Homilies on 2 Corinthians

John Chrysostom (c. AD 349–407)

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Homily 1

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

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

verse 2) And Titus too, whom he sent, they received with all kindness, as he shows when he says again, "His inward affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

(2 Corinthians chapter 7, verse 15) For all these reasons he writes the second Epistle. For it was right that, as when they were in fault he rebuked them, so upon their amendment he should approve and commend them. On which account the Epistle is not very severe throughout, but only in a few parts towards the end. For there were even amongst them Jews who thought highly of themselves, and accused Paul as being a boaster and worthy of no regard; whence also that speech of theirs; "His letters are weighty, but his bodily presence is weak, and his speech of no account: (2 Corinthians chapter 10, verse 10) meaning thereby, when he is present he appears of no account, (for this is the meaning of, "his bodily presence is weak,") but when he is away he boasts greatly in what he writes, (for such is the signification of "his letters are weighty.") Moreover, to enhance their own credit these persons made a pretence of receiving nothing, to which he also alludes where he says, "that wherein they glory, they may be found even as we. (2 Corinthians chapter 11, verse 12) And besides, possessing also the power of language, they were forthwith greatly elated. Wherefore also he calls himself "rude in speech," (2 Corinthians chapter 11, verse 6) showing that he is not ashamed thereof; nor deems the contrary any great acquisition.

Seeing then it was likely that by these persons some would be seduced, after commending what was right in their conduct, and beating down their senseless pride in the things of Judaism, in that out of season they were contentious to observe them, he administers a gentle rebuke on this subject also.

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

Since then Timothy was restored to his teacher, and after having with him set in order the things in Asia, (for, says he, "I will tarry at Ephesus until Pentecost," 1 Corinthians chapter 16, verse 8;) had crossed again into Macedonia; Paul not unreasonably associates him hereafter as abiding with himself. For then he wrote from Asia, but now from Macedonia. Moreover, thus associating him he at once gains increased respect for him, and displays his

own exceeding humility: for Timothy was very inferior to himself, yet doth love bring all things together. Whence also he everywhere makes him equal with himself; at one time saying, "as a child serveth a father so he served with me;" (Philippians chapter 2, verse 22) at another, "for he worketh the work of the Lord, as I also do;" (1 Corinthians chapter 16, verse 10) and here, he evencalleth him, "brother;" by all making him an object of respect to the Corinthians amongst whom he had been, as I have said, and given proof of his worth.

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

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

length arriving after dangers innumerable, should say, ",Glory to Thee, O God, for letting me see the sight so longed for of his dear countenance!

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

And thus to have mercy is the peculiar and excellent attribute of God, and the most inherent in His nature; whence he calleth Him the "God of mercies." And observe, I pray you, herein also the lowly-mindedness of Paul. For though he were in peril because of the Gospel he preached; yet saith he not, he was saved for his merit, but for the mercies of God. But this he afterwards declareth more clearly, and now goes on to say, "Who comforteth us in all affliction." (2 Corinthians chapter 1, verse 4) He saith not, "Who suffereth us not to come into affliction:" but, "Who comforteth in affliction." For this at once declareth the power of God; and increaseth the patience of those afflicted. For, saith he, "tribulation worketh patience." (Romans chapter 5, verse 3) And so also the prophet, "Thou hast set me at large when I was in distress." (Psalms chapter 4, verse 1) He doth not say, "Thou hast not suffered me to fall into affliction," nor yet, "Thou hast quickly removed my affliction," but, whilst it continueth, "Thou hast set me at large:" (Daniel chapter 3, verse 21. &c.) that is, "hast granted me much freedom and refreshment." Which truly happened also in the case of the three children, for neither did He prevent their being cast into the flame, nor when so cast, did He quench it, but while the furnace was burning He gave them liberty. And such is ever God's way of dealing; as Paul also implies when he says, "Who comforteth us in all affliction."

But he teaches something more in these words: Do you ask what? Namely, that God doeth this not once, nor twice, but without intermission. For He doth not one while comfort, another not, but ever and constantly. Wherefore he saith, "Who comforteth," not, "Who hath comforted," and, "in all affliction," not, "in this or that," but, "in all." "That we may be able to comfort them which are in any affliction through the comfort wherewith we ourselves are comforted of God." See you not how he is beforehand with his defence by suggesting to the hearer the thought of some great affliction; and herein also is his modesty again

apparent, that he saith not for their own merits was this mercy showed, but for the sake of those that need their assistance; "for," saith he, "to this end hath He comforted us that we might comfort one another." And hereby also he manifesteth the excellency of the Apostles, shewing that having been comforted and breathed awhile, he lieth not softly down as we, but goeth on his way to anoint, to nerve, to rouse others. Some, however, consider this as the Apostle's meaning. "Our consolation is that of others also:" but my opinion is that in this introduction, he is also censuring the false Apostles, those vain boasters who sat at home and lived in luxury; but this covertly and, as it were, incidentally, the leading object being to apologise for his delay. "For," [he would say,] "if for this end we were comforted that we might comfort others also, do not blame us that we came not; for in this was our whole time spent, in providing against the conspiracies, the violence, the terrors which assailed us."

[4.] "For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ." Not to depress the disciples by an aggravated account of his sufferings; he declareth on the other hand that great and superabundant was the consolation also, and lifteth up their heart not hereby alone, but also by putting them in mind of Christ and calling the sufferings "His," andprior to the consolation deriveth a comfort from the very sufferings themselves. For what joy can I have so great as to be partaker with Christ, and for His sake to suffer these things? What consolation can equal this? But not from this source only does he raise the spirits of the afflicted, but from another also. Ask you what other? In that he saith, "abound:" for he doth not say, "As the sufferings of Christ" are "in us," but as they "abound," thereby declaring that they endure not His sufferings only, but even more than these. For, saith he, "not whatsoever He suffered, that have we suffered; "but even more," for, consider, "Christ was cast out, persecuted, scourged, died," but we, saith he, "more than all this," which even of itself were consolation enough. Now let no one condemn this speech of boldness; for be elsewhere saith, "Now I rejoice in my sufferings, and fill up on my part that which is lacking of the afflictions of Christ in my flesh." (Colossians chapter 1, verse 24) Yet neither here nor there is it from boldness or any presumptousness. For as they wrought greater miracles than He according to that saying of His, "he that believeth on Me shall do greater works than these," (John chapter 14, verse 12) but all is of Him that worketh in them; so did they suffer also more than He, but all again is ofHim that comforteth them, and fitteth them to bear the evils that betide them.

With which respect Paul aware how great a thing he had said, doth again remarkably restrain it by adding, "So our comfort also aboundeth through Christ; "thus at once ascribing all to Him, and proclaiming herein also His loving-kindness; for, he saith not, "As our affliction, such our consolation;" but "far more;" for, he saith not, "our comfort is equal to our sufferings," but, "our comfort aboundeth," so that the season of struggles was the season also of fresh crowns. For, say, what is equal to being scourged for Christ's sake and holding converse with God; and being more than match for all things, and gaining the better of those who cast us out, and being unconquered by the whole world, and expecting hence such good things "as eye hath not seen, nor ear heard, neither have entered into the heart of man!" (1 Corinthians chapter 2, verse 9) And what is equal to suffering affliction for god-

liness' sake, and receiving from God consolations infinite, and being rescued from sins so great, and counted worthy of the Spirit, and of being sanctified and justified, and regarding no man with fear and trembling, and in peril itself outshining all.

[5.] Let us then not sink down when tempted. For no self-indulger hath fellowship with Christ, nor sleeper, nor supine [person], nor any of these lax and dissolute livers. But Whoso is in affliction and temptation, this man standeth near to Him, whoso is journeying on the narrow way. For He Himself trode this; whence too He saith, "the Son of Man hath not where to lay His head." So then grieve not when thou art in affliction; considering with Whom thou hast fellowship, and how thou art purified by trials; and how great gain is thine. For there is nothing miserable save the offending against God; but this apart, neither afflictions nor conspiracies, nor any other thing hath power to grieve the right-minded soul: but like as a little spark, if thou cast it into a mighty deep, thou presently puttest it out, so doth even a total and excessive sorrow if it light on a good conscience easily die away and disappear.

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

so he who maketh not this his own is easily overcome of all; and is as one that hath unsound armor, and is wounded by even a common stroke: but not so he who is well encased at all points, and proof against every shaft that cometh upon him. And truly stouter than any armor is joy in God; and whoso hath it, nothing can ever make his head droop or his countenance sad, but he beareth all things nobly. For what is worse to bear than fire? what more painful than continual torture? truly it is more overpowering in pain than the loss of untold wealth, of children, of any thing; for, saith he, "Skin for skin, yea, all that a man hath will he give for his life. (Job chapter 2, verse 4) So nothing can be harder to bear than bodily pain; nevertheless, because of this joy in God, what even to hear of is intolerable, becomes both tolerable and longed for: and if thou take from the cross or from the gridiron the martyr yet just breathing, thou wilt find such a treasure of joy within him as admits not of being told.

[6.] And doth any one say, What am I to do ; for now is no time of martyrdom? What sayest thou? Is now no time of martyrdom? Never is it not a time; but ever is it before our eyes; if we will keep them open. For it is not the hanging on a cross only that makes a Martyr, for were this so, then was Job excluded from this crown; for he neither stood at bar, nor heard Judge's voice, nor looked on executioner; no, nor while hanging on tree aloft had his sides mangled; yet he suffered worse than many martyrs; more sharply than any stroke did the tale of those successive messengers strike, and goad him on every side: and keener the gnawings of the worms which devoured him in every part than thousand executioners.

Against what martyr then may he not worthily be set? Surely against ten thousand. For in every kind [of suffering] he both wrestled and was crowned; in goods, and children, and person, and wife, and friends, and enemies, and servants, (for these too even did spit in his face,) in hunger and visions and pains and noisomeness; it was for this I said he might worthily be set, not against one nor two nor three, but against ten thousand Martyrs. For besides what I have mentioned, the time also maketh a great addition to his crown; in that it was before the Law, before Grace, he thus suffered, and that, many months, and each in its worst form; and all these evils assailed him at once. And yet each individual evil by itself intolerable, even that which seemeth most tolerable, the loss of his goods. For many have patiently borne stripes, but could not bear the loss of their goods; but rather than relinquish any part of them were content even to be scourged for their sake and suffer countless ills; and this blow, the loss of goods, appeared to them heavier than all. So then here is another method of martyrdom for one who bears this loss nobly. And doth any ask, How shall we bear it nobly? When thou hast learned that by one word of thanksgiving thou shall gain morethan all thou hast lost.

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

So that he had need have a soul of adamant, who can bear with calmness to see a child, his only one, brought up in affluence, in the dawn of fair promise, lying upon the bier an outstretched corpse. And should such an one, hushing to rest the heavings of nature, be

strengthened to say the words of Job without a tear, "The Lord gave, the Lord hath taken away; (Job chapter 1, verse 21) for those words' sake alone, he shall stand with Abraham himself and with Job be proclaimed a victor. And if, staying the wailings of the women and breaking up the bands of mourners, he shall rouse them all to sing glory [to God], he shall receive above, below, rewards unnumbered; men admiring, angels applauding, God crowning him.

[7. And sayest thou, How is it possible for one that is man not to mourn? I reply, If thou wilt reflect how neither the Patriarch nor Job, who both were men, gave way to any thing of the kind; and this too in either case before the Law, and Grace, and the excellent wisdom of the laws [we have]: if thou wilt account that the deceased has removed into a better country, and bounded away to a happier inheritance, and that thou hast not lost thy son but bestowed him henceforward in an inviolable spot. Say not then, I pray; thee, I am no longer called "father," for why an thou no longer called so, when thy son abideth? For surely thou didst not part with thy child nor lose thy son? Rather thou hast gotten him, and hast him in greater safety. Wherefore, no longer shalt thou be called "father" here only, but also in heaven; so that thou hast not lost the title "father," but hast gained it in a nobler sense; for henceforth thou shalt be called father not of a mortal child, but of an immoral; of a noble soldier; on duty continually within [the palace]. For think not because he is not present that therefore he is lost; for had he been absent in a foreign land, the title of thy relationship had not gone from thee with his body. Do not then gaze on the countenance of what lieth there, for so thou dost but kindle afresh thy grief;

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

Say not then, "He is perished and shall no more be;" for these be the words of unbelievers; but say, "He sleepeth and will rise again," "He is gone a journey and will return with the King." Who sayeth tiffs? He that hath Christ speaking in him. "For," saith he, "if we believe that Jesus died and rose again" and revived, "even so them also which Sleep in Jesus will

God bring with Him." (1 Thessalonians chapter 4, verse 14) If then thou seek thy son, there seek him where the King is, where is the army of the Angels; not in the grave; not in the earth; lest whilst he is so highly exalted, thyself remain grovelling on the ground. If we have this true wisdom, we shall easily repel all this kind of distress; and "the God of mercies and Father of all comfort" comfort all our hearts, both those who are oppressed with such grief and those held down with any other Sorrow; and grant us deliverance from all despair and increase of spiritual joy; and to obtain the good things to come; whereunto may all we attain, through the grace and loving-kindness of our Lord Jesus Christ, with Whom unto the Father, together with the Holy Spirit, be glory, power, honor, now and ever, and worldwithout end. Amen.

Homily 2

2 Corinthians chapter 1, verse 6 and 2 Corinthians chapter 1, verse 7Whether we be afflicted, it is for your comfort and salvation, which worketh in the patient enduring of the same sufferings which we also suffer: and our hope for you is steadfast.

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

Afterwards, indeed, he states this more clearly, thus saying, "As ye are partakers of the sufferings, so also are ye of the consolation; but here also meanwhile he alludes to it in the words, "the same sufferings," so making what he says include them. For what he saith is this, "Your salvation is not our work alone, but your own as well; for both we in preaching to you the word endure affliction, and ye in receiving it endure the very same; we to impart to you that which we received, ye to receive what is imparted and not to let it go. Now what humility can compare with this, seeing that those who fell so far short of him he raiseth to the same dignity of endurance? for he saith, "Which worked in the enduring of the same sufferings; for not through believing only cometh your salvation, but also through the suffering and enduring the same things with us. For like as a pugilist is an object of admiration, when he doth but show himself and is in good training and hath his skill within

himself, but when he is in action, enduring blows and striking his adversary, then most of all shineth forth, because that then his good training is most put in action, and the proof of his skill evidently shown; so truly is your salvation also then more especially put into action, that is, is displayed, increased, heightened, when it hath endurance, when it suffereth and beareth all things nobly.

So then the work of salvation consisteth not in doing evil, but in suffering evil. Moreover he saith not, "which worketh," but, "which is wrought," to show that together with their own willingness of mind, grace also which wrought in them did contribute much.

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

Ver. 6, 7. "Or whether we be comforted, it is for your consolation and salvation. Knowing that as ye are partakers of the sufferings, so also are ye of the comfort."

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

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

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

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

so that if these were calamitous, they might be prepared both to be energetic and to be safer against falling; or if these were good, they might rejoice with them. He here, however, speaketh as well of being delivered from trials as of being assaulted by them, saying, "We were weighed down exceedingly, beyond our power. Like a vessel sinking under some mighty burden. He may seem to have said, only one thing here "exceedingly" and "beyond our power: it is, however, not one but two; for lest one should object, "What then? granting the peril were exceeding, yet it was not great to you; "he added, it both was great and surpassed our strength, yea, so surpassed it, "That we despaired even of life."

That is, we had no longer any expectation of living. What David calleth "the gates of hell, the pangs" and "the shadow of death," this he expresseth by saying, "We endured peril pregnant. with certain death." Ver. 9. "But we had the answer of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." What is this, "the answer of death? " The vote, the judgment, the expectation. For so spake our affairs; our fortunes gave this answer "We shall surely die."

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

For if one or two trials suffice to sober even ordinary men, how should he who of all men had most cultivated lowliness of mind his whole life long and had suffered as no other man did, after so many years and a practice of wisdom worthy of the heavens, be in need of this admonition? Whence it is plain that here too, it is from modesty and to calm down those who thought highly of themselves and boasted, that he thus speaks, "That we should not trust in ourselves, but in God."

[4.] And observe how he treateth them tenderly here also. For, saith he, these trials were permitted to come upon us for your sakes; of so great price are ye in God's sight; for "whether we be afflicted," saith he, "it is for your consolation and salvation;" but they were "out of measure" for our sake, lest we should he high minded· "For we were weighed down exceedingly, beyond our power, that we should not trust in ourselves, but in God that raiseth the dead." He again putteth them in mind of the doctrine of the Resurrection whereon he said so much in the former Epistle, and confirmeth it from the present circumstance; whence he added, Ver. 10. "Who delivered us out of so great deaths." He said not, "from so great dangers," at once showing the insupportable severity of the trials, and confirming the doctrine I have mentioned. For whereas the Resurrection was a thing future, he showeth that it happeneth every day: for when [God] lifteth up again a man who is despaired of and hath been brought to the very gates of Hades, He showeth none other thing than a resurrection, snatching out of the very jaws of death him that had fallen into them: whence in the case of those de-

spaired of and then restored either out of grievous sickness or insupportable trials, it is an ordinary way of speaking to say, We have seen a resurrection of the dead in his case.

Ver. 10, 11. "And we have set our hope that He will also still deliver us; ye also helping together on our behalf by your supplication, that for the gift bestowed upon us by the means of many, thanks may be given by many persons on our behalf.

Since the words, "that we should not trust in ourselves," might seem to be a common charge and an accusation that pointed to some amongst them; he softeneth again what he said, by calling their prayers a great protection and at the same time showing that [this] our life must be throughout a scene of conflict. For in those words, "And we have set our hope that He will also still deliver us," he predicts a future sleet of many trials: but still no where aught of being forsaken, but of succor again and support. Then, lest on hearing that they were to be continually in perils they should be cast down, he showed before the use of perils; for instance, "that we should not trust in ourselves; that is, that he may keep us in continual humility, and that their salvation may be wrought;and many other uses besides; the being partakers with Christ;("for," saith he, "the sufferings of Christ abound in us;") the suffering for the faithful; ("for," saith he, "whether we be afflicted, it is for your comfort and salvation;") the superior lustre this last (i.e., their salvation) should shine with 5; "which," saith he, "worketh "[in you]" in the patient enduring of the same sufferings; their being made hardy; and besides all these, that of seeing the resurrection vividly portrayed before their eyes: for, "He hath delivered us out of so great death; being of an earnest mind and ever looking unto Him, "for," saith he, "we have set our hope that he will deliver" us;

its rivetting them to prayers, for he saith, "ye also helping together on our behalf by your supplication. Thus having shown the gain of affliction and then having made them energetic: he anointeth once more their spirits [for the combat], and animates them to virtue by witnessing great things of their prayers, for that to these God had granted Paul; as he saith, "Ye helping together on our behalf by prayer. But what is this: "That for the gift bestowed upon us by means of many, thanks may be given by many on our behalf? He delivered us from those deaths," saith he, "ye also helping together by prayer; that is, praying all of you for us. For "the gift bestowed upon us," that is, our being saved, He was pleased to grant to you all, in order that many persons might give Him thanks, because that many also received the boon.

[5. And this he said, at once to stir them up to prayer for others, and to accustom them always to give thanks to God for whatever befalleth others, showing that He too willeth this exceedingly. For they that are careful to do both these for others, will much more for themselves show an example of both. And besides this, he both teacheth them humility. and leadeth on to more fervent love. For if he who was so high above them owneth himself to have been saved by their prayers: and that to their prayers himself had been granted as a boon of God, think what their modesty and disposition ought to have been. And observe, I pray you, this also; that even if God doeth any thing in mercy, yet prayer doth mightily contribute thereunto. For at the first he attributed his salvation to His mercies; for "The

God of mercies," he says, Himself "delivered us," but here to the prayers also. For on him too that owed the ten thousand talents He had mercy after that he fell at His feet;(Matthew chapter 18, verse 24 and Matthew chapter 18, verse 27) although it is written, that "being moved with compassion, He loosed him. And again to the "woman of Canaan," it was after that long attendance and importunity of hers, (Matthew chapter 15, verse 22) that He finally granted the healing of her daughter, even though of His mercy He healed her.

Hereby then we learn that even though we are to receive mercy, we must first make ourselves worthy of the mercy; for though there be mercy, yet it seeketh out those that are worthy. It will not come upon all without distinction; those even who have no feeling; for He saith, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. (Romans chapter 9, verse 15) Observe at least what he saith here, "Ye also helping together by prayer. He hath neither ascribed the whole of the good work to them lest he should lift them up, nor yet deprived them of all share whatever in it, in order to encourage them and animate their zeal, and bring them together one to another. Whence also he said, "He also granted to you my safety. For ofttimes also God is abashed by a multitude praying with one mind and mouth. Whence also He said to the prophet, "And shall not I spare this city wherein dwell more than six score thousand persons? (Jonah chapter 4, verse 11) Then lest thon think He respecteth the multitude only, He saith, "Though the number of Israel be as the sand of the sea, a remnant shall be saved. (Isaiah chapter 10, verse 22) How then saved He the Ninevites? Because in their case, there was not only a multitude, but a multitude and virtue too. For each one "turned from" his "evil way.

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

For the Israelites of whom He saith that the number of them was as the sand of the sea, perished every one, and those too in the days of Noe were both many, yea, numberless; and

yet this profited them nothing. For greatness of number hath no power of itself, but only as an adjunct.

