hast been counted worthy to touch His flesh with thy tongue. What then is to be done to prevent these things? Purify thy right hand, thy tongue, thy lips, which have become a threshold for Christ to tread upon. Consider the time in which thou didst draw near and set forth a material table, raise thy mind to that Table, to the Supper of the Lord, to the vigil of the disciples, in that night, that holy night. Nay, rather should one accurately examine, this very present state is night. Let us watch then with the Lord, let us be pricked in our hearts with the disciples. It is the season of prayers, not of drunkenness; ever indeed, but especially during a festival. For a festival is therefore appointed, not that we may behave ourselves unseemly, not that we may accumulate sins, but rather that we may blot out those which exist.

I know, indeed, that I say these things in vain, yet will I not cease to say them. For if ye do not all obey, yet surely ye will not all disobey; or rather, even though ye should all be disobedient, my reward will be greater, though yours will be more condemnation. However, that it may not be more, to this end I will not cease to speak. For perchance, perchance, by my perseverance I shall be able to reach you. Wherefore I beseech you that we do not this to condemnation; let us nourish Christ, let us give Him drink, let us clothe Him. These things are worthy of that Table. Hast thou heard holy hymns? Hast thou seen a spiritual marriage? Hast thou enjoyed a royal Table? Hast thou been filled with the Holy Ghost? Hast thou joined in the choir of the Seraphim? Hast thou become partaker of the powers above? Cast not away so great a joy, waste not the treasure, bring not in drunkenness, the mother of dejection, the joy of the devil, the parent of ten thousand evils. For hence is a sleep like unto death, and heaviness of head, and disease, and obliviousness, and an image of dead men's condition. Further, if thou wouldst not choose to meet with a friend when intoxicated, when thou hast Christ within, durst thou, tell me, to thrust in upon Him so great an excess?

But dost thou love enjoyment? Then, on this very account cease being drunken. For I, too, would have thee enjoy thyself, but with the real enjoyment, that which never fadeth. What then is the real enjoyment, ever blooming? Invite Christ to sup (Revelation chapter 2, verse 20) with thee; give Him to partake of thine, or rather of His own. This bringeth pleasure without limit, and in its prime everlastingly. But the things of sense are not such; rather as soon as they appear they vanish away; and he that hath enjoyed them will be in

no better condition than he who hath not, or rather in a worse. For the one is settled as it were in a harbor, but the other exposes himself to a kind of torrent, a besieging army of distempers, and hath not even any power to endure the first swell of the sea. That these things be therefore not so, let us follow after moderation. For thus we shall both be in a good state of body, and we shall possess our souls in security, and shall be delivered from evils both present and future: from which may we all be delivered, and attain unto the kingdom, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father, together with the Holy Spirit, be glory, power, and honor, now and ever, and world without end. Amen.

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.