[6. Let us then be diligent in coming together in supplication; and let us pray for one another, as they did for the Apostles. For [so] we both fulfil a commandment, and are "anointed"unto love: (and when I say love, I speak of every good thing: and also learn to give thanks with more earnestness: for they that give thanks for the things of others, much more will they for their own. This also was David wont to do, saying, "Magnify the Lord with me, and let us exalt His name together; (Psalms chapter 34, verse 3) this the Apostle too doth every where require. This let us too labor in; and let us show forth unto all the beneficence of God that we may get companions in the act of praise: for if when we have received any goodfrom men, by proclaiming it forth we make them the readier to serve us: much more shall we, by telling abroad the benefits of God, draw Him on to more good-will. And if when we have received benefits of men we stir up others also to join us in the giving of thanks, much more ought we to bring many unto God who may give thanks for us. For if Paul who had so great confidence [toward God] doth this, much more is it necessary for us to do it. Let us then exhort the saints to give thanks for us; and let us do the same ourselves for one another.

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

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

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

Therefore also he exhorteth thee to pray for them that they may become members of thee, that they may be no longer strangers and Miens. For the words, "Let us pray," are not addressed to the priests alone, but also to those that make up the people: for when he saith, "Let us stand in order: let us pray; "he exhorteth all to the prayer.

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

wherefore also He next invoketh for them a Prophet's gift, for the Prophet spoke on this wise; "God giveth me the tongue of instruction, that I should know how to speak a word in season; for He opened my mouth; He gave to me betimes in the morning; He granted me a hearing ear. (Isaiah chapter 1, verse 4. Sept. For as the Prophets heard otherwise than the many, so also do the faithful than the Catechumens. Hereby the Catechumen also is taught not to learn to hear these things of men, (for He saith, "Call no man master upon the earth, but from above, from heaven, "For they shall be all taught of God. (Isaiah chapter 54, verse 13)

Wherefore he says, "And instil into them the word of truth," so that it may be inwardly learned; for as yet they know not the word of truth as they ought to know. "That He would sow His fear in them. But this is not enough; for "some fell by the wayside, and some upon the rock. But we ask not thus; but as on rich soil the plough openeth the furrows, so we pray it may be here also, that having the fallow ground of their mindstilled deep, they may receive what is dropped upon them and accurately retain everything they have heard. Whence also

he adds, ”And confirm His faith in their minds; that is, that it may not lie on the surface, but strike its root deep downwards. ”That He would unveil to them the Gospel of Righteousness. He showeth that the veil is two-fold, partly that the eyes of their understanding were shut, partly that the Gospel was hidden from them. Whence he said a little above, ”that He would open the ears of their hearts,” and here, ”that he would unveil unto them the Gospel of Righteousness; that is, both that He would render them wise and apt for receiving seed, and that He would teach them and drop the seed into them; for though they should be apt, yet if God reveal not, this profiteth nothing; and if God should unveil but they receive not, there resulteth like unprofitableness. Therefore we ask for both:

that He would both open their hearts and unveil the Gospel. For neither if kingly ornaments lie underneath a veil, will it profit at all that the eyes be looking; nor yet that they be laid bare, if the eyes be not waking. But both will be granted, if first they themselves desire it. But what then is ”the Gospel of Righteousness? That which maketh righteous. By these words he leadeth them to the desire of Baptism, showing that the Gospel is for the working not only of the remission of sins, but also of righteousness.

[8.] ”That He would grant to them a godly mind, sound judgment, and virtuous manner of life.” Let such of the faithful attend as are rivetted to the things of [this] life. For if we are bidden to ask these things for the uninitiated: think in what things we ought to be occupied who ask these things for others. For the manner of life ought to keep pace with the Gospel. Whence surely also the order of the prayer shifts from the doctrines [of the Gospel] to the deportment: for to the words, ”that He would unveil to them the Gospel of Righteousness;” it hath added, ”that He would give unto them a Godly mind.” And what is this ”Godly?” That God may dwell in it. For He saith, ”I will dwell in them, and walk in them;” (Leviticus chapter 26, verse 12) for when the mind is become righteous, when it hath put off its sins, it becometh God’s dwelling. (Romans chapter 6, verse 16) But when God indwelleth, nothing of man will be left. And thus doth the mind become Godly, speaking every word from Him, even as in truth an house of God dwelling in it. Surely then the filthy in speech hath not a Godly mind, nor he who delighteth in jesting and laughter.

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

”Continually to think those things which be His, to mind those things which be His, to practise those things which be His:” for we ask not to have sound judgment and virtuous deportment for one day only, or for two or three, but through the whole tenor and period of

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

”To remember His commandments, to keep His judgments.” Seest thou what an excellent chain is here? and how each link hangs by the next compacted with more strength and beauty than any chain of gold? For having asked for a Godly mind, he telleth whereby this may be produced. Whereby? By continually practising it. And how might this be brought about? By constantly giving heed to the Law. And how might men be persuaded to this? If they should keep His Commandments: yea rather, from giving heed to the law cometh also the keeping His Commandments; as likewise from minding the things which be His and from having a Godly mind, cometh the practising the things which be His. For each of the things mentioned jointly procureth and is procured by the next, both linking it and being linked by it.

[9. ”Let us beseech for them yet more earnestly. For since by length of speaking the soul useth to grow drowsy, he again arouseth it up, for he purposeth to ask again certain great and lofty things. Wherefore he saith, ”Let us beseech for them yet more earnestly. And what is this? ”That He would deliver them from every evil and inordinate thing. Here we ask for them that they may not enter into temptation, but be delivered from every snare, a deliverance as well bodily as spiritual. Wherefore also he goeth on to say, ”from every devilish sin and from every besetment of the adversary,” meaning, temptations and sins. For sin doth easily beset, taking its stand on every side, before, behind, and so casting down. For, after telling us what ought to be done by us, namely, to be occupied in His law, to remember His Commandments, to keep His judgments, he assures us next that not even is this enough, except Himself stand by and succor. For, ”Except the Lord build the house, they labor in vain that build it; (Psalms chapter 127, verse 1) and especially in the case of those who are yet exposed to the devil and are under his dominion. And ye that are initiated know this well. For call to mind, for instance, those words wherein ye renounced his usurped rule, and bent the knee and deserted to The King, and uttered those awful words whereby we are taught in nothing whatever to obey him.

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

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

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

[10. "That He would bless their coming in and their going out, the whole course of their life. Here they are directed to ask even for some bodily good, as being yet somewhat weak. "Their houses and their households," that is, if they have servants or kinsfolk or any others belonging to them. For these were the rewards of the old Covenant; and nothing then was feared so much as widowhood, childlessness, untimely mournings, to be visited with famine, to have their affairs go on unprosperously. And hence it is, thathe alloweth these also fondly to linger over petitions rather material, making them mount by little and little to higher things. For so too doth Christ; so too doth Paul, making mention of the ancient blessings: Christ, when He saith, "Blessed are the meek, for they shall inherit the earth; Paul, when he saith, "Honor thy father and thy mother .... and thou shalt live long on the earth. "That He would increase their children and bless them, and bring them to full age, and teach them wisdom. Here again is both a bodily and spiritual thing, as for persons yet but too much babes in disposition. Then what follows is altogether spiritual, "that He would direct all that is before them unto good; for he saith not simply, "all that is before them," but, "all that is before them unto good. For often a journey is before a man, but it is not good; or some other such thing, which is not profitable.

Here by they are taught in every thing to give thanks to God, as happening for good. After all this, he bids them stand up during what follows. For having before cast them to the ground, when they have asked what they have asked and have been filled with confidence, now the word given raiseth them up, and biddeth them during what follows engage for themselves

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

Seest thou how he again insisteth that the whole life be passed in virtue? "That your ends be Christian; your highest good, the honorable and the expedient; for what is not honorable is not expedient either. For our idea of the nature of expediency is different from that of the many. "Commend yourselves to the living God and to His Christ; for as yet we trust them not to pray for others, but it issufficient to be able to pray for themselves.

Seest thou the completeness of this prayer, both in regard of doctrine and of behavior? for when we have mentioned the Gospel and the clothing of incorruption and the Laver of Regeneration, we have mentioned all the doctrines: when again we spoke of a Godly mind, a sound understanding, and the rest of what we said, we suggested the mode of life. Then we bid them bow their heads; regarding it as a proof of their prayers being heard that God blessed them. For surely it is not a man that blesseth; but by means of his hand and his tongue we bring unto the King Himself the heads of those that are present. And all together shout the "Amen."

Homily 3

2 Corinthians chapter 1, verse 12For our glorying is this, the testimony of our conscience, that in simplicity and sincerity, not in fleshly wisdom, but in the grace of God, we behaved ourselves in the world.

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

And he hinted also something besides, by employing the words, "not in wisdom," that is, 'not in deceit,' here too striking at the heathen discipline. "For our glorying," saith he, "is this, the testimony of our conscience;" that is, our conscience not having whereof to condemn us, as if for evil doings we were persecuted. For though we suffer countless horrors, though from every quarter we be shot at and in peril, it is enough for our comfort, yea rather not only for comfort, but even for our crowning, that our conscience is pure and testifieth unto us that for no evil-doing, but for that which is well-pleasing to God, we thus suffer; for virtue's sake, for heavenly wisdom's, for the salvation of the many. Now that previous consolation was from God: but this was contributed by themselves and from the purity of their' life. Wherefore

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

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

Ver. 13. "For we write none other things unto you, than what ye read or even acknowledge." For since he spoke great things of himself and seemed to be bearing witness to himself, an odious thing, he again appeals to them as witnesses of what he says. For, he saith, let no one think that what I say is a boastful flourish of writing; for we declare unto you what yourselves know; and that we lie not ye more than all others can bear us witness. For, when ye read, ye acknowledge that what ye know that we perform in our actions, this we say also in our writings, and your testimony doth not contradict our epistles; but the knowledge which ye had before of us is in harmony with your reading. Ver. 14. "As also ye did acknowledge us in part." For your knowledge of us, he saith, is not from hearsay but from actual experience. The words "in part" he added from humility. For this is his wont, when necessity constraineth him to say any highsounding thing, (for he never doth so otherwise,) as desiring quickly to repress again the elation arising from what he had said.

"And I hope ye will acknowledge even to the end." [2.] Seest thou again how from the past he draws pledges for the future; and not from the past only, but also from the power of God? For he affirmed not absolutely, but cast the whole upon God and his hope in Him. "That we are your glorying, even as ye also are our's, in the day of our Lord Jesus Christ."

Here he cuts at the root of the envy that his speech might occasion, by making them sharers and partners in the glory of his good works. 'For these stick not with us, but pass over

untoyou also, and again from you to us.' For seeing he had extolled himself, and produced proof of the past and given security for the future; lest his hearers should reflect on him for talking proudly, or, as I have said, be hurried to enviousness, he makes the rejoicing a common one and declares that this crown of praises is theirs. For if, he says, we have shown ourselves to be such, our praise is your glory: even as when ye also are approved, we rejoice and leap for joy and are crowned. Here also again he displays his great humility by what he says. For he so levels his expressions, not as a master discoursing to disciples, but as a disciple unto fellow-disciples of his own rank. And observe how he lifts them on high and fills them with philosophy, sending them on to That Day. For, he saith, tell me not of the present things, that is, the reproaches, the revilings, the scoffings of the many, for the things here are no great matter, neither the good nor the painful; nor the scoffings nor the praises which come from men: but remember, I pray, that day of fear and shuddering in the which all things are revealed. For then both we shall glory in you, and ye in us;

when ye shall be seen to have such teachers, who teach no doctrine of men nor live in wickedness nor give [men] any handle; and we to have such disciples, neither affected after the manner of men nor shaken, but taking all things with readiness of mind, and unseduced by sophistries from what side soever. For this is plain even now to those that have understanding, but then to all. So that even if we are afflicted now, we have this, and that no light, consolation which the conscience affordeth now, and the manifestation itself then. For now indeed our conscience knoweth that we do all things by the grace of God, as ye also know and shall know: but then, all men as well will learn both our doings and yours: and shall behold us glorified through each other. For that he may not appear himself alone to derive lustre from this glorying, he gives to them also a cause of boasting, and leads them away from their present distresses. And as he did in respect to the consolation when he said, "We are comforted for your sakes," (ver. 6. so he does here also, saying, 'we glory on your account, as ye also on ours,' every where making them partakers of every thing, of his comfort, his sufferings, his preservation. For this his preservation he ascribes to their prayers. "For God delivered us," he saith, "ye helping together by prayer. In like manner also he makes the gloryings common.

For as in that place he says, "Knowing that as ye are partakers of the sufferings, so also of the consolation: so here too, "we are your glorying, as ye also are ours."

Ver. 15. "And in this confidence I was minded to come before unto you." What confidence? 'In relying exceedingly on you, glorying over you, being your glorying, loving you exceedingly, being conscious to myself of nothing evil, being confident that all is spiritual with us, and having you as witnesses of this.' "I was minded to come unto you, and by you to pass into Macedonia." And yet he promised the contrary in his former Epistle, saying thus: "Now I will come unto you when I shall have passed through Macedonia: for I do pass through Macedonia." (1 Corinthians chapter 16, verse 5) How is it then that he here says the contrary? He doth not say the contrary: away with the thought. For it is contrary indeed to what he wrote, but not contrary to what he wished. Wherefore also here he said not, 'I wrote that I

would pass by you into Macedona; but, 'I was minded.' For though I did not write on that wise,' he says, 'nevertheless I was greatly desirous, and 'was minded,' even before, to have come unto you: so far was I from wishing to be later than my promise that I would gladly have come before it.' "That ye might have a second benefit." What is, a second benefit?'That ye might have a double benefit, both that from my writings, and that from my presence.' By "benefit" he here means pleasure.

Ver. 16, 17. "And by you to pass into Macedonia, and to come again from Macedonia unto you, and of you to be set forward on my journey unto Judaea. When I therefore was thus minded, did I show fickleness?" [3.] Here in what follows, he directly does away with the charge arising out of his delay and absence. For what he says is of this nature. "I was minded to come unto you." 'Wherefore then did I not come? Is it as light-minded and changeable?' for this is, "did I show fickleness?" By no means. But wherefore? "Because what things I purpose, I purpose not according to the flesh." What is, "not according to the flesh?" I purpose not 'carnally.' Ver. 17. "That with me there should be the yea yea and the nay nay."

But still even this is obscure. What is it then he says? The carnal man, that is, he that is rivetted to the present things and is continually occupied in them, and is without the sphere of the Spirit's influence, has power to go every where, and to wander whithersoever he will. But he that is the servant of the Spirit, and is led, and led about by Him, cannot everywhere be lord of his own purpose, having made it dependent upon the authority thence given; but it so fares with him as if a trusty servant, whose motions are always ruled by his lord's biddings and who has no power over himself nor is able to rest even a little, should make some promise to his fellow-servants, and then because his master would have it otherwise should fail to perform his promise. This then is what he means by, "I purpose not according to the flesh. I am not beyond the Spirit's governance, nor have liberty to go where I will. For I am subject to lordship and commands, the Comforter's, and by His decrees I am led, and led about. For this cause I was unable to come, for it was not the Spirit's will. As happened also frequently in the Acts; for when he had purposed to come to one place, the Spirit bade him go to another. So that it was not from lightness, that is, fickleness in me that I came not, but that being subject to the Spirit I obeyed Him.

Didst mark again his accustomed logic? That by which they thought to prove that "he purposed according to the flesh," namely, the non-fulfilment of his promise, he uses as the special proof that he purposed according to the Spirit, and that the contrary had been purposing according to the flesh. What then? saith one: was it not with the Spirit that he promised what he did? By no means. For I have already said that Paul did not foreknow every thing that was to happen or was expedient. And it is for this reason that he says in the former Epistle, "that ye may set me forward on my journey whithersoever I go; (1 Corinthians chapter 16, verse 6) entertaining this very fear that after he had said, 'into Judaea,' he might be compelled to go elsewhither; but now when his intention had been frustrated, he says it, "And of you be set forward on my journey unto Judaea. So much as was of love, he states, namely, the coming to them; but that which had no reference to them, his going,

namely, from them into Judaea, he doth not add definitely. When however he had been proved wrong, he afterwards says here boldly, "toward Judaea. And this too befel for good, lest any among them should conceive of them (the Apostles, Acts chapter 14, verse 13) more highly than they deserved. For if in the face of these things they wished to sacrifice bulls to them.

upon what impiety would they not have driven, had they not given many instances of human weakness? And why marvel if he knew not all things that were to happen, seeing that ofttimes he even in prayers knoweth not what is expedient.

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

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

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

Ver. 20. "For how many soever be the promises of God," in Him is the yea, and in Him the Amen, unto the glory of God by us."

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

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

Ver. 21, 22. "Now He which stablisheth us with you in Christ, andanointed us, is God; Who also sealed us, and gave us the earnest of the Spirit in our hearts." Again, from the past He stablisheth the future. For if it is He that establisheth us in Christ; (i.e., who suffereth us not to be shaken from the faith which is in Christ;) and He that anointed us and gave the Spirit in our hearts, how shall He not give us the future things? For if He gave the principles and the foundations, and the root and the fount, (to wit, the true knowledge of Him, the partaking of the Spirit,) how shall He not give the things that come of these: for if for the sake of these those are given, much more will he supply those. And if to such as were enemies he gave these, much more when now made friends will He "freely give" to them those. Wherefore He said not simply "the Spirit," but named "earnest," that from this thou mightest have a good hope of the whole as well. For did He not purpose to give the whole, He

would never have chosen to give "the earnest" and to waste it without object or result. And observe Paul's candor. For why need I say, saith he, that the truth of the promises standeth not in us? The fact of your standing unwavering and fixed is not in us, but this too is of God; "for" saith he, "He who stablisheth us is God." It is not we who strengthen you: for even we also need Him that stablisheth. So then let none imagine that the Preaching is hazardous in us. He hath undertaken the whole, He cared for the whole.

And what is, "anointed," and "sealed?" Gave the Spirit by Whom He did both these things, making at once prophets and priests and kings, for in old times these three sorts were anointed. But we have now not one of these dignities, but all three preeminently. For we are both to enjoy a kingdom and are made priests by offering our bodies for a sacrifice, (for, saith he, "present your members a living sacrifice unto God;) and withal we are constituted prophets too: for what things "eye hath not seen, nor ear heard," (1 Corinthians chapter 2, verse 9) these have been revealed unto us.

[5. And in another way too we become kings: if we have the mind to get dominion over our unruly thoughts, for that such an one is a king and more than he who weareth the diadem, I will now make plain to you. He hath many armies, but we again have thoughts exceeding them in number; for it is impossible to number the infinite multitude of the thoughts within us. Nor is their multitude all that one is to consider, but also that in this multitude of thoughts, there are many generals, and colonels, and captains, and archers, and slingers. What else makes a king? His apparel? But this one too is arrayed in a better and braver robe, which neither doth moth devour nor age impair. A crown too he hath of curious workmanship, that of glory, that of the tender mercies of God. For saith [the Psalmist], "Bless the Lord, O my soul, that crowneth thee with pity and tender mercies. (Psalms chapter 103, verse 2 and Psalms chapter 103, verse 4) Again, that of glory: "For thou hast crowned him with glory and honor. (Psalms chapter 8, verse 6) And" with favor Thou hast crowned us with a shield. (Psalms chapter 5, verse 12. LXX. Again, that of grace: "For thou shalt receive a crown of grace upon thy head. (Proverbs chapter 1, verse 9 LXX. Seest thou this diadem of many wreaths, and surpassing the other in grace.

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

exasperated and exceeding relentless. For even the heads of spears raised upright by many soldiers are not as fearful as were then those fearful thoughts, armed not with spears, but what is harder to deal with than many spears, the sympathy of nature! Wherefore they had power to pierce his soul more than sharpened spear point.

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

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

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

him, if He knew not? For it is written, ”Abraham believed, and it was counted unto him for righteousness.” (Genesis chapter 15, verse 6. Romans chapter 4, verse 3)

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

(Psalms chapter 14, verse 2) it describeth His perfect knowledge by a metaphor taken from men. So also here He saith, ”Now I know,” to declare this to be greater than all which had preceded it. Of this itself too He furnisheth proof by adding, ”Because thou sparedst not thy son, thy well-beloved, for My sake; He saith not ”thy son” only, but yet more, ”thy well-beloved. For it was not nature only, but also parental fondness, which having both by natural disposition and by the great goodness of his child, he yet dared in him to spurn. And if about worthless children parents are not easily indifferent, but mourn even for them; when it is his son, his only-begotten, and his well-beloved, even Isaac, and the father himself is on the point of immolating him; who can describe the excessiveness of such philosophy? This exploit outshineth thousands of diadems and crowns innumerable. For the wearer of that crown, both death ofttimes assaileth and annoyeth, and before death, assaults of circumstances without number; but this diadem shall no one have strength to take from him that weareth it; no not even after death; neither of his own household, nor of strangers. And let me point you out the costliest stone in this diadem. For as a costly stone, so this comes at the end and clasps it. What then is this? the words, ”for My sake? for not herein is the marvel, that he spared not, but that it was ”for His sake.”

Oh! blessed right hand, of what a knife was it accounted worthy? oh! wondrous knife, of what a right hand was it accounted worthy? Oh! wondrous knife, for what a purpose was it prepared? to what an office did it serve? to what a type did it minister? How was it bloodied? how was it not bloodied? For I know not what to say, so awful was that mystery. It touched not the neck of the child, nor passed through the throat of that holy one: nor was crimsoned with the blood of the righteous; rather it both touched, and passed through, and was crimsoned, and was bathed in it, yet was not bathed. Perchance I seem to you beside

myself, uttering such contradictions. For, in truth, I am beside myself, with the thought of the wondrous deed of that righteous man; but I utter no contradictions. For indeed the righteous man's hand thrust it in the throat of the lad, but God's Hand suffered it not, so thrust, to be stained with blood of the lad. For it was not Abraham alone that held it back, but God also: and he by his purpose gave the stroke, God by His voice restrained it. For the same voice both armed and disarmed that right hand, which, marshalled under God, as if under a leader, performed all things at His beck, and all were ministered at His voice. For observe; He said, "Slay," and straightway it was armed: He said, "Slay not," and straightway it was disarmed: for every thing [before] had been fully prepared.

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

as in the case of the furnace and the lions; (Dan. iii. and vi.)but when Himself biddeth, readiness attained, He stayeth His bidding. What then, I ask, was wanting further in this noble deed? For did Abraham foreknow what would happen? Did he bargain for the mercy of God? For even though he were a prophet, yet the prophet knoweth not all things. So the actual sacrifice afterwards was superfluous and unworthy of God. And if it was fit he should learn that God was able to raise from the dead, by the womb he had learnt this much more marvellously, or rather he learnt it even before that proof, for he had faith.

[7. Do not then only admire this righteous man, but also imitate him, and when thou seest him amid so great uproar and surge of waves sailing as in a calm, take thou in hand in like way the helm of obedience and fortitude. For look, pray, not only at this that he built up the altar and the wood; but remember too the voice of the lad, and reflect what hosts like snow storms assaulted him to dismay him, when he heard the lad say, "My father, where is the lamb? Bethink thee how many thoughts were then stirred up armed not with iron, but with darts of flame; and piercing into and cutting him through on every side. If even now many, and those not parents, are broken down, and would have wept, did they not know the

end: and many, I see, do weep, though they know it; what must it be thought he would feel, who begat, who nurtured him, in old age had him, had him only, him such an one, who sees, who hears him, and is presently about to slay him? What intelligence in the words! What meekness in the question! Who then is here at work? The Devil that he might set nature in a flame? God forbid! but God, the more to prove the golden soul of the righteous man. For when indeed the wife of Job speaks, a Devil is at work. For of such sort the advice is.

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

For of Him he both imitated the gentleness, and kept to the type. For "He was led like a lamb to the slaughter, and as a sheep dumb before his shearer. (Isaiah chapter 53, verse 7) And yet Isaac spake; for his Lord spake also. How dumb then? This meaneth, he spake nothing wilful or harsh, but all was sweet and mild, and the words more than the silence manifested his gentleness. For Christ also said, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me? "(John chapter 18, verse 23) and manifested His gentleness more than if He had help His peace. And as this one speaketh with his father from the altar, so too doth He from the Cross, saying," Father, forgive them, for they know not what they do. What then said the Patriarch? (ver. 8. "God will provide Himself a lamb for a burnt-offering, my son. Either uses the names of nature; the former, father; the latter, son; and on either side arduous is the war stirred up, and mighty the storm, and yet wreck no where: for religion triumphed over all. Then after he heard of God, he spoke no further word nor was impertinently curious. Of such judgment was the child even in the very bloom of youth. Seest thou the king, over how many armies, in how many battles which beset him, he hath been victorious?

For the barbarians were not so fearful to the city of Jerusalem when they assaulted her oftentimes, as were to this man the thoughts on every side besieging him: but still he overcameall. Wouldest thou see the priest also? The instance is at hand. For when thou hast seen him with fire and a knife; and standing over an altar, what doubtest thou after as

to his priesthood? But if thou wouldest see the sacrifice also, lo, here a twofold one. For he offered a son, he offered also a ram, yea, more and above all, his own will. And with the blood of the lamb he consecrated his right hand, with the sacrifice of his son, his soul. Thus was he ordaineda priest, by the blood of his only-begotten, by the sacrifice of a lamb; for the priests also were consecrated by the blood of the victims which were offered to God. Wouldest thou see the prophet also? It is written, "Your father Abraham rejoiced to see My day, and he saw it, and was glad. (Levit. viii. John viii. 56.)

Homily 4

2 Corinthians chapter 1, verse 23But I call God for a witness upon my soul, that to spare you I forbare to come unto Corinth. What sayest thou, O blessed Paul? To spare them thou camest not to Corinth? Surely thou presentest us with something of a contradiction. For a little above thou saidst that thou therefore camest not, because thou purposest not according to the flesh nor art thine own master, but art led about every where by the authority of the Spirit, and didst set forth thine afflictions. But here thou sayest it was thine own act that thou camest not, and not from the authority of the Spirit; for he saith, "To spare you I forbare to come to Corinth." What then is one to say? either, that this too was itself of the Spirit, and that he himself wished to come but the Spirit suggested to him not to do so, urging the motive of sparing them; or else, that he is speaking of some other coming, and would signify that before he wrote the former Epistle he was minded to come, and for love's sake restrained himself lest he should find them yet unamended. Perhaps also, after the second Epistle though the Spirit no longer forbade him to go, he involuntarily stayed away for this reason. And this suspicion is the more probable, that in thefirst instance the Spirit forbade him: but afterwards upon his own conviction also that this was more advisable, he stayed away.

And observe, I pray you, how he remembers again his own custom, (which I shall never cease to observe,) of making what seems against him tell in his favor. For since it was natural for them to respect this and say, 'It was because thou hatedst us, thou wouldest not come unto us,' he shows on the contrary, that the cause for which he would not come was that he loved them.

What is the expression, "to spare you?" I heard, he saith, that some among you had committed fornication; I would not therefore come and make you sorry: for had I come, I must needs have enquired into the matter, and prosecuted and punished, and exacted justice from many. I judged it then better to be away and to give opportunity for repentance, than to be with you and to prosecute, and be still more incensed. For towards the end of this Epistle he hath plainly declared it, saying, "I fear lest when I come, my God should humble me before you, and that I should mourn for many of them that have sinned heretofore, and repented not of the lasciviousness and uncleanness which they committed." (2 Corinthians chapter 12, verse 20 and 2 Corinthians chapter 12, verse 21) This therefore here also he in-

timates, and he saith it indeed as in his own defence; yet rebuketh them most severely and putteth them in fear; for he implied that they were open to punishment, and will also have somewhat to suffer, unless they be quickly reformed. And he says the same thing again at the end of the Epistle thus; "If I come again, I will not spare." (2 Corinthians chapter 13, verse 2) Only there he says it more plainly: but here, as it was the proem, he does not say it so but in a repressed tone; nor is he content even with this, but he softens it down, applying a corrective. For seeing the expression was that of one asserting great authority, (for a man spares those whom he has also power to punish,) in order to relieve it, and draw a shade over what seems harsh, he saith,

Ver. 24. "Not for that we have lordship over your faith." That is, I did not therefore say, "To spare you I came not," as lording it over you. Again, he said not you, but "your faith," which was at once gentler and truer. For him that hath no mind to believe, who hath power to compel? "But are helpers of your joy." For since, saith he, your joy is ours, I came not, that I might not plunge you into sorrow and increase my own despondency; but I stayed away that ye being reformed by the threat might be made glad. For we do every thing in order to your joy, and give diligence in this behalf, because we are ourselves partakers of it. "For by faith ye stand." Behold him again speaking repressedly. For he was afraid to rebuke them again; since he had handled them severely in the former Epistle, and they had made some reformation. And if, now that they were reformed, they again received the same reproof, this was likely to throw them back. Whence this Epistle is much gentler than the former.

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

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

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

Ver. 3. "And I wrote this very thing unto you." What? That for this cause I came not, to spare you. When wrote he? In the former Epistle when he said, "I do not wish to see you now by the way?" (1 Corinthians chapter 16, verse 7.) I think not; but in this Epistle when he said, "Lest when I come again, my God should humble me before you." (2 Corinthians chapter 12, verse 21) I have written then towards the end this same, saith he, "lest when I come, my God will humble me, and I should mourn for many of them that have sinned heretofore."

But why didst thou write? "Lest when I came I should have sorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is the joy of you all? For whereas he said he was made glad by their sorrow, and this was too arrogant and harsh, again he gave it a different turn and softened it by what he subjoined. For, he saith, I therefore wrote unto you before, that I might not with anguish find you unreformed; and I said this, "lest I should have sorrow," out of regard not to my own interest but yours. For I know that if ye see me rejoicing ye rejoice, and if ye behold me sad ye are sad. Observe therefore again the connection of what he said; for so his words will be more easy to understand. I came not, he says, lest I should cause you sorrow when finding you unreformed. And this I did, not studying my own advantage, but yours. For as to myself, when ye are made sorry I receive no little pleasure, seeing that you care so much about me as to be sorry and distressed at my being displeased. "For who is he that maketh me glad, but he that is made sorry by me. However, though it be so with myself, yet because I study your advantage, I wrote this same thing to you that I might not be made sorry, herein also again studying not my advantage, but yours;

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

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

tears, not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you."

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

(2 Corinthians chapter 1, verse 12) and farther on, "Though the more abundantly I love you, the less I be loved; and here "Which I have more abundantly unto you; (2 Corinthians chapter 12, verse 15) So that if my words were full of anger, yet out of much love and sadness was the anger; and whilst writing the Epistle, I suffered, I was pained, not because ye had sinned only, but also because I was compelled to make you sorry. And this itself was out of love. Just as a father whose legitimate son is afflicted with a gangrene, being compelled to use the knife and cautery, is pained on both accounts, that he isdiseased and that he is compelled to use theknife to him. So that what ye consider a signof hating you was indeed a sign of excessivelove. And if to have made you sorry was out of love, much more my gladness at that sorrow.

[4.] Having made this defence of himself, (for he frequently defends himself, withoutbeing ashamed; for if God doth so, saying, "O My people, what have I done unto thee?" (Micah chapter 6, verse 3.) much more might Paul,) having, I say, made this defence of himself, and being now about to pass on to the plea for him who had committed fornication, in order that they might not be distracted as at receiving contradictory commands, nor take to cavilling because he it was who both then was angry and was now commanding to forgive him, see how he provided for this beforehand, both by what he hassaid and what he is going to say. For what saith he? Ver. 5. "But if any hath caused sorrow, he hath caused sorrow not to me." Having first praised them as feeling joy andsorrow for the same things as himself, he then strikes into the subject of this person, having said first, "my joy is the joy of you all." But if my joy is the joy of you all, need is that you should also now feel pleasure with me, as ye then were pained with me: for both in that ye were made sorry, ye made me glad; and

now in that ye rejoice, (if as I suppose ye shall feel pleasure,) ye will do the same. He said not, my sorrow is the sorrow of you all; but having established this in the rest of what he said, he has now put forward that only which he most desired, namely, the joy: saying, my joy is the joy of you all. Then, he makes mention also of the former matter, saying,

"But if any hath caused sorrow he hath caused sorrow not to me, but in part (that I press not too heavily) to you all." I know, he saith, that ye shared in my anger and indignation against him that had committed fornication, and that what had taken place grieved in part all of you. And therefore said I "in part," not as though ye were less hurt than I, but that I might not weigh down him that had committed fornication. He did not then grieve me only but you also equally, even though to spare him I said, "in part." Seest thou how at once he moderated their anger, by declaring that they shared also in his indignation. Ver. 6. "Sufficient to such a one is this punishment which was inflicted by the many" And he saith not "to him that hath committed fornication," but here again "to such a one," as also in the former Epistle. Not however for the same reason; but there out of shame, here out of mercy. Wherefore he no where subsequently so much as mentions the crime; for it was time now to excuse.

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

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

Ver. 8. "Wherefore I beseech you." He no longer commands but beseeches, not as a teacher but as an equal; and having seated them on the judgment seat he placed himself in the rank of an advocate; for having succeeded in his object, for joy he adopts without restraint the tone of supplication. And what can it be that thou beseechest?Tell me. "To confirm your love toward him." That is, 'make it strong,' not simply have intercourse with him, nor any how. Herein, again, he bears testimony to their virtue as very great; since they who were so friendly and so applauded him as even to be puffed up, were so estranged that Paul takes such pains to make them confirm their love towards him. Herein is excellence of disciples, herein excellence of teachers; that they should so obey the rein, he so manage their motions. If this were so even now, they who sin would not have transgressed senselessly. For one ought neither to love carelessly, nor to be estranged without some reason.

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

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

Ver. 10. "To whom ye forgive any thing, I forgive also." Seest thou how again he assigns the second part to himself, showing them as beginning, himself following. This is the way to soften an exasperated, to compose a contentious spirit. Then lest he should make them careless, as though they were arbiters, and they should refuse forgiveness; he again constrains them unto this, saying, that himself also had forgiven him. "For what I also have forgiven, if I haveforgiven any thing, for your sakes have I forgiven it." For, this very thing I have donefor your sakes, he saith. And as when he commanded them to cut him off, he left not with them the power to forgive, saying, "I have judged already to deliver such an one unto Satan," (1 Corinthians chapter 5, verse 3 and 1 Corinthians chapter 5, verse 5) and

again made them partners in his decision saying, ”ye being gathered together to deliver him,” (ib. 4, 5.) (thereby securing two most important things, viz., that the sentence should be passed; yet not without their consent, lest herein he might seem to hurt them;) and neither himself alone pronounces it, lest they should consider him self-willed, and themselves to be overlooked, nor yet leaves all to them, lest when possessed of the power they should deal treacherously with the offender by unseasonably forgiving him: so also doth he here, saying, 'I have already forgiven, who in the former Epistle had already judged.' Then lest they should be hurt, as though overlooked, he adds, ”for your sakes.” What then? did he for men's sake pardon? No; for on this account he added, ”In the person of Christ.”

What is ”in the person of Christ?” Either he means according to [the will of] God, or unto the glory of Christ. Ver. 11. ”That no advantage may be gained over us by Satan: for we are not ignorant of his devices.”

Seest thou how he both committeth the power to them and again taketh away that by that he may soften them, by this eradicate their self will. But this is not all that he provides for by this, but shows also that should they be disobedient the harm would reach to all, just as he did at the outset also. For then too he said, ”A little leaven leaveneth the whole lump. (1 Corinthians chapter 5, verse 6) And here again, ”Lest Satan should get an advantage of us. And throughout, he maketh this forgiveness the joint act of himself and them. Consider it from the first. ”But if any,” saith he, ”have caused sorrow he hath caused sorrow not to me, but in part (that I press not too heavily) to you all. Then again, ”Sufficient to such a one is this punishment which was” inflicted by the ”many. This is his own decision and opinion. He rested not however with this decision, but again makes them partners saying, ”So that contrariwise ye should rather forgive” him ”and comfort” him. ”Wherefore I beseech you to confirm your love towards him. Having thus again made the whole their act, he passes to his own authority, saying, ”For to this end did I write unto you, that I might know the proof of you, whether ye are obedient in all things. Then, again, he makes the favor theirs, saying, ”To whom ye forgive anything. Then, his own, ”I” forgive ”also: saying, ”if I have forgiven anything, it is for your sakes.

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

stroys; and when we bid repent, violently seizeth; how is not this case getting "advantage? For he is not content with striking down by sin, but even by repentance he doth this except we be vigilant. Wherefore also with reason did he call it getting advantage, when he even conquereth our own weapons.

For to take by sin is his proper work; by repentance, however, is no more his; for ours, not his, is that weapon. When then even by this he is able to take, think how disgraceful the defeat, how he will laugh at and run us down as weak and pitiful, ifhe is to subdue us with our own weapons. For it were matter for exceeding scorn and of the last disgrace, that he should inflict wounds on us through our own remedies. Therefore he said, "for we are not ignorant of his devices," exposing his versatility, his craftiness, his evil devices, his malice, his capacity to injure under a show of piety.

[6.] These things then having in mind, let us too never despise any one; nor ever, though we fall into sin, despair; on the other hand, again, let us not be easy-minded afterwards, but, when we transgress, afflict our minds and not merely give vent to words. For I know many who say indeed that they bewail their sins, but do nothing of account. They fast and wear rough garments; but after money are more eager than hucksters, are more the prey of anger than wild beasts, and take more pleasure in detraction than others do in commendations. These things are not repentance, these things are the semblance and shadow only of repentance, not repentance itself. Wherefore in the case of these persons too it is well to say, Take heed "lest Satan should get an advantage of us, for we are not ignorant of his devices;" for some he destroys through sins, others through repentance; but these in yet another way, by suffering them to gain no fruit from repentance. For when he found not how he might destroy them by direct [attack,] he came another road, heightening their toils, whilst robbing them of the fruits, and persuading them, as if they had successfully accomplished all they had to do, therefore to be neglectful of what remains.

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

”God,” saith He, ”saw that they turned every one from his evil way, and He repented of the evil that He had said He would do unto them. (Jonah chapter 3, verse 10) He said not, He saw [their] fasting and sackcloth and ashes. And I say not this to overturn fasting, (God forbid! but to exhort you that with fasting ye do that which is better than fasting, the abstaining from all evil. David also sinned. (2 Samuel chapter 12, verse 17. &c. Let us see then how he too repented. Three days he sat on ashes. But this he did not for the sin’s sake, but for the child’s, being as yet stupefied with that affliction. But the sin by other means did he wipe away, by humbleness, contrition of heart, compunction of soul, by falling into the like no more, by remembering it always, by bearing thankfully every thing that befalls him, by sparing those that grieve him, by forbearing to requite those who conspire against him; yea, even preventing those who desire to do this. For instance, when Shimei was bespattering him with reproaches without number (2 Samuel chapter 16, verse 5 and 2 Samuel chapter 16, verse 9) and the captain who was with him was greatly indignant, he said, ”Let him curse me, for the Lord hath bidden him: for he had a contrite and humbled heart, and it was this especially which wiped away his sins. For this is confession, this is repentance.

But if whilst we fast we are proud, we have been not only nothing profited but even injured.

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

Hence one saith, ”Rend,” and another, ”a broken and a contrite heart God will not despise. (Psalms chapter 51, verse 17) Yea, though thou be wise, or wealthy, or a ruler, rend thine heart. Suffer it not to have high thoughts nor to be inflated. For that which is rent is not inflated, and even if there be something to make it rise, from being rent it cannot retain the inflation. So also do thou be humble-minded. Consider that the publican was justified by one word, although that was not humiliation, but a true confession. Now if this hath power so great, how much more humiliation. Remit offences to those who have transgressed

against thee, for this too remitteth sins. And concerning the former He saith, ”I saw that he went sorrowful, and I healed his ways; (Isaiah chapter 57, verse 17 and Isaiah chapter 57, verse 18. LXX. and in Ahab’s case, this appeased the wrath of God: (1 Kings chapter 21, verse 29) concerning the latter, ”Remit, and it shall be remitted unto you. There is also again another way which bringeth us this medicine; condemning what we have done amiss; for, ”Declare thou first thy transgressions, that thou mayest be justified. (Isaiah chapter 43, verse 26. LXX. And for one in afflictions to give thanks looseth his sins; and almsgiving, which is greater than all.

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

Homily 5

2 Corinthians chapter 2, verse 12 and 2 Corinthians chapter 2, verse 13. Now when I came to Troas for the gospel of Christ, and when a door was opened unto me in the Lord, I had no relief for my spirit, because I found not Titus my brother. These words seem on the one hand to be unworthy of Paul, if because of a brother's absence he threw away so great an opportunity of saving; and on the other, to hang apart from the context. What then? Will ye that we should first prove that they hang upon the context, or, that he hath said nothing unworthy of himself? As I think, the second, for so the other point also will be easier and clearer.

How then do these (words) hang upon those before them? Let us recall to mind what those were, and so we shall perceive this. What then were those before? What he said at the beginning. "I would not have you," saith he, "ignorant concerning our affliction which befell us in Asia, that we were weighed down exceedingly, beyond our power." (2 Corinthians chapter 1, verse 8) Now having shown the manner of his deliverance, and inserted the intermediate matter, he is of necessity led to teach them again that in yet another way he had been afflicted. How, and in what way? In not finding Titus. (vii. 6; viii. 6, 16, 22, 23, xii. 18.) Fearful indeed, and enough to prostrate the soul, is it even to endure trials; but when there is none to comfort and that can help to bear the burden, the tempest becometh greater. Now Titus is he, whom further on he speaks of as having come to him from them, and of whom he runs through many and great praises, and whom he said he had sent. With the view then of showing that in this point also he had been afflicted for their sakes, he said these things.

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

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

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

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

[2.] Ver. 14. "And which maketh manifest through us the savor of His knowledge in every place." He said above, "Which always causeth us to triumph." Here he saith "in every place," showing that every place and every time is full of the Apostles' labors. And he uses yet another metaphor, that of the sweet savor. For 'like as those who bear ointment, so are we,' saith he, 'manifest to all'; calling the knowledge a very precious ointment. Moreover, he said not, 'the knowledge;' but "the savor of the knowledge;" for such is the nature of the present knowledge, not very clear nor uncovered. Whence also he said in the former Epistle, "For now we see in a mirror darkly." (1 Corinthians chapter 13, verse 12) And here he calls that which is such a "savor." Now he that perceiveth the savor knoweth that there is ointment

lying somewhere; but of what nature it is he knows not yet, unless he happens before to have seen it. 'So also we. That God is, we know, but what in substance we know not yet. We are then, as it were, a Royal censer, breathing whithersoever we go of the heavenly ointment and the spiritual sweet savor.' Now he said this, at once both to set forth the power of the Preaching, in that by the very designs formed against them, they shine more than those who prosecute them and who cause the whole world to know both their trophies and their sweet savor: and to exhort them in regard to their afflictions and trials to bear all nobly, seeing that even before the Recompense they reap this glory inexpressible.

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

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

the breath of His mouth, and bring him to nought with the manifestation of His coming." (2 Thessalonians chapter 2, verse 8)

"And who is sufficient for these things?" Seeing he had uttered great things, that 'we are a sacrifice of Christ and a sweet savor, and are every where made to triumph,' he again useth moderation, referring all to God. Whence also he saith, "and who is sufficient for these things?" 'for all,' saith he, 'is Christ's, nothing our own.' Seest thou how opposite his language to the false Apostles'? For they indeed glory, as contributing somewhat from themselves unto the message: he, on the contrary, saith, he therefore glorieth, because he saith that nothing is his own. "For our glorying is this, the testimony of our conscience, that not in fleshly wisdom, but in the grace of God, we behaved ourselves in the world." And that which they considered it a glory to acquire, I mean the wisdom from without, he makes it his to take away. Whence also he here saith, "And who is sufficient for these things?" But if none are sufficient, that which is done is of grace.

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

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

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

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

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

Wherefore surely it behoveth to have before our eyes the sentence of God, and all terrors are extinguished. So too in prayers we can keep awake, if we bear in mind with whom we are conversing, if we reflect that we are offering sacrifice and have in our hands a knife and fire and wood; if in thought we throw wide the gates of heaven, if we transport ourselves thither and taking the sword of the Spirit infix it in the throat of the victim: make watchfulness the sacrifice and tears the libation to Him. For such is the blood of this victim. Such the slaughter that crimsons that altar. Suffer not then aught of worldly thoughts to occupy thy soul then. Bethink thee that Abraham also, when offering sacrifice, suffered nor wife nor servant nor any other to be present. Neither then do thou suffer any of the slavish and ignoble passions to be present unto thee, but go up alone into the mountain where he went up, where no second person is permitted to go up. And should any such thoughts attempt to go up with thee, command them with authority, and say, "Sit ye there, and land the lad will worship and return to you; (Genesis chapter 22, verse 5. LXX. and leaving the ass and the servants below, and whatever is void of reason and sense, go up, taking with thee whatever is reasonable, as he took Isaac. And build thine altar so as he, as having nothing human, but having outstepped nature.

For he too, had he not outstepped nature, would not have slain his child. And let nothing disturb thee then, but be lift up above the very heavens. Groan bitterly, sacrifice confession,

(for, saith he, "Declare thou first thy transgressions that thou mayest be justified," Isaiah chapter 43, verse 26. LXX.), sacrifice contrition of heart. These victims turn not to ashes nor dissolve into smoke nor melt into air; neither need they wood and fire, but only a deep-pricked heart. This is wood, this is fire to burn, yet not consume them. For he that prayeth with warmth is burnt, yet not consumed; but like gold that is tried by fire becometh brighter.

[5. And withal observe heedfully one thing more, in praying to say none of those things that provoke thy Master; neither draw near [to pray] against enemies. For if to have enemies be a reproach, consider how great the evil to pray against them. For need is that thou defend thyself and show why thou hast enemies: but thou even accusest them. And what forgiveness shalt thou obtain, when thou both revilest, and at such a time when thyself needest much mercy, For thou drewest near to supplicate for thine own sins: make not mention then of those of others, lest thou recall the memory of thine own. For if thou say, 'Smite mine enemy,' thou hast stopped thy mouth, thou hast cut off boldness from thy tongue; first, indeed, because thou hast angered the Judge at once in beginning; next, because thou asketh things at variance with the character of thy prayer. For if thou comest near for forgiveness of sins, how discoursest thou of punishment? The contrary surely was there need to do, and to pray for them in order that we may with boldness beseech this for ourselves also. But now thou hast forestalled the Judge's sentence by thine own, demanding that He punish them that sin: for this depriveth of all pardon. But if thou pray for them, even if thou say nothing in thine own sins' behalf, thou hast achieved all. Consider how many sacrifices there are in the law;

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

for he it is that breedeth also the enemies [we have]. But if thou pray against enemies, thou prayest so as he would have thee pray, just as if for thine enemies, then against him. Why then letting him go who is thine enemy indeed, dost thou tear thine own members, more

cruel in this than wild beasts. 'But,' saith one, 'he insulted me and robbed me of money;' and which hath need to grieve, he that suffered injury, or he that inflicted injury? Plainly he that inflicted injury, since whilst he gained money he cast himself out of the favor of God, and lost more than he gained: so that he is the injured party. Surely then need is not that one pray against, but for him, that God would be merciful to him. See how many things the three children suffered, though they had done no harm. They lost country, liberty, were taken captive and made slaves; and when carried away into a foreign and barbarous land, were even on the point of being slain on account of the dream, without cause or object. (Daniel chapter 2, verse 13) What then? When they had entered in with Daniel, what prayed they? What said they? Dash down Nabuchodonosor, pull down his diadem, hurl him from the throne? Nothing of this sort; but they desired "mercies of God. (Daniel chapter 2, verse 18. LXX. And when they were in the furnace, likewise. But not so ye:

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

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

how, God is provoked, and turneth from and abhorreth thee, when thou beseechest things like these? Than which, what can be more dangerous? For if none should approach the mysteries that hath enemies:

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

Homily 6

2 Corinthians chapter 3, verse 1Are we beginning, again to commend ourselves? or need we, as do some epistles of commendation to you or letters of commendation from you?

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

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

To do away then with this suspicion, he saith, We desire not this, that is, to boast and exalt ourselves; yea, so far are we from needing epistles of commendation to you that ye are to us instead of an epistle."For," saith he,

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

What letters would have done to commend and gain respect for us, that ye do both as seen and heard of; for the virtue of the disciples is wont to adorn and to commend the teacher more than any letter.Ver. 3. "Written in our hearts." That is, which all know; we so bear you about every where and have you in mind. As though he said, Ye are our commendation to others, for we both have you continually in our heart and proclaim to all your good works. Because then that even to others yourselves are our commendation, we need no epistles from you; but further, because we love you exceedingly, we need no commendation to you. For to those who are strangers one hath need of letters, but ye are in our mind. Yet he said not merely, "ye are [in it]," but "written in [it]," that is, ye cannot slide out of it. For just as from letters by reading, so from our heart by perceiving, all are acquainted with the love we bear you. If then the object of a letter be to certify, "such an one is my friend and let him have free intercourse [with you], your love is sufficient to secure all this. For should we go to you, we have no need of others to commend us, seeing your love anticipateth this; and should we go to others, again we need no letters, the same love again sufficing unto us in their stead, for we carry about the epistle in our hearts.

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

"Written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh." Wide as the difference between the Spirit and ink, and a

stony table and a fleshy, so wide is that between these and those; consequently between themselves who ministered, and him who ministered to them. Yet because it was a great thing he had uttered, he therefore quickly checks himself, saying, Ver. 4. "And such confidence have we through Christ to Godward," And again refers all to God: for it is Christ, saith he, Who is the Author of these things to us. Ver. 5. "Not that we are sufficient of ourselves to account any thing as from ourselves." See again, yet another corrective. For he possesses this virtue, humility I mean, in singular perfection. Wherefore whenever he saith any thing great of himself, he maketh all diligence to soften down extremely and by every means, what he has said. And so he does in this place also, saying, "Not that we are sufficient of ourselves to account any thing as from ourselves:" that is, I said not, "We have confidence," as though part were ours and part God's; but I refer and ascribe the whole to Him.

Ver. 5, 6. "For our sufficiency is from God; who also made us sufficient as ministers of a new covenant." What means, "made us sufficient?" Made us able and fitting. And it is not a little thing to be the bearer to the world of such tables and letters, greater far than the former. Whence also he added, "Not of the letter, but of the spirit." See again another difference. What then? was not that Law spiritual? How then saith he, "We know that the Law is spiritual?" (Romans chapter 7, verse 14) Spiritual indeed, but it bestowed not a spirit. For Moses bare not a spirit, but letters; but we have been entrusted with the giving of a spirit. Whence also in further completion of this [contrast,] he saith, "For the letter killeth, but the spirit giveth life."

Yet these things he saith not absolutely; but in allusion to those who prided themselves upon the things of Judaism. And by "letter" here he meaneth the Law which punisheth them that transgress; but by "spirit" the grace which through Baptism giveth life to them who by sins were made dead. For having mentioned the difference arising from the nature of the tables, he doth not dwell upon it, but rapidly passing it by, bestows more labor upon this, which most enabled him to lay hold on his hearer from considerations of what was advantageous and easy; for, saith he, it is not laborious, and the gift it offers is greater. For if when discoursing of Christ, he puts especially forward those things which are of His lovingkindness, more than of our merit, and which are mutually connected, much greater necessity is there for his doing so when treating of the covenant. What then is the meaning of "the letter killeth? He had said tables of stone and hearts of flesh: so far he seemed to mention no great difference. He added that the former [covenant] was written with letters or ink, but this with the Spirit. Neither did this rouse them thoroughly, He says at last what is indeed enough to give them wings; the one "killeth," the other "giveth life. And what doth this mean? In the Law, he that hath sin is punished;

here, he that hath sins cometh and is baptized and is made righteous, and being made righteous, he liveth, being delivered from the death of sin. The Law, if it lay hold on a murderer, putteth him to death; the Gospel, if it lay hold on a murderer, enlighteneth, and giveth him life. And why do I instance a murderer? The Law laid hold on one that gathered

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

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

[3. Since then It hath given us life, let us remain living and not return again to the former deadness: for "Christ dieth no more; for the death that He died, He died unto sin once: (Romans chapter 6, verse 9 and Romans chapter 6, verse 10) and He will not have us always saved by grace: for so we shall be empty of all things. Wherefore He will have us contribute something also from ourselves. Let us then contribute, and preserve to the soul its life. And what is life in a soul, learn from the body. For the body too we then affirm to live, when it moves with a healthy kind of motion; but when it lies prostrate and powerless, or its motions are disorderly, though it retain the semblance of life or motion, such a life is more grievous than any death: and should it utter nothing sane but words of the crazy, and see one object instead of another, such a man again is more pitiable than those who are dead. So also the soul when it hath no healthiness, though it retain a semblance of life, is dead: when it doth not see gold as gold but as something great and precious; when it thinketh not of the future but crawleth upon the ground; when it doth one thing in place of another. For whence is it clear that we have a soul? Is it not from its operations? When then it doth not perform the things proper to it, is it not dead?

when, for instance, it hath no care for virtue, but is rapacious and transgresseth the law; whence can I tell that thou hast a soul? Because thou walkest? But this belongs to the irrational creatures as well. Because thou eatest and drinkest? But this too belongeth to

wild beasts. Well then, because thou standest upright on two feet? This convinceth me rather that thou art a beast in human form. For when thou resemblest one in all other respects, but not in its manner of erecting itself, thou dost the more disturb and terrify me; and I the more consider that which I see to be a monster. For did I see a beast speaking with the voice of a man, I should not for that reason say it was a man, but even for that very reason a beast more monstrous than a beast. Whence then can I learn that thou hast the soul of a man, when thou kickest like the ass, when thou bearest malice like the camel, when thou bitest like the bear, when thou ravenest like the wolf, when thou stealest like the fox, when thou art wily as the serpent, when thou art shameless as the dog? Whence can I learn that thou hast the soul of a man? Will ye that I show you a dead soul and a living? Let us turn the discourse back to those men of old;

and, if you will, let us set before us the rich man [in the story] of Lazarus, and we shall know what is death in a soul; for he had a dead soul, and it is plain from what he did. For, of the works of the soul he did not one, but ate and drank and lived in pleasure only. Such are even now the unmerciful and cruel, for these too have a dead soul as he had. For all its warmth that floweth out of the love of our neighbor hath been spent, and it is deader than a lifeless body. But the poor man was not such, but standing on the very summit of heavenly wisdom shone out; and though wrestling with continual hunger, and not even supplied with the food that was necessary, neither so spake he aught of blasphemy against God, but endured all nobly. Now this is no trifling work of the soul; but a very high proof that it is well-strung and healthful. And when there are not these qualities, it is plainly because the soul is dead that they have perished. Or, tell me, shall we not pronounce that soul dead which the Devil falls upon, striking, biting, spurning it, yet hath it no sense of any of these things, but lieth deadened nor grieveth when being robbed of its wealth; but he even leapeth upon it, yet it remaineth unmoved, like a body when the soul is departed, nor even feeleth it?

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

Hence the evils are all made worse, when we both sin, and do not think we even do amiss.

[4. Wilt thou then learn how great an evil is filthy talking? See how the hearers blush at thy indecency. For what is viler than a filthy talker? what more infamous? For such thrust themselves into the rank of buffoons and of prostituted women, yea rather these have more shame than you. How canst thou teach a wife to be modest when by such language thou art training her to proceed unto lasciviousness? Better vent rottenness from the mouth than a filthy word. Now if thy mouth have an ill-odor, thou partakest not even of the common meats; when then thou hadst so foul a stink in thy soul, tell me, dost thou dare to partake of mysteries? Did any one take a dirty vessel andset it upon the table, thou wouldest have beatenhim with clubs and driven him out: yet God at His own table, (for His table our mouth is when filled with thanksgiving,) when thou pourest out words more disgusting than any unclean vessel, tell me, dost thou think that thou provokest not? And how is this possible? For nothing doth so exasperate the holy and pure as do such words; nothing makes men so impudent and shameless as to say and listen to such; nothing doth so unstring the sinews of modesty as the flame which these kindle. God hath set perfumes in thy mouth, but thou storest up words of fouler odor than a corpse, and destroyest the soul itself and makest it incapable of motion.

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

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

Homily 7

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

For if that ministration were of death, but this of life, doubtless, saith he, the latter glory is also greater than the former. For since he could not exhibit it to the bodily eyes, by this logical inference he established its superiority, saying,

Ver. 8. ”But if the ministration of death came with glory, how shall not rather the ministration of the Spirit be with glory?”Now by ”ministration of death” he means the Law. And mark too how great the caution he uses in the comparison so as to give no handle to the heretics; for he said not, ‘which causeth death,’ but, ”the ministration of death; for it ministereth unto, but was not the parent of, death; for that which caused death was sin; but [the Law] brought in the punishment, and showed the sin, not caused it. For it moredistinctly revealed the evil and punished it: it did not impel unto the evil: and it ministered not to the existence of sin or death, but to the suffering of retribution by the sinner. So that in this way it was even destructive of sin. For that which showeth it to be so fearful, it is obvious, maketh it also to be avoided. As then he that taketh the sword in his hands and cutteth

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

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

for he showeth that he who beareth them is made glorious, and not they. For he said not, 'because they could not look steadfastly upon the tables,' but, "the face of Moses; and again, not, 'for the glory of the tables,' but, "for the glory of his face. Then after he had extolled it, see how again he lowers it, saying, "which was passing away. Not however that this is in accusation, but in diminution; for he did not say, 'which was corrupt, which was evil,' but, 'which ceaseth and hath an end.'

"How shall not rather the ministration of the Spirit be with glory?" for henceforth with confidence he extolleth the things of the New [Covenant] as indisputable. And observe what he doth. He opposed 'stone' to 'heart,' and 'letter' to 'spirit.' Then having shown the results of each, he doth not set down the results of each; but having set down the work of the latter, namely, death and condemnation, he setteth not down that of the spirit, namely, life and righteousness; but the Spirit Itself; which added greatness to the argument. For the New Covenant not only gave life, but supplied also 'The Spirit' Which giveth the life, a far greater thing than the life. Wherefore he said, "the ministration of the Spirit." Then he again reverts to the same thing, saying, Ver. 9. "For if the ministration of condemnation is glory." Also, he interprets more clearly the meaning of the words, "The letter killeth," declaring it to be that which we have said above, namely, that the Law showed sin, not caused it.

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

Ver. 11. "For if that which passeth away was with glory, much more that which remaineth is in glory." For the one ceased, but the other abideth continually. Vet. 12. "Having therefore such a hope, we use great boldness of speech."

For since when he had heard so many and so great things concerning the New [Covenant,] the hearer would be desirous of seeing this glory manifested to the eye, mark whither he hurleth him, [even] to the world to come. Wherefore also he brought forward the "hope," saying, "Having therefore such a hope." Such? Of what nature? That we have been counted worthy of greater things than Moses; not we the Apostles only, but also all the faithful. "We use great boldness of speech." Towards whom? tell me. Towards God, or towards the disciples? Towards you who are receiving instruction, he saith; that is, we speak every where with freedom, hiding nothing, withholding nothing, mistrusting nothing, but speaking openly; and we have not feared lest we should wound your eyesight, as Moses did that of the Jews. For that he alluded to this, hear what follows; or rather, it is necessary first to relate the history, for he himself keeps dwelling upon it. What then is the history? When, having received the Tables a second time, Moses came down, a certain glory darting from his countenance shone so much that the Jews were not able to approach and talk with him until he put a veil over his face. And thus it is written in Exodus, (Exodus chapter 34, verse 29 and Exodus chapter 34, verse 34) "When Moses came down from the Mount, the two Tables [were] in his hands. And Moses wist not that the skin of his countenance was made glorious to behold. And they were afraid to come nigh him. And Moses called them, and spake unto them. And when Moses had done speaking with them, he put a veil over his face. But when he went in before the Lord to speak [with Him], he took the veil off until he came out."

Putting them in mind then of this history, he says, Ver. 13. "And not as Moses, who put a veil upon his face, so that the children of Israel should not look steadfastly on the end of

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

Mean time, however, let us hear what follows next. Ver. 14. "But their minds were hardened, for until this day remaineth the same veil in the reading of the Old Covenant, [it] not being revealed to them that it is done away in Christ." See what he establisheth by this. For what happened then once in the case of Moses, the same happeneth continually in the case of the Law. What is said, therefore, is no accusation of the Law, as neither is it of Moses that he then veiled himself, but only the senseless Jews. For the law hath its proper glory, but they were unable to see it. 'Why therefore are ye perplexed,' he saith, 'if they are unable to see this glory of the Grace, since they saw not that lesser one of Moses, nor were able to look steadfastly upon his countenance? And why are ye troubled that the Jews believe not Christ, seeing at least that they believe not even the Law? For they were therefore ignorant of the Grace also, because they knew not even the Old Covenant nor the glory which was in it. For the glory of the Law is to turn [men] unto Christ.'

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

And the fault lies with themselves, for the hardness is that of an unimpressible and perverse judgment. So that it is we who know the law also; but to them not only Grace, but this as well is covered with a shadow; "For until this day the same veil upon the reading of the old

covenant remaineth," he saith, it "not being revealed that it is done away in Christ. Now what he saith is this. This very thing they cannot see, that it is brought to an end, because they believe not Christ. For if it be brought to an end by Christ, as in truth it is brought to an end, and this the Law said by anticipation, how will they who receive not Christ that hath done away the Law, be able to see that the Law is done away? And being incapable of seeing this, it is very plain that even of the Law itself which asserted these things, they know not the power nor the full glory. 'And where,' saith one, 'did it say this that it is done away in Christ?' It did not say it merely, but also showed it by what was done. And first indeed by shutting up its sacrifices and its whole ritual in one place, the Temple, and afterwards destroying this. For had He not meant to bring these to an end and the whole of the Law concerning them, He would have done one or other of two things;

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

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

Vet. 15. "But even unto this day, whensoever Moses is read, a veil lieth upon their heart." For since he said that in the reading of the Old Testament the veil remaineth, lest any should think that this that is said is from the obscurity of the Law, he both byother things showed even before what his meaning was, (for by saying, "their minds were hardened," he

shows that the fault was their own,) and, in this place too, again. For he said not, 'The veil remaineth on the writing,' but"in the reading;" (now the reading is the act of those that read;) and again, "When Moses is read." He showed this however with greater clearness in the expression which follows next, saying unreservedly, "The veil lieth upon their heart." For even upon the face of Moses it lay, not because ofMoses, but because of the grossness and carnal mind of these.

[4.] Having then suitably accused them, he points out also the manner of their correction. And what is this? Ver. 16. "Nevertheless when [one] shall turn to the Lord," which is, to forsake the Law, "the veil is taken away."

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

yea rather, in a greater glory, even so great that that other shall not seem glory at all when compared with this.' How and in what manner? 'Because that when thou hast turned to the Lord and art included in the grace, thou wilt enjoy that glory, unto which the glory of Moses, if compared, is so much less as to be no glory at all. But still, small though it be and exceedingly below that other, whilst thou art a Jew, even this will not be vouchsafed thee; but having become a believer, it will then be vouchsafed thee to behold even that which is far greater than it.' And when he was addressing himself to the believers, he said, that "that which was made glorious had no glory; but here he speaks not so; but how? "When one shall turn to the Lord, the veil is taken away: leading him up by little and little, and first setting him in Moses' rank, and then making him partake of the greater things. For when thou hast seen Moses in glory, then afterwards thou shalt also turn unto God and enjoy this greater glory.

[5. See then from the beginning, how many things he has laid down, as constituting the difference and showing the superiority, not the enmity or contradiction, of the New Covenant in respect to the old. That, saith he, is letter, and stone, and a ministration of death, and is done away: and yet the Jews were not even vouchsafed this glory. (Or, the glory of this. This table is of the flesh, and spirit, and righteousness, and remaineth; and unto all of us is it vouchsafed, not to one only, as to Moses of the lesser then. (ver. 18. "For," saith he,

”we all with unveiled face reflecting as a mirror the glory of the Lord,” not that of Moses. But since some maintain that the expression, ”when one shall turn to the Lord,” is spoken of the Son, in contradiction to what is quite acknowledged; let us examine the point more accurately, having first stated the ground on which they think to establish this. What then is this? Like, saith one, as it is said, ”God is a Spirit; (John chapter 4, verse 24) so also here, ‘The Lord is a Spirit.’ But he did not say, ‘The Lord is a Spirit,’ but, ”The Spirit is the Lord. And there is a great difference between this construction and that. For when he is desirous of speaking so as you say, he does not join the article to the predicate. And besides, let us review all his discourse from the first, of whom hath he spoken?

for instance, when he said, ”The letter killeth, but the Spirit giveth life: (ver. 6. and again, ”Written not with ink, but with the Spirit of the living God; ”(ver. 3. was he speaking of God, or of the Spirit? It is very plain that it was of the Spirit; for unto It he was calling them from the letter. For lest any, hearing of the Spirit, and then reflecting that Moses turned unto the Lord, but himself unto the Spirit, should think himself to have the worse, to correct such a suspicion as this, he says,

Ver. 17. ”Now the Spirit Is the Lord.” This too is Lord, he says. And that you may know that he is speaking of the Paraclete, he added, ”And where the Spirit of the Lord is, there is liberty.” For surely you will not assert, that he says, ‘And where the Lord of the Lord is.’ ”Liberty,” he said, with reference to the former bondage. Then, that you may not think that he is speaking of a time to come, he says, Ver. 18. ”But we all, with unveiled face, reflecting as a mirror the glory of the Lord.” Not that which is brought to an end, but that which remaineth. ”Are transformed into the same image from glory to glory, even as from the Lord the Spirit.”

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

Just as if pure silver be turned towards the sun’s rays, it will itself also shoot forth rays, not from its own natural property merely but also from the solar lustre; so also doth the soul being cleansed and made brighter than silver, receive a ray from the glory of the Spirit,

and send it back. Wherefore also he saith, ”Reflecting as a mirror we are transformed into the same image from glory,” that of the Spirit, ”to glory,” our own, that which is generated in us; and that, of such sort, as one might expect from the Lord the Spirit. See how here also he calleth the Spirit, Lord. And in other places too one may see that lordship of His. For, saith he, ”As they ministered and fasted unto the Lord, the Spirit said, Separate me Paul and Barnabas. (Acts chapter 13, verse 2) For therefore he said, ”as they ministered unto the Lord, Separate me,” in order to show the [Spirit's] equality in honor. And again Christ saith, ”The servant knoweth not what his lord doeth; but even as a man knoweth his own things, so doth the Spirit know the things of God; not by being taught [them,] for so the similitude holdeth not good. Also the working as He willeth showeth His authority and lordship. This transformeth us. This suffereth not to be conformed to this world; for such is the creation of which This is the Author.

For as he saith, ”Created in Christ Jesus,” (Ephesians chapter 2, verse 10) so saith he, ”Create in me a clean heart, O God, and renew a right spirit in my inward parts”. (Psalms chapter 51, verse 10, LXX.)

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

For this glory, the unspeakable and awful, remaineth in us for a day or two, and then we quench it, bringing over it the winter of worldly concerns, and with the thickness of those clouds repelling its rays. For worldly things are a winter, and than winter more lowering. For not frost is engendered thence nor rain, neither doth it produce mire and deep swamps; but, things than all these more grievous, it formeth hell and the miseries of hell. And as in severe frost all the limbs are stiffened and are dead, so truly the soul shuddering in the winter of sins also, performeth none of its proper functions, stiffened, as it were, by a frost, as to conscience. For what cold is to the body, that an evil conscience is to the soul, whence also cometh cowardice. For nothing is more cowardly than theman that is rivetted to worldly

things; for such an one lives the life of Cain, trembling every day. And why do I mention deaths, and losses, and offences, and flatteries, and services? for even without these he is in fear of ten thousand vicissitudes. And his coffers indeed are full of gold, but his soul is not freed from the fear of poverty. And very reasonably. For he is moored as it were on rotten and swiftly shifting things, and even though in his own case he experienced not the reverse, yet is he undone by seeing it happen in others; and great is his cowardice, great his unmanliness.

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

and cannot, but it keepeth close, presses me sore, and afflicts me grievously.' O man, thou dost wish to repel it, but thou dost not the things repellers should do; but it is with thee just as with a man in a fever, who drinking of cold streams to the fill, should say, 'How many things I devise with the wish to quench this fever, and I cannot; but they stir up my flame the more.' Let us see then whether at all thou too dost the things that inflame, yet thinkest thou art devising such as quench. 'I do not,' he saith. Tell me then, what hast thou ever essayed to do in order to quench the passion? and what is it, in fine, that will increase the passion? For even supposing we be not all of us obnoxious to these particular charges; (for more may be found who are captivated by the love of money than of beauty; still the remedy to be proposed will be common to all, both to these and to those. For both that is an unreasonable passion, and this, is keener and fiercer than that. When then we have proved victorious over the greater, it is very plain that we shall easily subdue the less also. 'And how is it,' saith one, 'that if this be keener, all persons are not made captive by the vice, but a greater number are mad after money?' Because in the first place this last desire appears to be unattended with danger:

next, although that of beauty be even fiercer, yet it is more speedily extinguished; for were it to continue like that of money, it would wholly destroy its captive.

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

For I see numbers admiring and commending, who yet are not enamored. 'And how is it possible to admire and not be enamored?' Clamor not, (for this I am coming to speak of,) but wait, and thou shalt hear Moses admiring the son of Jacob, and saying, "And Joseph was a goodly person, and well favored exceedingly. (Genesis chapter 39, verse 6, LXX. Was he then enamored who speaketh this? By no means. 'For,' saith he, 'he did not even see him whom he commended.' We are affected, however, somewhat similarly towards beauties also which are described to us, not only which are beheld. But that thou cavil not with us on this point:-David, was he not comely exceedingly, and ruddy with beauty of eyes? (So 1 Samuel chapter 16, verse 12 & xvii. 42. LXX. and indeed this beauty of the eyes, is even especially, a component of beauteousness of more despotic power than any. Was then any one enamored of him? By no means. Then to be also enamored cometh not [necessarily] with admiring. For many too have had mothers blooming exceedingly in beauty of person. What then? Were their children enamored of them? Away with the thought! but they admire what they see, yet fall not into a shameful love. 'No, for again this good provision is Nature's.' How Nature's? Tell me. 'Because they are mothers,' he saith. Then hearest thou not that Persians, and that without any compulsion, have intercourse with their own mothers, and that not one or two individuals,but a whole nation?

But independent of these, it is hence also evident that this distemper cometh not from bloom of person nor from beauty merely, but from a listless and wandering soul. Many at least it is certain, oftentimes, having passed over thousands of well-favored women, have given themselves to such as were plainer. Whence it is evident that love depends not on beauty: for otherwise, surely, those would have caught such as fell into it, before these. What then is its cause? 'For,' saith he, 'if it be not beauty that causeth love, whence hath it its beginning and its root? From a wicked Demon?' It hath it indeed, thence also, but this is not what we are inquiring about, but whether we ourselves too be not the cause. For the plot is not theirs only, but along with them our own too in the first place. For from no other source is this wicked distemper so engendered as from habit, and flattering words, and leisure, and

idleness, and having nothing to do. For great, great is the tyranny of habit, even so great as to be moulded into a necessity of nature. Now if it be habit's to gender it, it is very evident that it is also [habit's] to extinguish it. Certain it is at least that many have in this way ceased to be enamored, from not seeing those they were enamored of. Now this for a little while indeed appears to be a bitter thing and exceedingly unpleasant;

but in time it becometh pleasant, and even were they to wish it, they could not afterwards resume the passion.

[8. How then, when without habit one is taken captive at first sight? Here also it is indolence of body, or self-indulgence, and not attending to one's duties, nor being occupied in necessary business. For such an one, wandering about like some vagabond, is transfixed by any wickedness; and like a child let loose, any one that liketh maketh such a soul his slave. For since it is its wont to be at work, when thou stoppest its workings in what is good, seeing it cannot be unemployed, it is compelled to engender what is otherwise. For just as the earth, when it is not sown nor planted, sends up simply weeds; so also the soul, when it hath nought of necessary things to do, being desirous by all means to be doing, giveth herself unto wicked deeds. And as the eye never ceaseth from seeing, and therefore will see wicked things, when good things are not set before it; so also doth the thought, when it secludes itself from necessary things, busy itself thereafter about such as are unprofitable. For that even the first assault occupation and thought are able to beat off, is evident from many things.

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

Homily 8

2 Corinthians chapter 4, verse 1 and 2 Corinthians chapter 4, verse 2. Therefore seeing we have this ministry, even as we obtained mercy we faint not, but we have renounced the hidden things of shame. Seeing he had uttered great things and had set himself and all the faithful before Moses, aware of the height and greatness of what he had said, observe how he moderates his tone again. For it was necessary on account of the false Apostles to exalt his hearers also, and again to calm down that swelling; yet not to do it away, since this would be a trifler's part. Wherefore he manages this in another manner, by showing that not of their own merits was it, but all of the loving-kindness of God. Wherefore also he says, "Therefore seeing we have this ministry." For nothing more did we contribute, except that we became ministers, and made ourselves subservient to the things given by God. Wherefore he said not 'largess,' nor 'supply,' but 'ministry.' Nor was he contented with this even, but added, "as we obtained mercy." For even this itself, he saith, the ministering to these things, is of mercy and loving-kindness. Yet it is mercy's to deliver from evils, not to give so many good things besides: but the mercy of God includes this also.

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

what he also calls the "hidden things of shame;" being such as we appear to be, and keeping nothing veiled over. And that not in this [our] life only, but also in the Preaching itself. For this is, "nor handling the word of God deceitfully."

"But by the manifestation of the truth." Not by the countenance and the outward show, but by the very proof of our actions. "Commending ourselves to every man's conscience." For not to believers only, but also to unbelievers, we are manifest; lying open unto all that they may test our actions, as they may choose; and by this we commend ourselves, not by acting a part and carrying about a specious mask. We say then, that we take nothing, and we call you for witnesses; we say that we are conscious of no wickedness, and of this again we derive the testimony from you, not as they (sc. false Apostles) who, veiling over their things, deceive many. But we both set forth our life before all men; and we lay bare the Preaching, so that all comprehend it. [2.] Then because the unbelievers knew not its power, he added, this is no fault of ours, but of their own insensibility. Wherefore also he saith,

Ver. 3, 4. "But if our Gospel is veiled, it is veiled in them that are lost; in whom the God of this world hath blinded the eyes of the unbelieving."

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

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

see? But so they would have despised the more, and would not have seen either. Wherefore also he added,

"That the light of the Gospel of the glory of Christ should not dawn upon them."

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

Hear him saying, "That the light of the glorious Gospel of Christ who is the Image of God, should not dawn upon them. Namely, that the Cross is the salvation of the world, and His glory; that this Crucified One himself is about to come with much splendor; all the other things, those present, those to come, those seen, those not seen, the unspeakable splendor of the things looked for. Therefore also he said, "dawn," that thou mayest not look for the whole here, for that which is [here] given is only, as it were, a little dawning of the Spirit. Therefore, also above as indicating this, he spoke of "savor; (c. ii. 16. and again, "earnest," (c. i. 25. showing that the greater part remaineth there. But neverthelesss all these things have been hidden from them; but had been hidden because they disbelieved first. Then to show that they are not only ignorant of the Glory of Christ, but of the Father's also, since they know not His, he added, "Who is the Image of God? For do not halt at Christ only. For as by Him thou seest the Father, so if thou art ignorant of His Glory, neither wilt thou know the Father's.

[3.] Ver. 5. "For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake." And what is the nature of the connexion there? What hath this in common with what has been said? He either hints at them as exalting themselves, and persuading the disciples to name themselves after them: as he said in the former Epistle, "I am of Paul and I of Apollos;" or else another thing of the gravest character. What then is this? Seeing that they waged fierce war against them, and plotted against them on every side; 'Is it,' he says, 'with us ye fight and war? [Nay but] with Him that is preached by us, "for we preach not ourselves." I am a servant, I am [but] a minister even of those who receive

the Gospel, transacting every thing for Another, and for His glory doing whatsover I do. So that in warring against me thou throwest down what is His. For so far am I from turning to my own personal advantage any part of the Gospel, that I will not refuse to be even your servant for Christ's sake; seeing it seemed good to Him so to honor you, seeing He so loved you and did all things for you.' Wherefore also he saith, "and ourselves your servants for Christ's sake." Seest thou a soul pure from glory? 'For in truth,' saith he, 'we not only do not take to ourselves aught of our Master's, but even to you we submit ourselves for His sake.'

Ver. 6. "Seeing it is God that said, Light shall shine out of darkness, who shined in your hearts."

Seest thou how again to those who were desirous of seeing that surpassing glory, I mean that of Moses, he shows it flashing with added lustre? 'As upon the face of Moses, so also hath it shined unto your hearts,' he saith. And first, he puts them in mind of what was made in the beginning of the Creation, sensible light and darkness sensible, showing that this creation is greater. And where commanded He light to shine out of darkness? In the beginning and in prelude to the Creation; for, saith he, "Darkness was upon the face of the deep. And God said, Let there be light, and there was light. Howbeit then indeed He said, "Let it be, and it was: but now He said nothing, but Himself became Light for us. For he said not, 'hath also now commanded,' but "hath" Himself "shined. Therefore neither do we see sensible objects by the shining of this Light, but God Himself through Christ. Seest thou the invariableness in the Trinity? For of the Spirit, he says, "But we all with unveiled face reflecting in a mirror the glory of the Lord, are transformed into the same image from glory to glory even as from the Lord the Spirit. (c. iii. 18. And of the Son; "That the light of the glorious Gospel of Christ, Who is the Image of God, should not dawn upon them. (v. 4. And of the Father;

"He that said Light shall shine out of darkness shined in your hearts, to give the light of the knowledge of the glory of God in the face of Christ. For as when he had said, "Of the Gospel of the glory of Christ," he added, "Who is the Image of God," showing that they were deprived of His glory also; So after saying, "the knowledge of God," he added, "in the face of Christ,' to show that through Him we know the Father, even as through the Spirit also we are brought unto Him.

Ver. 7. "But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves."

For seeing he had spoken many and great things of the unspeakable glory, lest any should say, 'And how enjoying so great a glory remain we in a mortal body?' he saith, that this very thing is indeed the chiefest marvel and a very great example of the power of God, that an earthen vessel hath been enabled to bear so great a brightness and to keep so high a treasure. And therefore as admiring this, he said, "That the exceeding greatness of the power may be of God, and not from ourselves; again alluding to those who gloried in themselves. For both the greatness of the things given and the weakness of them that receive show His power; in

that He not only gave great things, but also to those who are little. For he used the term "earthen" in allusion to the frailty of our mortal nature, and to declare the weakness of our flesh. For it is nothing better constituted than earthenware; so is it soon damaged, and by death and disease and variations of temperature and ten thousand other things easily dissolved. And he said these things both to take down their inflation, and to show to all that none of the things we hold is human. For then is the power of God chiefly conspicuous, when by vile it worketh mighty things.

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

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

when one tears up the foundations of ancient custom, when one plucks laws from their seat. And besides all this, neither did the heralds seem worthy of credit, but they were both of a nation hated amongst all men, and were timorous and ignorant. Whence then overcame they the world? Whence cast they out you, and those your forefathers who were reputed to be philosophers, along with their very gods? Is it not quite evident that it was from having God with them? For neither are these successes of human, but of some divine and unspeakable, power. 'No,' saith one, 'but of witchcraft.' Then certainly ought the power of the demons to have increased and the worship of idols to have extended. How then have they been overthrown and have vanished, and our things the reverse of these? So that from this

even it is manifest that what was done was the decree of God; and not from the Preaching only, but also from the title of life itself. For when was virginity so largely planted every where in the world? when contempt of wealth, and of life, and of all things besides? For such as were wicked and wizards, would have effected nothing like this, but the contrary in all respects: whilst these introduced amongst us the life of angels; and not introduced merely, but established it in our own land, in that of the barbarians, in the very extremities of the earth.

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

Homily 9

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

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

Ver. 9. "Pursued, yet not forsaken; smitten down, yet not destroyed."For these trials do indeed befal, but not the consequences of the trials. And this indeed through the power and Grace of God. In other places indeed he says that these things were permitted in order both to their own humble-mindedness, and to the safety of others: for "that I should not be exalted overmuch, there was given to me a thorn,"(2 Corinthians chapter 12, verse 7; ib. 6.) he says: and again, "Lest any man should account of me above that which he seeth me to be, or heareth from me;" and in another place again, "that we should not trust in ourselves:" (2 Corinthians chapter 1, verse 9) here, however, that the power of God might be manifested. Seest thou how great the gain of his trials? For it both showed the power of God, and more disclosed His grace. For, saith He, "My grace is sufficient for thee." (2 Corinthians chapter 12, verse 9) It also anointed them unto lowliness of mind, and prepared them for keeping down the rest, and made them to be more hardy. "For patience," saith he, "worketh probation, and probation hope." (Romans chapter 5, verse 4) For they who had fallen into ten

thousand dangers and through the hope they had in God had been recovered, were taught to hold by it more and more in all things.

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

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

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

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

not a mark of helplessness or destitution; he thenceforward brings in faith also, and to it commits the whole. But still of this also, he furnishes a proof, the resurrection, namely, of Christ, saying, "we also believe, and therefore also we speak." What do we believe? tell me.

Ver. 14, 15. "That He which raised up Jesus, shall raise up also, and shall present us with you. For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God." Again, he fills them with lofty thoughts, that they may not hold themselves indebted to men, I mean to the false Apostles. For the whole is of God Who willeth to bestow upon many, so that the grace may appear the greater. For your sakes, therefore, was the resurrection and all the other things. For He did not these things for the sake of one only, but of all. Ver. 16. "Wherefore we faint not; but though our outward man is decaying, yet the inward man is renewed day by day." How does it decay? Being scourged, being persecuted, suffering ten thousand extremities. "Yet the inward man is renewed day by day." How is it renewed? By faith, by hope, by a forward will, finally, by braving those extremities. For in proportion as the body suffers ten thousand things, in the like proportion hath the soul goodlier hopes and becometh brighter, like gold refined in the fire more and more. And see how he brings to nothing the sorrows of this present life.

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

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

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

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

But I will show thee, as I proceed, that it is not even one against one, but it shall be for the righteous two for nothing; and for the sinners and these that live here riotously, quite the contrary. For they that have lived riotously here have received not even one for one; but those who pass their life in virtue two for nothing. For who are at in rest, they that have abused this present life, or they that followed heavenly wisdom? Perhaps thou wilt say the former, but I prove it of the latter, summoning for my witnesses those very men that have enjoyed these present things; and they will not be so shameless as to deny what I am going to say. For oftentimes have they imprecated curses upon matchmakers and upon the day that their bridal chamber was wreathed, and have proclaimed them happy who have not married. Many too of the young, even when they might have married, have refused for no other reason than the trouble-someness of the thing. And this I say, not as accusing marriage; for it is "honorable; (Hebrews chapter 13, verse 4) but those who have used it amiss. Now if they who have lived a married life, often considered their life not worth the living; what shall we say of those who have been swept down into whores' deep pits, and are more slavishly and wretchedly treated than any captive?

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

In that the things of worldly delight do not even whilst they are present appear such, being refuted both by nature and time; but the others not only are, but also abide immovable. Seest thou that we shall be able to put not two for nothing only, but three even, and five, and ten, and twenty, and ten thousand for nothing? But that thou mayest learn this same truth by an example also,-the rich man and Lazarus,-the one enjoyed the things present, the other those to come. (Luke chapter 16, verse 19. &c. Seems it then to thee to be one and one, to be punishedthroughout all time, and to be an hungered for a little season? to be diseased in thycorruptible body, and to scorch" miserably in an undying one? to be crowned and live in undying delights after that little sickness, and to be endlessly tormented after that short enjoyment of his goods. And who will say this? For what wilt thou we should compare?the quantity? the quality? the rank? the decision of God concerning each? How long will ye utter the words of beetles that are for ever wallowing. in dung! For these are not the words of reasoning men, to throw away a soul which is so precious for nothing, when there needeth little labor to receive heaven. Wilt thou that I teach thee also in another way that there is an awful tribunal there? Open the doors of thy conscience, and behold the judge that sitteth in thine heart.

Now if thou condemnest thyself, although a lover of thyself, and canst not refrain from passing a righteous verdict, will not God much rather make great provision for that which is just, and pass that impartial judgment upon all; or will He permit everything to go on loosely and at random? And who will say this? No one; but both Greeks and barbarians, both poets and philosophers, yea the whole race of men in this agree with us, though differing in particulars, and affirm that there are tribunals of some sort in Hades; so manifest and uncontroverted is the thing.

[4.] 'And wherefore,' saith one, 'doth he not punish here?' That He may display that long-suffering of His, and may offer to us the salvation that cometh by repentance, and not make

our race to be swept away, nor pluck away those who by an excellent change are able to be saved, before that salvation. For if he instantly punished upon the commission of sins, and destroyed, how should Paul have been saved, how should Peter, the chief teachers of the world? How should David have reaped the salvation that came by his repentance? How the Galatians? How many others? For this reason then He neither exacts the penalty from all here, (but only from some out of all,) nor yet there from all, but from one here, and from another there; that He may both rouse those who are exceedingly insensible by means of those whom He punishes, and may cause them to expect the future things by those whom He punishes not. Or seest thou not many punished here, as those, for instance, who were buried under the ruins of that tower; (Luke chapter 13, verse 4 and Luke chapter 13, verse 7) as those whose blood Pilate mingled with their sacrifices; as those who perished by an untimely death amongst the Corinthians, because they partook unworthily of the mysteries (1 Corinthians chapter 11, verse 30); as Pharaoh; as those of the Jews who were slain by the barbarians; as many others, both then, and now, and continually?

And yet others too, having sinned in many things, departed without suffering the penalty here; as the rich man in the story of Lazarus; as many others. (Luke xvi. Now these things He does, both to arouse those who quite disbelieves in the things to come, and to make those who do believe and are careless more diligent. "For God is a righteous Judge, and strong, and longsuffering, and visits not with wrath every day. (Psalms chapter 7, verse 11 LXX. But if we abuse His longsuffering, there will come a time when He will no more be longsuffering even for a little, but will straightway inflict the penalty.

Let us not then, in order that for a single moment (for such is this present life) we may live luxuriously, draw on ourselves punishment through endless ages: but let us toil for a moment, that we may be crowned for ever. See ye not that even in worldly things most men act in this manner: and choose a brief toil in order to a long rest, even though the opposite falls out unto them? For in this life indeed there is an equal portion of toils and reward; yea, often, on the contrary, the toil is endless whilst the fruit is little, or not even a little; but in the case of the kingdom conversely, the labor is little whilst the pleasure is great and boundless. For consider: the husbandman wearieth himself the whole year through, and at the very end of his hope of times misses of the fruit of those many toils. The shipmaster again and the soldier, until extreme old age, are occupied with wars and labors; and oftentimes hath each of them departed, the one with the loss of his wealthy cargoes, the other, along with victory, of life itself. What excuse then shall we have, tell me, if in worldly matters indeed we prefer what is laborious in order that we may rest for a little, or not a little even; (for the hope of this is uncertain; but in spiritual things do the converse of this and draw upon ourselves unutterable punishment for a little sloth?

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

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

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

but that these fearful things may never be nearer unto us than in the mention of them; and that we be not delivered over to those tormentors, but may be hence made wise. How many things shall we then say in accusation of ourselves! How many lamentations shall we utter! How many groans! But it will thenceforth be of no avail. For neither can sailors, when the ship hath gone to pieces and hath sunk, thereafter be of any service; nor physicians when the patient is departed; but they will often say indeed that so and so ought to have been done; but all is fruitless and in vain. For as long indeed as hopes remain from amendment, one onght both to say and do every thing: but when we have no longer any thing in our power, all being quite ruined, it is to no purpose that all is said and done. For even then Jews will then say, "Blessed is He that cometh in the Name of the Lord: (Matthew chapter 23, verse 39) but they will be able to reap none advantage of this crytowards escaping their punishment; for when they ought to have said it, theysaid it not. That then this be not the case with us in respect to our life, let us now and from this time reform that we may stand at the tribunal of Christ with all boldness;

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

Homily 10

2 Corinthians chapter 5, verse 1For we know, that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.

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

Wherefore also he added, ”For we know, that if the earthly house of our tabernacle be dissolved: we have a building from God, a house not made with hands, eternal in the heavens. For since he is urging again the doctrine of the Resurrection in respect to which they were particularly unsound; he calls; in aid the judgment of his hearers also, and soestablishes it; not however in the same way asbefore, but, as it were, arriving at it out of another subject: (for they had been already corrected: and says, ”We know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens. Some indeed say that the ‘earthly house’ is this world; But I should maintain that he alludes rather to the body. But observe, I pray, how by the terms [he uses,] he shows the superiority of the future things to the present. For having said ”earthly” he hath opposed to it ”the heavenly; having said, ”house of tabernacle,” thereby declaring both

that it is easily taken to pieces and is temporary, he hath opposed to it the "eternal," for the name "tabernacle" often times denotes temporariness. Wherefore He saith, "In My Father's house are many abiding places. (John chapter 14, verse 2) But if He anywhere also calls the resting places of the saints tabernacles; He calls them not tabernacles simply, but adds an epithet;

for he said not, that "they may receive you" into their tabernacles, but "into the eternal tabernacles. (Luke chapter 16, verse 9) Moreover also in that he said, "not made with hands," he alluded to that which was made with hands. What then? Is the body made with hands? By no means; but he either alludes to the houses here that are made with hands, or if not this, then he called the body which is not made with hands, 'a house of tabernacle.' For he has not used the term in antithesis and contradistinction to this, but to heighten those eulogies and swell those commendations.

[2.] Ver. 2 "For verily in this we groan, longing to be clothed upon with our habitation which is from heaven." What habitation? tell me. The incorruptible body. And why do we groan now? Because that is far better. And "from heaven" he calls it because of its incorruptibleness. For it is not surely that a body will come down to us from above: but by this expression he signifies the grace which is sent from thence. So far then ought we to be from grieving at these trials which are in part that we ought to seek even for their fulness, as if he had said: Groanest thou, that thou art persecuted, that this thy man is decaying? Groan that this is not done unto excess and that it perishes not entirely. Seest thou how he hath turned round what was said unto the contrary; having provedthat they ought to groan that those things werenot done fully; for which because they were done partially; they groaned. Therefore he henceforth calls it not a tabernacle, but a house, and with great reason. For a tabernacle indeed is easily taken to pieces; but a house abideth continually.

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

[3. Ver. 4. "For indeed we that are in this tabernacle do groan, not for that we would be unclothed, but that we would be clothed upon. Here again he hath utterly and manifestly stopped the mouths of the heretics, showing that he is not speaking absolutely of a body differing in identity, but of corruption and incorruption: 'For we do not therefore groan,'

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

(for no one putteth it off without pain, seeing that Christ says even of Peter, 'They shall "carry thee," and lead thee "whither thou wouldest not;"-John chapter 21, verse 18) but that we may have it clothed uponwith incorruption.' For it is in this respect that we are burdened by the body; not because it is a body, but because we are encompassed with a corruptible body and liable to suffering, for it is this that also causes us pain. But the life when it arriveth destroyeth and useth up the corruption; the corruption, I say, not the body. 'And how cometh this to pass?' saith one. Inquire not; God doeth it; be not too curious. Wherefore also he added,

Ver. 5. "Now he that hath wrought us for this very thing is God."! Hereby he shows that these things were prefigured from the first. For not now was this decreed: but when at the first He fashioned us from earth and created Adam; for not for this created He him, that he should die, but that He might make him even immortal. Then as showing the credibility of this and furnishing the proof of it, he added, "Who also gave the earnest of the Spirit." For even then He fashioned us for this; and now He hath wrought unto this by baptism, and hath furnished us with no light security thereof, the Holy Spirit. And he continually calls It an earnest, wishing to prove God to be a debtor of the whole, and thereby also to make what he says more credible unto the grosser sort. [4.] Ver. 6. "Being therefore always of good courage, and knowing."

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

That which is greater than all he has put last, for to be with Christ is better, than receiving an incorruptible [body.] But what he means is this: 'He quencheth not our life that warreth against and killeth us; be not afraid; be of good courage even when hewn in pieces. For not only doth he set thee free from corruption and a burden, but he also sendeth thee quickly

to the Lord.' Wherefore neither did he say, "whilst we 'are' in the body:" as of those who are in a foreign and strange land. "Knowing therefore that whilst we are at home in the body, we are absent from the Lord: we are of good courage, I say, and willing to be absent from the body, and to be at home with the Lord." Seest thou how keeping back what was painful, the names of death and the end, he has employed instead of them such as excite great longing, calling them presence with God; and passing over those things which are accounted to be sweet, the things of life, he hath expressed them by painful names, calling the life here an absence from the Lord? Now this he did, both that no one might fondly linger amongst present things, but rather be aweary of them; and that none when about to die might be disquieted, but might even rejoice as departing unto greater goods. Then that none might say on hearing that we are absent from the Lord, 'Why speakest thou thus? Are we then estranged from Him whilst we are here?' he in anticipation corrected such a thought, saying, "For we walk by faith, not by sight." Even here indeed we know Him, but not so clearly. As he says also elsewhere, (1 Corinthians chapter 13, verse 12) "in a mirror," and "darkly."

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

[5.] Seeing then he has persuaded them by many good things, henceforth he alarms them also by those of gloomier aspect. For our interest consists both in the attainment of the good things and the avoidance of the evil things, in other words, hell and the kingdom. But since this, the avoiding of punishment, is the more forcible motive; for where penalty reaches only to the not receiving good things, the most will bear this contentedly; but if it also extend to the suffering of evil, do so no longer: (for they ought, indeed, to consider the former intolerable, but from the weakness and grovelling nature of the many, the latter appearsto them more hard to bear:) since then (I say) the giving of the good things doth not so arouse

the general hearer as the threat of the punishments, he is obliged to conclude with this, saying, Ver. 10. "For we must all be made manifest before the judgment-seat."

Then having alarmed and shaken the hearer by the mention of that judgment-seat, he hath not even here set down the woful without the good things, but hath mingled something of pleasure, saying, "That each one may receive the things done in the body," as many as "he hath done, whether" it be "good or bad."

By saying these words, he both reviveth those who have done virtuously and are persecuted with those hopes, and maketh those who have fallen back more earnest by that fear. And he thus confirmed his words touching the resurrection of the body. 'For surely,' sayeth he, 'that which hath ministered to the one and to the other shall not stand excluded from the recompenses: but along with the soul shall in the one case be punished, in the other crowned.' But some of the heretics say, that it is another body that is raised. How so? tell me. Did one sin, and is another punished? Did one do virtuously, and is another crowned? And what will ye answer to Paul, saying, "We would not be unclothed, but clothed upon?" And how is that which is mortal "swallowed up of life?" For he said not, that the mortal or corruptible body should be swallowed up of the incorruptible body; but that corruption [should be swallowed up] "of life." For then this happeneth when the same body is raised; but if, giving up that body, He should prepare another, no longer is corruption swallowed up but continueth dominant. Therefore this is not so; but "this corruptible," that is to say the body, "must put on incorruption." For the body is in a middle state, being at present in this and hereafter to be in that; and for this reason in this first, because it is impossible for the incorruption to be dissolved. "For neither cloth corruption inherit incorruption," saith he, (for, how is it [then] incorruption?) but on the contrary, "corruption is swallowed up of life:" for this indeed survives the other, but not the other this. For as wax is melted by fire but itself doth not melt the fire: so also doth corruption melt and vanish away under incorruption, but is never able itself to get the better of incorruption.

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

For suppose there were no hell, yet in the midst of so great brightness to be rejected and to go away dishonored;-how great the punishment! For if even now, when the Emperor rideth in and his train with him, we contemplating each one of us our own poverty, derive not so much pleasure from the spectacle, as we endure dejection at having no share in what is going on about the Emperor, nor being near the Sovereign; what will it be then? Or thinkest thou it is a light punishment, not to be ranked in that company, not to be counted worthy of that unutterable glory, from that assemblage and those untold good things, to be cast forth some-wither far and distant? But when there is also darkness, and gnashing of teeth, and chains indissoluble, and an undying worm, and fire unquenchable, and affliction, and straitness, and tongues scorching like the rich man's; and we wail, and none heareth; and we groan and gnash our teeth for anguish, and none regardeth; and we look all round, and no where is there any to comfort us; where shall we rank those that are in this condition? what is there more miserable than are those souls? what more pitiable? For if, when we enter a prison and see its inmates, some squalid, some chained and famishing, some again shut up in darkness, we are moved with compassion, we shudder, we use all diligence that we may never be cast into that place;

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

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

[7.] Let us hear then, us also. And if thou have the fire of lust, set against it that other fire, and this will presently be quenched and gone. And if thou purposest to utter some harsh sounding [speech], think of the gnashing of teeth, and the fear will be a bridle to thee. And if thou purposest to plunder, hear the Judge commanding, and saying, "Bind

him hand and foot, and cast him into the outer darkness," (Matthew chapter 22, verse 13) and thou wilt cast out this lust also. And if thou art drunken, and surfeitest continually, hear the rich man saying, 'Send Lazarus, that with the tip of his finger he may cool this scorching tongue;' (Luke chapter 16, verse 24) yet not obtaining this; and thou wilt hold thyself aloof from that distemper. But if thou lovest luxury, think of the affliction and the straitness there, and thou wilt not think at all of this. If again thou art harsh and cruel, bethink thee of those virgins who when their lamps had gone out missed so of the bridal chamber, and thou wilt quickly become humane. Or sluggish art thou, and remiss? Consider him that hid the talent, and thou wilt be more vehement than fire. Or doth desire of thy neighbor's substance devour thee? Think of the worm that dieth not, and thou wilt easily both put away from thee this disease, and in all other things wilt do virtuously. For He hath enjoined nothing irksome or oppressive. Whence then do His injunctions appear irksome to us? From our own slothfulness. For as if we labor diligently, even what appears intolerable will be light and easy; so if we are slothful, even things tolerable will seem to us difficult.

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

Homily 11

2 Corinthians chapter 5, verse 11. Knowing therefore the fear of the Lord, we persuade men but we are made manifest unto God; and I hope that we are made manifest also in your consciences. Knowing therefore, he says, these things, that terrible seat of judgment, we do every thing so as not to give you a handle nor offence, nor any false suspicion of evil practice against us. Seest thou the strictness of life, and zeal of a watchful soul? 'For we are not only open to accusatation,' he saith 'if we commit any evil deed; but even if we do not commit, yet are suspected, and having it in our power to repel the suspicion, brave it, we are punished.' Ver. 12. "We are not again commending ourselves unto you, but speak as giving you occasion of glorying in our behalf."

See how he is continually obviating the suspicion of appearing to praise himself. For nothing is so offensive to the hearers as for any one to say great and marvellous things about himself. Since then he was compelled in what he said to fall upon that subject, he uses a corrective, saying, 'we do this for your sakes, not for ours, that ye may have somewhat to glory of, not that we may.' And not even this absolutely, but because of the false Apostles. Wherefore also he added, "To answer them that glory in appearance, and not in heart." Seest thou how he hath detached them from them, and drawn them to himself; having shown that even the Corinthians themselves are longing to get hold of some occasion, whereby they may have it in their power to speak on their behalf and to defend them unto their accusers. For, says he, 'we say these things not that we may boast, but that ye may have wherein to speak freely on our behalf;' which is the language of one testifying to their great love: 'and not that ye may boast merely: but that ye may not be drawn aside.' But this he does not say explicitly, but manages his words otherwise and in a gentler form, and without dealing them a blow, saying,

"That ye may have somewhat to glory towards those which glory in appearance." But neither this does he bid them do absolutely, when no cause exists, but when they extol themselves; for in all things he looks out for the fitting occasion. He does not then do this in order to show himself to be illustrious, but to stop those men who were using the thing improperly and to the injury of these. But what is "in appearance?" In what is seen, in what is for display. For of such sort were they, doing every thing out of a love of honor, whilst they were both empty inwardly and wore indeed an appearance of piety and of venerable seeming, but

of good works were destitute. [2.] Ver. 13. "For whether we are beside ourselves, it is to God; or whether we are of sober mind, it is unto you." And if, saith he, we have uttered any great thing, (for this is what he here calls being beside himself, as therefore in other places also he calls it folly;-2 Corinthians chapter 11, verse 1 and 2 Corinthians chapter 11, verse 17 and 2 Corinthians chapter 11, verse 21) for God's sake we do this, lest ye thinking us to be worthless should despise us and perish; or if again any modest and lowly thing, it is for your sakes that ye may learn to be lowly-minded. Or else, again, he means this. If any one thinks us to be mad, we seek for our reward from God, for Whose sake we are of this suspected; but if he thinks us sober, let him reap the advantage of our soberness. And again, in another way. Does any one say we are mad? For God's sake are we in such sort mad. Wherefore also he subjoins;

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

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

[3.] Ver. 16. "Wherefore we henceforth know no man after the flesh." For if all died and all rose again; and in such sort died as the tyranny of sin condemned them; but rose again "through the laver of regeneration and the renewing of the Holy Ghost;" (Titus chapter 3, verse 5) he saith with reason, "we know none" of the faithful "after the flesh." For what if even they be in the flesh? Yet is that fleshly life destroyed, and we are born again by the Spirit, and have learnt another deportment and rule and life and condition, that, namely, in the heavens. And again of this itself he shows Christ to be the Author. Wherefore also

he added, ”Even though we have known Christ after the flesh, yet now we know Him so no more.”

What then? tell me. Did He put away the flesh, and is He now not with that body? Away with the thought, for He is even now clothed in flesh; for ”this Jesus Who is taken up from you into Heaven shall so come. So? How? In flesh, with His body. How then doth he say, ”Even though we have known Christ after the flesh, yet now henceforth no more?” (Acts chapter 1, verse 11) For in us indeed ”after the flesh” is being in sins, and ”not after the flesh” not being in sins; but in Christ, ”after the flesh” is His being subject to the affections of nature, such as to thirst, to hunger, to weariness, to sleep. For ”He did no sin, neither was guile found in His mouth.” (1 Peter chapter 2, verse 22) Wherefore He also said, ”Which of you convicteth Me of sin?” (John chapter 8, verse 46) and again, ”The prince of this world cometh, and he hath nothing in Me.” (ib. xiv. 30.) And ”not after the flesh” is being thenceforward freed even from these things, not the being without flesh. For with this also He cometh to judge the world, His being impassible and pure. Whereunto we also shall advance when ”our body” hathbeen ”fashioned like unto His glorious body.” (Philippians chapter 3, verse 21)

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

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

Nothing of ourselves. For remission of sins and adoption and unspeakable glory are given to us by Him. For he exhorts them no longer from the things to come only, but even from those now present. For consider. He said, that we shall be raised again, and go on unto incorruption, and have an eternal house; but since present things have more force to persuade than things to come, with those who believe not in these as they ought to believe, he shows how great things they have even already received, and being themselves what. What then being, received they them? Dead all; (for he saith, ”all died;” and, ”He died for all;” so loved He all alike;) inveterate all, and grown old in their vices. But behold, both a new soul, (for it was cleansed,) and a new body, and a new worship, and promises new, and covenant, and life, and table, and dress, and all things new absolutely. For instead of the Jerusalem below we have received that mother city which is above (Galatians chapter 4, verse 26); and instead

of a material temple have seen a spiritual temple; instead of tables of stone, fleshy ones; instead of circumcision, baptism; instead of the manna, the Lord's body; instead of water from a rock, blood from His side; instead of Moses' or Aaron's rod, the Cross; instead of the promised [land], the kingdom of heaven; instead of a thousand priests, One High Priest; instead of a lamb without reason, a Spiritual Lamb. With these and such like things in his thought he said, "all things are new." But "all" these "things are of God," by Christ, and His free gift. Wherefore also he added,

"Who reconciled us to Himself through Christ, and gave unto us the ministry of reconciliation." For from Him are all the good things. For He that made us friends is Himself also the cause of the other things which God hath given to His friends. For He rendered not these things unto us, allowing us to continue enemies, but having made us friends unto Himself. But when I say that Christ is the cause of our reconciliation, I say the Father is so also: when I say that the Father gave, I say the Son gave also. "For all things were made by Him;" (John chapter 1, verse 3) and of this too He is the Author. For we ran not untoHim, but He Himself called us. How calledHe us? By the sacrifice of Christ. "And gave unto us the ministry of reconciliation." Here again he sets forth the dignity of the Apostles; showing how great a thing was committed to their hands, and the surpassing greatness of the love of God. For even when they would not hear the Ambassador that came, He was not exasperated nor left them to themselves, but continueth to exhort them both in His own person and by others. Who can be fittingly amazed at this solicitude? The Son Who came to reconcile, His True and Only-Begotten, was slain, yet not even so did the Father turn away from His murderers; nor say, "I sent My Son as an Ambassador, but they not only would not hear Him, but even slew and crucified Him, it is meet henceforth to leave them to themselves:" but quite the contrary, when the Son departed, He entrusted the business to us; for he says, "gave unto us the ministry of reconciliation.

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

He did not even "reckon." So ought we also to forgive our enemies, that ourselves too may obtain the like forgiveness.

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

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

They that received Him were not reconciled, but even slew Him. Again, He sent other ambassadors to beseech, and though these are sent, it is Himself that entreats. And what doth He entreat? "Be ye reconciled unto God. And he said not, 'Reconcile God to yourselves;' for it is not He that beareth enmity, but ye; for God never beareth enmity. Urging moreover his cause, like an ambassador on his mission, he says,

Vet. 21. "For Him who knew no sin He made to be sin on our account."

'I say nothing of what has gone before, that ye have outraged Him, Him that had done you no wrong, Him that had done you good, that He exacted not justice, that He is first to beseech, though first outraged; let none of these things be set down at present. Ought ye not in justice to be reconciled for this one thing only that He hath done to you now?' And what hath He done? "Him that knew no sin He made to be sin, for you. For had He aChieved nothing but done only this, think how great a thing it were to give His Son for those that had outraged Him. But now He hath both well achieved mighty things, and besides, hath suffered Him that did no wrong to be punished for those who had done wrong. But he did not say this: but mentioned that which is far greater than this. What then is this? "Him that knew no sin," he says, Him that was righteousness itself, "He made sin," that is suffered as a sinner

to be condemned, as one cursed to die. "For cursed is he that hangeth on a tree. (Galatians chapter 3, verse 13) For to die thus was far greater than to die; and this he also elsewhere implying, saith, "Becoming obedient unto death, yea the death of the cross. (Philippians chapter 2, verse 8) For this thing carried with it not only punishment, but also disgrace. Reflect therefore how great things He bestowed on thee.

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

[6. Reflecting then on these things, let us fear these words more than hell; let us reverence the things [they express] more than the kingdom, and let us not deem it grievous to be punished, but to sin. For were He not to punish us, we ought to take vengeance on ourselves, who have been so ungrateful towards our Benefactor. Now he that hath an object of affection, hath often even slain himself, when unsuccessful in his love; and though successful, if he hath been guilty of a fault towards her, counts it not fit that he should even live; and shall not we, when we outrage One so loving and gentle, cast ourselves into the fire of hell? Shall I say something strange, and marvellous, and to many perhaps incredible? To one who hath understanding and loveth the Lord as it behoveth to love Him, there will be greater comfort if punished after provoking One so loving, than if not punished. And this one may see by the common practice. For he that has wronged his dearest friend feels then the greatest relief, when he has wreaked vengeance on himself and suffered evil. And accordingly David said, "I the shepherd have sinned, and I the shepherd have done amiss; and these the flock, what have they done? Let Thy hand be upon me, and upon my father's house. (2 Samuel chapter 24, verse 17. LXX. And when he lost Absalom he wreaked the extremest vengeance upon himself, although he was not the injurer but the injured;

but nevertheless, because he loved the departed exceedingly, he racked himself with anguish, in this manner comforting himself. Let us therefore also, when we sin against Him Whom we ought not to sin against, take vengeance on ourselves. See you not those who have lost true-born children, that they therefore both beat themselves and tear their hair,

because to punish themselves for the sake of those they loved carries comfort with it. But if, when we have caused no harm to those dearest to us, to suffer because of what hath befallen them brings consolation; when we ourselves are the persons who have given provocation and wrong, will it not much rather be a relief to us to suffer the penalty and will not the being unpunished punish? Every one in a manner will see this. If any love Christ as it behoveth to love Him, he knoweth what I say; how, even when He forgiveth, he will not endure logo unpunished; for thou undergoest the severest punishment in having provoked Him. And I know indeed that I am speaking what will not be believed by the many; but nevertheless it is so as I have said. If then we love Christ as it behoveth to love Him, we shall punish ourselves when we sin. For to those who love any whomsover, not the suffering somewhat because they have provoked the beloved one is unpleasing; but above all, that they have provoked the person loved. And if this last when angered doth not punish, he hath tortured his lover more;

but if he exacts satisfaction, he hath comforted him rather. Let us therefore not fear hell, but offending God; for it is more grievous than that when He turns away in wrath: this is worse than all, this heavier than all. And that thou mayest learn what a thing it is, consider this which I say. If one that was himself a king, beholding a robber and malefactor under punishment, gave his well-beloved son, his only-begotten and true, to be slain; and transferred the death and the guilt as well, from him to his son, (who was himself of no such character,) that he might both save the condemned man and clear him from his evil reputation; and then if, having subsequently promoted him to great dignity, he had yet, after thus saving him and advancinghim to that glory unspeakable, been outraged by the person that had received such treatment: would not that man, if he had any sense, have chosen ten thousand deaths rather than appear guilty of so great ingratitude? This then let us also now consider with ourselves, and groan bitterly for the provocations we have offered our Benefactor; nor let us therefore presume, because though outraged He bears it with long-suffering; but rather for this very reason be full of remorse. For amongst men too, when one that hath been smitten on the right cheek offers the left also, he more avengeth himself than if he gave ten thousand blows;

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

Homily 12

2 Corinthians chapter 6, verse 1 and 2 Corinthians chapter 6, verse 2. And working together with Him we intreat also that ye receive not the grace of God is vain. For he saith, At an acceptable time I hearkened unto thee. And in a day of salvation did I succor thee. For since he said, God beseeches, and we are ambassadors and suppliants unto you, that ye be "reconciled unto God:" lest they should become supine, he hereby again alarms and arouses them, saying: "We intreat that ye receive not the grace of God in vain." 'For let us not,' he says, 'therefore be at ease, because He beseeches and hath sent some to be ambassadors; nay, but for this very reason let us make haste to please God and to collect spiritual merchandise;' as also he said above, "The love of God constraineth us," (ch. v. 14) that is presseth, driveth, urgeth us, 'that ye may not after so much affectionate care, by being supine and exhibiting no nobleness, miss of such great blessings. Do not therefore because He hath sent some to exhort you, deem that this will always be so. It will be so until His second coming; until then He beseeches, so long as we are here; but after that is judgment and punishment.' Therefore, he says, "we are constrained."

For not only from the greatness of the blessings and His loving kindness, but also from the shortness of the time he urgeth them continually. Wherefore he saith also elsewhere, "For now is our salvation nearer." (Rom. xiii. II.) And again; "The Lord is at hand." (Philippians chapter 4, verse 5)But here he does something yet more. For not from the fact that the remainder of the time is short and little, but also from its being the only season available, for salvation, he incited them.

For, "Behold," he saith, "now is the acceptable time; behold, now is the day of salvation. Let us therefore not let slip the favorable opportunity but display a zeal worthy of the grace. For therefore is it that we also press forward, knowing both the shortness and the suitableness of the time. Wherefore also he said; "And working together we intreat also. Working together" with you; 'for we work together with you, rather than with God for Whom we are ambassadors. For He is in need of nothing, but the salvation all passeth over to you.' But if it is even with God that he speaks of working together, he repudiates not even this [interpretation]; for he says in another place, "we are God's fellow-workers: (1 Corinthians chapter 3, verse 9) in this way, sixth he, to save men. Again, "We entreat also. For he indeed, when beseeching, doth not barely beseech, but sets forth these His just claims; namely, that He

gave His Son, the Righteous One that did not so much as know sin, and made Him to be sin for us sinners, that we might become righteous: which claims having, and being God, He displayed such goodness. But what we beseech is that ye would receive the benefit and not reject the gift. Be persuaded therefore by us, and "receive not the grace in vain. For lest they should think that this of itself is "reconciliation," believing on Him that calleth; he adds these words, requiting that earnestness which respects the life.

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

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

[2.] Then, as it is his constant worn, namely, to place himself before them and bid them hence to take their example so he does in this Ver. 3. "Giving no occasion of stumbling, that our ministration be not blamed," Persuading them not from considering "the time" only, but also those that had successfully labored with them. And behold with what absence of pride. For he said not, 'Look at us how we are such and such,' but, for the present, it is

only to do away accusation that he relates his own conduct. And he mentions two chief paints of a blameless life, "none" in "any" thing. And he said not 'accusation,' but, what was far less, "occasion of stumbling;" that is, giving ground against us to none for censure, for condemnation, "that our ministration be not blamed;" that is, that none may take hold of it. And again, he said not, 'that it be not accused,' but that it may not have the least fault, nor any one have it in his power to animadvert upon it in any particular.

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

Ver. 5. "In stripes, in imprisonments, in tossings to and fro." Yet every one of these by itself was intolerable, the being scourged only, and being bound only, and being unable through persecution to remain fixed any where, (for this is in 'tossings to and fro,') but when both all, and all at once, assail, consider what a soul they need. Then along with the things from without, he mentions those imposed by himself. Ver. 5, 6. "In labors, in watchings, in fastings; in pureness." But by "pureness" here, he means either chasteness again, or general purity, or incorruptness, or even his preaching the Gospel freely. "In knowledge." What is" in knowledge?" In wisdom such as is given from God; that which is truly knowledge; not as those that seem to be wise and boast of their acquaintance with the heathen discipline, but are deficient in this "In long-suffering, in kindness" For this also is a great note of a noble soul, though exasperated and goaded on every side, to bear all with long-suffering. Then to show whence he became such, he added;

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

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

"By the armor of righteousness on the right and the left." [3.] Seest thou his self-possession of soul and well-strung spirit? For he shows that afflictions are arms not only which strike not down, but do even fortify and make stronger. And he calls those things 'left,' which seem to be painful; for such those are which bring with them the reward. Wherefore then cloth he call them thus? Either in conformity with the conception of the generality, or because God commanded us to pray that we enter not into temptation. Ver. 8. "By glory and dishonor, by evil report and good report"

What saying thou? That thou enjoyest honor, and setting down this as a great thing?Yes,' he saith. Why, forsooth? For to bear dishonor indeed is a great thing, but to partake of honor requires not a vigorous soul. Nay, it needs a vigorous and exceeding great soul, that he who enjoys it may not be thrown and break his neck. Wherefore he glories in this as well as in that, for he shone equally in both. But how is it a weapon of righteousness? Because that the teachers are held in honor induceth many unto godliness. And besides, this is a proof of good works, and this glorifieth God. And this is, further, an instance of the wise contrivance of God, that by things which are opposite He brings in the Preaching. For consider. Was Paul bound? This too was on behalf of the Gospel. For, saith he, "the things which happened unto me have fallen out unto the progress of the Gospel; so that most of the brethren, bring confident through my bonds, are more abundantly bold to speak the word without fear. (Philippians chapter 1, verse 12 and Philippians chapter 1, verse 14) Again, did he enjoy honor? This too again rendered them more forward. "By evil report and good report. For not only did he bear those things nobly which happen to the body, the ' afflictions, and whatever he enumerated, but those also which touch the soul; for neither are these wont to disturb slightly.

Jeremiah at least having borne many temptations, gave in upon these, and when he was reproached, said, "I will not prophesy, neither will I name the Name of the Lord. (Jer. xx.9.

And David too many places complains of reproach. Isaiah also, after many things, exhorteth concerning this, saying, "Fear ye not the reproach of men, neither be ye overcome by their reviling. (Isaiah chapter 51, verse 7. LXX. And again, Christ also to His disciples; "When they shall speak all manner of evil against you falsely, rejoice and be exceeding glad," (Matt. v. II, 12. He saith, "for great is your reward in heaven. Elsewhere too He says," And leap for joy. (Luke chapter 6, verse 23) But He would not have made the reward so great, had soul; for the pain is both of the body and of the soul; but here it is of the soul alone. Many at any rate have fallen by these alone, and have lost their own souls. And to Job also the reproaches of his friends appeared more grievous than the worms and the sores. For there is nothing, there is nothing more intolerable to those in affliction than a word capable of stinging the soul. Wherefore along with the perils and the toils he names these also, saying, "By glory and dishonor. At any rate, many of the Jews also on account of glory derived from the many would not believe. For they feared, not lest they should be punished, but lest they should be put out of the synagogue.

Wherefore He saith, "How can ye believe which receive glory one of another? (John chapter 5, verse 44) And we may see numbers who have indeed despised all dangers, but have been worsted by glory. [4. "As deceivers, and yet true. This is, "by evil report and good report. Ver. 9. "As unknown, and yet well known. This is, "by glory and dishonor. For by some they were well known and much sought after, whilst others designed not to know them at all. "As dying, and behold, we live."

As under sentence of death and condemned; which was itself also matter of dishonor. But this he said, to show both the unspeakable power of God and their own patience. For so far as those who plotted against us were concerned, we died; and this is what all suppose; but by God's aid we escaped the dangers. Then to manifest also on what account God permits these things, he added, "As chastened, and not killed." Showing that the gain accruing to them from their temptations, even before the rewards, was great, and that their enemies against their will did them service. Ver. 10. "As sorrowful, yet alway rejoicing." For by those that are without, indeed, we are suspected of being in despair; but we give no heed to them; yea, we have our pleasure at the full And he said not "rejoicing" only, but added also its perpetuity, for he says? "alway rejoicing" What then can come up to this life? wherein, although dangers so great assault, the joy becometh greater. "As poor, yet making many rich."

Some indeed affirm that the spiritual riches are spoken of here; but I would say that the-carnal are so too; for they were rich in these also, having, after a new kind of manner, the houses of all opened to them. And this too he signified by what follows, saying, "As having nothing, and yet possessing all things." And how can this be? Yea rather, how can the opposite be? For he that possesseth many things hath nothing; and he that hath nothing possesseth the goods of all. And not here only, but also in the other points, contraries were to have all things, let bring forth this man himself into the midst, who commanded the world and was lord not only of their substance, but of their very eyes even. "If possible," he

says, ”ye would have plucked out your eyes, and have given them to me.” (Galatians chapter 4, verse 15)

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

For he whom the cities received as an angel, for whom they would have plucked out their own eyes and have given them to him, (Galatians chapter 4, verse 14 and Galatians chapter 4, verse 15) he for whom they laid down their own necks, how had he not all things that were theirs? (Romans chapter 16, verse 4) But if thou desirest to see the spiritualalso,thou wilt find him in these things also especially rich. For he that was so dear to the King of all as even to share in unspeakable things with the Lord of the angels, (ch. xii. 4. how was not he more opulent than all men, and had all things? Devils had not else been so subject to him, suffering and disease had not so fled away.

[5.] And let us therefore, when we suffer aught for Christ’s sake, not merry bear it nobly but also rejoice. If we fast, let us leap for joy as if enjoying luxury; if we be insulted, let us dance as if praised; if we spend, let us feel as if gaining; if we below on the poor, let us count ourselves to receive: for he that gives not thus will not give readily. When then thou hast a mind to scatter abroad, look not at this only in almsgiving, but also in every kind of virtue, compute not alone the severity of the toils, but also the sweetness of the prizes; and before all the subjects of this wrestling, our Lord Jesus; and thou wilt readily enter upon the contest, and wilt live the whole time in pleasure. For nothing is wont so to cause pleasure as a good conscience.

Therefore Paul indeed, though wounded every day, rejoiced and exulted; but the men of this day, although they endure not a shadow even of what he did, grieve and make lamentations from no other cause than that they have not a mind full of heavenly philosophy. For, tell me, wherefore the lamentation? Because thou art poor, and in want of necessaries? Surely for this thou oughtest rather to make lamentation, [not] because thou weepest, not because thou art poor, but because thou art mean-spirited; not because thou hast not money, but because thou prizest money so highly. Paul died daily, yet wept not but even rejoiced; he fought with continual hunger, yet grieved not but even gloried in it. And dost thou, because

for his own needs, but for the whole world's. And thou indeed [hast to care] for one household, but he for those so many poor at Jerusalem, for those in Macedonia, for those everywhere in poverty, for those who give to them no less than for those who receive. For his care for the world was of a twofold nature, both that they might not be destitute of necessaries, and that they might be rich in spiritual things. And thy famishing children distress not thee so much as all the concerns of the faithful did him. Why do I say, of the faithful? For neither was he free from care for the unfaithful, but was so eaten up with it that he wished even to become accursed for their sakes;

but thou, were a famine to rage ten thousand times over, wouldest never choose to die for any whomsoever. And thou indeed carest for one woman, but he for the Churches throughout the world. For he saith, "My anxiety for all the Churches. (ch. xi. 28. How long then, O man, dost thou trifle, comparing thyself with Paul; and wilt not cease from this thy much meanness of spirit? For it behoveth to weep, not when we are in poverty but when we sin; for this is worthy of lamentations, as all the other things are of ridicule even. 'But,' he saith, 'this is not all that grieves me; but that also such an one is in power, whilst I am unhonored and outcast.' And what is this? for the blessed Paul too appeared to the many to be unhonored and an outcast. 'But,' saith he, 'he was Paul.' Plainly then not the nature of the things, but thy feebleness of spirit case thy desponding. Lament not therefore thy poverty, but thyself who art so minded, yea rather, lament not thyself, but reform thee; and seek not for money, but pursue that which maketh men of more cheerful countenance than thousands of money, philosophy and virtue. For where indeed these are, there is no harm in poverty; and where these are not there is no good in money. For tell me, what good is it when men are rich indeed, but have beggarly souls?

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

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

raises up long fences round them; and in the country cuts off for himself many potions' What then?

When he cuts them off, does he alone enjoy them? By no means, though he should contend for it ever so earnestly. For the produce he is compelled to distribute amongst all, and for thee he cultivates grain, and wine, and oil, and every where ministers unto thee. And those long fences and buildings, after his untold expense and his toils and drudgery he is preparing for thy use, receiving from thee only a small piece of silver for so great a service. And in baths and every where, one may see the same thing obtaining; the rich of it all with perfect ease. And his enjoyment of the earth is no more than thine; for sure he filleth not ten stomachs, and thou only one. ' But he partaketh of costlier meats? ' Truly, this is no mighty superiority; howbeit, even here, we shall find thee to have the advantage. For this costliness is therefore thought by thee a matter of envy because the pleasure with it is greater. Yet this is greater in the poor man's case; yet not pleasure only, but health also; and in this alone is the advantage with the rich, that he maketh his constitution feebler and collects more abundant fountains of disease. For the poor man's diet is all ordered according to nature, but his through its excess resulteth in corruption and disease.

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

To what then should one compare them? for even what has been said is not enough to show their wretched plight. I have found another resemblance yet. What then is it? As in the sewers where there is accumulation of refuse, of drug, hay, stubble, stones, clay, frequent stoppages occur; and then the stream of filth overflows at top: so also it happeneth with the stomachs of those people. For these being stopped up below, the greater part of these villainous streams spurts up above. But not so with the poor, but like those fountains which well forth pure streams, and water gardens and pleasure grounds, so also are their stomachs pure from such-like superfluities. But not such are the stomachs of the rich, or rather of the

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

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

Homily 13

2 COR. VI. 11, 12. Our mouth is open unto you, O ye Corinthians, our heart is enlarged, ye are not straitened in us, but ye are straitened in your own affections

Having detailed his own trials and afflictions, for "in patience," saith he, "in afflictions, in necessities, in distresses, (v. 4, 5. in stripes, in imprisonments, in tumult, in labors, in watchings; and having shown that the thing was a great good, for "as sorrowful," saith he, "yet always rejoicing; as poor, yet "as chastened," saith he, "and not killed:"and having called those things "armor" for "as chastened," saith he, "and not killed: and having hereby represented God's abundant care and power, for he saith, "that the exceeding greatness of the power may be of God, and not of us; (c. iv. 7. and having recounted his labors, for he saith, "we always bear about His dying; and that this is a clear demonstration of the Resurrection, for he says, "that the life also of Jesus may be manifested in our mortal flesh; (c. iv. 10. and of what things he was made partaker, and with what he had been entrusted, for "we are ambassadors on behalf of Christ," (c. iii. 20. saith he, "as though God were entreating by us; "and of what things he is a minister, namely, "not of the letter, but of the Spirit; "(c. iii. 6,) and that he was entitled to reverence not only on this account, but also for his trials, for, "Thanks be to God," saith he, "which always causeth us to triumph: "he purposeth now also to rebuke them as not being too well minded towards himself.

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

them exceedingly. Moreover the addition of their name is a mark of great love and warmth and affection; for we are accustomed to be repeating continually the bare names of those we love.

"Our heart is enlarged. For as that which warmeth is wont to dilate; so also to enlarge is the work of love. For virtue is warm and fervent. This both opened the mouth of Paul and enlarged his heart. For, 'neither do I love with the mouth only,' saith he, 'but I have also a heart in union. Therefore I speak with openness, with my whole mouth, with my whole mind.' For nothing is wider than was Paul's heart which loved all the faithful with all the vehemence that one might bear towards the object of his affection; this his love not being full entireness with each. And what marvel that this was so in the case of the faithful, seeing that even in that of the unfaithful, the heart of Paul embraced the whole world? Therefore he said not' I love you,' but with more emphasis, "Our mouth is open, our heart is enlarged," we have you all within it, and not this merely, but with much largeness of room. For he that is beloved walketh with great unrestraint within the heart of him that loveth. Wherefore he saith, "Ye are not straitened in us, but ye are straightened in your own affections. And this reproof, see it administered with forbearance, as is the wont of such as love exceedingly . He did not say, 'ye do not love us,' but, 'not in the same measure,' for he does not wish to touch them too sensibly.

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

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

and "told us your longing, your mourning, your zeal. (2 Corinthians chapter 7, verse 7) And to the Galatians, "If possible, ye would have plucked out your eyes and given them to me," (Galatians chapter 4, verse 15) And to the Thessalonians, "What manner of entering in we had unto you. (1 Thessalonians chapter 1, verse 9) And to Timothy also, "Remembering thy tears, that I may be filled with joy. (2 Timothy chapter 1, verse 4) And also throughout his Epistles one may find him bearing this testimony to the disciples, both that he loved and that he is loved, not however equally. And here he saith, "Though the more abundantly I love you, the less I be loved. (2 Corinthians chapter 12, verse 15) This, however, is near the end;

but at present more vehemently, "Ye are not straitened in us, but ye are straitened in your own affections," 'You receive one,' he says, 'but I a whole city, and so great a population.' And he said not, 'ye do not receive us,' but, 'ye are straitened;" implying indeed the same thing but with forbearance and without touching them too deeply.

Ver. 13. "Now for a recompense in like kind (I speak as unto my children,) be ye also enlarged." And yet it is not an equal return, first to be loved, afterwards to love. For even if one were to contribute that which is equal in amount, he is inferior in that he comes to it second. 'But nevertheless I am not going to reckon strictly,' saith he, 'and if ye after having received the first advances from me do but show forth the same amount, I am well-pleased and contented.' Then to show that to do this was even a debt, and that what he said was void of flattery, he saith, "I speak as unto my children." What meaneth, "as unto my children?" 'I ask no great thing, if being your father I wish to be loved by you.' And see wisdom and moderation of mind. He mentions not here his dangers on their behalf, and his labors, and his deaths, although he had many to tell of: (so free from pride is he!) but his love: and on this account he claims to be loved; 'because,' saith he, 'I was your father, because I exceedingly burn for you,' [for] it is often especially offensive to the person beloved when a man sets forth his benefits to him; for he seems to reproach. Wherefore Paul doth not this; but, ' like children, love your father,' saith he, which rather proceeds from instinct; and is the due of every father. Then that he may not seem to speak these things for his own sake, he shows that it is for their advantage even that he invites this love from them. And therefore he added,

Ver. 14: "Be ye not unequally yoked together with unbelievers."

He said not, ' Intermix not with unbelievers,' but rather dealing sharply with them, as transgressing what was right, ' Suffer not yourselves to turn aside,' saith he, "For what fellowship have righteousness and iniquity? Here in what follows he institutes a comparison, not between his own love and theirs who corrupt them, but between their nobleness and the others' dishonor. For thus his discourse became more dignified and more beseeming himself, and would the rather winthem. Just as if one should say to a son that despised his parents, and gave himself up to vicious persons, 'What art thou doing, child? Dost thou despise thy father and prefer impure men filled with ten thousand vices? Knowest thou not how much better and more respectable thou art than they?' For so he detaches him more [readily]

from their society than if he should express admiration of his father. For were he to say indeed, 'Knowest thou not how much thy father is better than they?' he will not produce so much effect; but if, leaving mention of his father, he bring himself before them, saying,' Knowest thou not who thou art and what they are? Dost thou not bear in mind thine own high birth and gentle blood, and their infamy? For what communion hast thou with them, those thieves, those adulterers, those impostors?' by elevating him with these praises of himself, he will quickly prepare him to break off from them.

For the former address indeed, he will not entertain with overmuch acceptance, because the exalting of his father is an accusation of himself, when he is shown to be not only grieving a father, but such a father; but in this case he will have no such feeling. For none would choose not to be praised, and therefore, along with these praises of him that hears, the rebuke becometh easy of digestion. For the listener is softened, and is filled with high thoughts, and disdains the society of those persons.

But not this only is the point to be admired in him that thus he prosecuted his comparison, but that he imagined another thing also still greater and more astounding; in the first place, prosecuting his speech in the form of interrogation, which is proper to things that are clear and admitted, and then dilating it by the quick succession and multitude of his terms. For he employs not one or two or three only, but several. Add to this that instead of the persons he employs the names of the things, and he delineates here high virtue and there extreme vice; and shows the difference between them to be great and infinite so as not even to need demonstration. "For what fellowship," saith he, "have righteousness and iniquity?" "And what communion hath light with darkness?" (v. 15, 16,) "And what concord hath Christ with Beliar? Or what portion hath a believer with an unbeliever? Or what agreement hath a temple of God with idols?"

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

"For ye are a temple of the living God." Now what he says is this. Neither hath your King aught in common with him, "for what concord hath Christ with Beliar?" nor have the things [aught in common'], "for what communion hath light with darkness?" Therefore neither should ye. And first he mentions their king and then themselves; by this separating them most effectually. Then having said, "a temple of God with idols," and having declared, "For ye are a temple of the living God," he is necessitated to subjoin also the testimony of this

to show that the thing is no flattery. For he that praises except he also exhibit proof, even appears to flatter. What then is his testimony? For, "I will dwell in them, saith he, "and walk in them. I will dwell in," as in temples, "and walk in them," signifying the more abundant attachment to them.

"And they shall be my people and I will be their God. ' What?' saith he, ' Dost thou bear God within thee, and runnest unto them? God That hath nothing in common with them? And in what can this deserve forgiveness? Bear in mind Who walketh, Who dwelleth in thee.' Ver. 17. "Wherefore come ye out from among them, and be ye separate, and touch no unclean thing; and I will receive you, saith the Lord. And He said not, 'Do not unclean things'; but, requiring greater strictness, 'do not even touch,' saith he, 'nor go near them.' But what is filthiness of the flesh? Adultery, fornication, lasciviousness of every kind. And what of the soul? Unclean thoughts, as gazing with unchaste eyes, malice, deceits, and whatsoever' such things there be. He wishes then that they should be clean in both. Seest thou how great the prize? To be delivered from what is evil, to be made one with God. Hear also what follows.

Ver. 18. "And I will be to you a Father, and ye shall be to me sons and daughters, saith the Lord." Seest thou how from the beginning the Prophet fore-announceth our present high birth, the Regeneration by grace? Chap. vii. ver. 1. "Having therefore these promises, beloved." What promises? That we should be temples of God, sons and daughters, have Him indwelling, and walking in us, be His people, have Him for our God and Father. "Let us cleanse ourselves from all defilement of flesh and spirit." Let us neither touch unclean things, for this is cleansing of the flesh; nor things which defile the soul, for this is cleansing of the spirit. Yet he is not content with this only, but adds also, "Perfecting holiness in the fear of God." For not to touch the unclean thing doth not make clean, but there needeth something else besides to our becoming holy; earnestness, heedfulness, piety. And he well said, "In the fear of God." For it is possible to perfect chasteness, not in the fear of God but for vainglory. And along with this he implies yet another thing, by saying, "In the fear of God;" the manner, namely, whereafter holiness may be perfected. For if lust be even an imperious thing, still if thou occupy its territory withthe fear of God, thou hast stayed its frenzy.

[4. Now by holiness here he means not chastity alone, but the freedom from every kind of sin, for he is holy that is pure. Now one will become pure, not if he be free from fornication only, but if from covetousness also, and envy, and pride, and vainglory, yea especially from vainglory which in every thing indeed it behoveth to avoid, but much more in alms-giving; since neither will it be almsgiving, if it have this distemper, but display and cruelty. · For when thou dost it not out of mercy, but from parade, such deed is not only no alms but even an insult; for thou hast put thy brother to open shame. Not then the giving money, but the giving it out of mercy, is almsgiving. For people too at the theatres give, both to prostitute boys and to others who are on the stage; but such a deed is not almsgiving. And they too give that abuse the persons of prostitute women; but this is not lovingkindness, but insolent

treatment. Like this is the vainglorious also. For just as he that abuseth the person of the harlot, pays her a price for that abuse; so too dost thou demand a price of him that receiveth of thee, thine insult of him and thine investing him as well as thyself with an evil notoriety. And besides this, the loss is unspeakable.

For just as a wild beast and a mad dog springing upon us might, so doth this ill disease and this inhumanity make prey of our good things. For inhumanity and cruelty such a course is; yea, rather more grievous even than this. For the cruel indeed would not give to him that asked; but thou dost more than this; thou hinderest those that wish to give. For when thou paradest thy giving, thou hast both lowered the reputation of the receiver, and hast pulled back him that was about to give, if he be of a careless mind. For he will not give to him thenceforth, on the ground of his having already received, and so not being in want; yea he will often accuse him even, if after having received he should draw near to beg, and will think him impudent. What sort of alms-giving then is this when thou both shamest thyself and him that receiveth; and also in two ways Him that enjoined it: both because while having Him for a spectator of thine alms, thou seekest the eyes of thy fellow-servants besides Him, and because thou transgressest the law laid down by Him forbidding these things.

I could have wished to carry this out into those other subjects as well, both fasting and prayer, and to show in how many respects vainglory is injurious there also; but I remember that in the discourse before this I left unfinished a certain necessary point. What was the point? I was saying, that the poor have the advantage of the rich in the things of this life, when I discoursed concerning health and pleasure; and this was shown indistinctly. Come then, to-day let us show this, that not in the things of this life only, but also in those that are higher, the advantage is with them. For what leadeth unto a kingdom, riches or poverty? Let us hear the Lord Himself of the heavens saying of those, that "it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven:"(Matthew chapter 19, verse 24) but of the poor the contrary, "If thou wilt be perfect, sell that thou hast, and give to the poor; and come, follow Me; and thou shalt have treasure in heaven. (Matthew chapter 19, verse 21) But if ye will, let us see what is said on either side. "Narrow and straitened is the way," He saith, "that leadeth unto life. (Matthew chapter 7, verse 14) Who then treadeth the narrow way, he that is in luxury, or that is in poverty; that is independent, or that carrieth ten thousand burdens; the lax and dissolute, or the thoughtful and anxious?

But what need of these arguments, when it is best to betake one's self to the persons themselves. Lazarus was poor, yea very poor; and he that passed him by as he lay at his gateway was rich. Which then entered into the kingdom, and was in delights in Abraham's bosom? and which of them was scorched, with not even a drop at his command? But, saith one, ' both many poor will be lost, and [many] rich will enjoy those unspeakable goods.' Nay rather, one may see the contrary, few rich saved, but of the poor far more. For, consider, making accurate measure of the hindrances of riches and the defects of poverty, (or rather, neither

of riches nor of poverty are they, but each of those who have riches or poverty; howbeit,) let us at least see which is the more available weapon. What defect then doth poverty seem to possess? Lying. And what, wealth? Pride, the mother of evils; which also made the devil a devil, who was not such before. Again, "the love of money is a root of all kinds of evil. (1 Timothy chapter 6, verse 10) Which then stands near this root, the rich man, or the poor? Is it not very plainly the rich? For the more things anyone surrounds himself with, he desires so much the more. Vainglory again damages tens of thousands of good deeds, and near this too again the rich man hath his dwelling.

"But," saith one, "thou mentionest not the [evils] of the poor man, his affliction, his straits. Nay, but this is both common to the rich, and is his more than the poor man's; so that those indeed which appear to be evils of poverty are common to either: whilst those of riches are riches' only. 'But what,' saith one, 'when for want of necessaries the poor man committeth many horrible things?' But no poor man, no, not one, committeth as many horrible things from want, as do the rich for the sake of surrounding themselves with more, and of not losing what stores they have. For the poor man doth not so eagerly desire necessaries as the rich doth superfluities; nor again has he as much strength to put wickedness in practice as the other hath power. If then the rich man is both more willing and able, it is quite plain that he will rather commit such, and more of them. Nor is the poor man so much afraid in respect of hunger, as the rich trembleth and is anxious in respect of the loss of what he has, and because he has not yet gotten all men's possessions. Since then he is near both vainglory and arrogance, and the love of money, the root of all evils, what hope of salvation shall he have except he display much wisdom? And how shall he walk the narrow way? Let us not therefore carry about the notions of the many, but examine into the facts.

For how is it not absurd that in respect to money, indeed, we do not trust to others, but refer this to figures and calculation; but in calculating upon facts we are lightly drawn aside by the notions of others; and that too, though we possess an exact balance, and square and rule for all things, the declaration of the divine laws? Wherefore I exhort and entreat you all, disregard what this man and that man thinks about these things, and inquire from the Scriptures all these things; and having learnt what are the true riches, let us pursue after them that we may obtain also the eternal good things; which may we all obtain, through the grace and love towards men of our Lord Jesus Christ, with Whom, to the Father and the Holy Spirit, be glory, might, and honor, now and ever, and world without end. Amen.

Homily 14

2 Corinthians chapter 7, verse 2 and 2 Corinthians chapter 7, verse 3Open your hearts to us: we wronged no man, we corrupted no man, we took advantage of no man. I say it not to condemn you; for l have said before, [as I have also declared above], that ye are in our hearts to die together and live together. Again he raiseth the discourse about love, mitigating the harshness of his rebuke. For since he had convicted and reproached them as being beloved indeed, yet not loving in an equal degree, but breaking away from his love and mixing up with other pestilent fellows; again he softens the vehemence of his rebuke, saying, "Make room for us," that is, "love us;" and prays to receive a favor involving no burden, and advantaging them that confer above them that receive it. And he said not, 'love,' but with a stronger appeal to their pity, "make room for." ' Who expelled us? ' saith he: ' Who cast us out of your hearts? How come we to be straitened in you?' for since he said above, "Ye are straitened in your affections;" here declaring it more clearly, he said, "make room for us:" in this way also again winning them to himself. For nothing doth so produce love as for the beloved to know that he that loveth him exceedingly desireth his love.

"We wronged no man." See how again he does not mention the benefits [done by him], but frameth his speech in another way, so as to be both less offensive and more cutting. And at the same time he also alludes to the false apostles, saying, "We wronged no man, we corrupted no man, we defrauded no man." What is "we corrupted?" That is, we beguiled no man; as he says elsewhere also. "Lest by any means, as the serpent beguiled Eve, so your minds should be corrupted." (2 Corinthians chapter 11, verse 3)

"We defrauded no man; we plundered, plotted against no man. And he for the present forbears to say, ' we benefited you in such and such ways;' but framing his language so as more to shame them, "We wronged no man, "' he says; as much as saying, ' Even had we in no wise benefited you, not even so ought ye to turn away from us; for ye have nothing to lay to our charge, either small or great.' Then, for he felt the heaviness of his rebuke, he tempers it again. And he was neither silent altogether, for so he would not have aroused them; nor yet did he let the harshness of his language go unmodified, for so he would have wounded them too much. And what says he? Ver. 3. "I say it not to condemn you. How is this evident? "For I have said before," he adds, "that ye are in our hearts to die and live with you. This is the greatest affection, when even though treated with contempt, he chooseth

both to die and live with them. 'For neither are ye merely in our hearts,' he says, 'but in such sort as I said. For it is possible both to love and to shun dangers, but we do not thus.' And behold here also wisdom unspeakable.

For he spake not of what had been done for them, that he might not seem to be again reproaching them, but he promiseth for the future. ' For should it chance,' saith he, ' that danger should invade, for your sakes I am ready to suffer every thing; and neither death nor life seemeth aught to me in itself, but in whichever ye be, that is to me more desirable, both death than life and life than death.' Howbeit, dying indeed is manifestly a proof of love; but living, who is there that would not choose, even of those who are not friends? Why then does the Apostle mention it as something great? Because it is even exceeding great. For numbers indeed sympathize with their friends when they are in misfortune, but when they are in honor rejoice not with, but envy, them. ' But not so we; but whether ye be in calamity, we are not afraid to share your ill fortune; or whether ye be prosperous, we are not wounded with envy.'

[2. Then after he had continually repeated these things, saying, "Ye are not straitened in us; and, "Ye are straitened in your own affections; and, "make room for us; and, "Be ye also enlarged; and, "We wronged no man; and all these things seemed to be a condemnation of them: observe how he also in another manner alleviates this severity by saying, "Great is my boldness of speech towards you." ' Therefore I venture upon such things,' he says, ' not to condemn you by what I say, but out of my great boldness of speech,' which also farther signifying, he said, "Great is my glorying on your behalf." ' For think not indeed,' he saith, ' that because I thus speak, I speak as though I had condemned you altogether; (for I am exceedingly proud of, and glory in, you; but both out of tender concern and a desire that you should make greater increase unto. virtue.' And so he said to the Hebrews also after much rebuke; "But we are persuaded better things of you, and things that accompany salvation, though we thus speak: and we desire that each one of you may show the same diligence to the fullness of hope even to the end. (Hebrews chapter 6, verse 9 and Hebrews chapter 6, verse 11) So indeed here also, "Great is my glorying on your behalf." 'We glory others of you,' he says.

Seest thou what genuine comfort he has given? 'And,' he saith, 'I do not simply glory, but also, greatly.' Accordingly he added these words; "I am filled with comfort. What comfort? 'That coming from you; because that ye, having been reformed, comforted me by your conduct.' This is the test of one that loveth, both to complain of not being loved and to fear lest he should inflict pain by complaining immoderately. Therefore he says, "I am filled with comfort, I overflow with joy." 'But these expressions,' saith one, 'seem to contradict the former.' They do not do so, however, but are even exceedingly in harmony with them. For these procure for the former a favorable reception; and the praise which they convey makes the benefit of those rebukes more genuine, by quietly abstracting what was painful in them. Wherefore he uses these expressions, but with great genuineness and earnestness. For he did not say, ' I am filled with joy;' but, "I abound; or rather, not "abound" either, but "super-

abound; in this way also again showing his yearning, that even though he be so loved as to rejoice and exult, he does not yet think himself loved as he ought to be loved, nor to have received full payment; so insatiable was he out of his exceeding love of them. For the joy it brings to be loved in any degree by those one passionately loves, is great by reason of our loving them exceedingly. So that this again was a proof of his affection.

And of the comfort indeed, he saith, ' ' I am filled;" 'I have received what was owing to me;' but of the joy, "I superabound; that is, 'I was desponding about you; but ye have sufficiently excused yourselves and supplied comfort: for ye have not only removed the ground of my sorrow, but have even increased joy.' Then showing its greatness, he not only declares it by saying, ', I superabound in joy," but also by adding, "in all our affliction." ' For so great was the delight arising to us on your account that it was not even dimmed by so great tribulation, but through the excess of its own greatness it overcame the sorrows that had hold of us, and suffered us not to feel the sense of them.'

Ver. 5. "For even when we were come into Macedonia, our flesh had no relief." For since he said, "our tribulation;" he both explains of what sort it was, and magnifies it by his words, in order to show that the consolation and joys received from them was great, seeing it had repelled so great a sorrow. "But we were afflicted on every side." How on every side? for "without were fightings," from the unbelievers; "within were fears;" because of the weak among the believers, lest they should be drawn aside. For not amongst the Corinthians only did these things happen, but elsewhere also. Ver. 6. "Nevertheless He that comforteth the lowly comforted us by the coming of Titus."

For since he had testified great things of them in what he said, that he may not seem to be flattering them he cites as witness Titus the brother, who had come from them to Paul after the first Epistle to declare unto him the particulars of their amendment. But consider, I pray you, how in every place he maketh a great matter of the coming of Titus. For he saith also before, "Furthermore when I came to Troas for the Gospel, I had no relief for my spirit because I found not Titus my brother;" (c. ii. 12, 13.) and in this place again we were comforted," he saith, "by the coming of Titus." For he is desirous also of establishing the man in their confidence and of making him exceedingly dear to them. And observe how he provides for both these things. For by saying on the one hand, "I had no relief for my spirit," he showeth the greatness of his virtue; and by saying on the other, that, in our tribulation his coming sufficed unto comfort; yet "not by his coming only, but also by the comfort wherewith he was comforted in you," he endeareth the man unto the Corinthians. For nothing doth so produce and cement friendships as the saying something sound and favorable of any one. And such he testifies Titus did; when he says that 'by his coming he hath given us wings with pleasure; such things did he report of you. On this ground his coming made us glad. For we were delighted not "only by his coming, but also for the comfort wherewith he was comforted in you." And how was he comforted? By your virtue, by your good deeds.' Wherefore also he adds,

"While he told us your longing, your mourning, your zeal for me. 'These things made him glad,' he says, 'these things comforted him.' Seest thou how he shows that he also is an earnest lover of theirs, seeing he considers their good report as a consolation to himself; and when he was come, gloried, as though on account of his own good things, unto Paul. And observe with what warmth of expression he reporteth these things, "Your longing, your mourning, your zeal." For it was likely that they would mourn and grieve why the blessed Paul was so much displeased, why he had kept away from them so long. And therefore he did not say simply tears, but "mourning;" nor desire, but "longing;" nor anger, but "zeal;" and again "zeal toward him," which they displayed both about him that had committed fornication and about those who were accusing him. 'For,' saith he, 'ye wereinflamed and blazed out on receiving my letters.' On these accounts he abounds in joy, on these accounts he is filled with consolation, because he made them feel. It seems to me, however, that these things are said not only to soften what has gone before, but also in encouragement of those who had acted in these things virtuously. For although I suppose that some were obnoxious to those former accusations and unworthy of these praises; nevertheless, he doth not distinguish them, but makes both the praises and the accusations common, leaving it to the conscience of his hearers to select that which belongs to them. For so both the one would be void of offence, and the other lead them on to much fervor of mind.

[4. Such also now should be the feelings of those who are reprehended; thus should they lament and mourn; thus yearn after their teachers; thus, more than fathers, seek them. For by those indeed living cometh, but by these good living. Thus ought they to bear the rebukes of their fathers, thus to sympathize with their rulers on account of those that sin. For it does not rest all with them, but with you also. For if he that hath sinned perceives that he was rebuked indeed by his father, but flattered by his brethren; he becometh more easy of mind. But when the father rebukes, be thou too angry as well, whether as concerned for thy brother or as joining in thy father's indignation; only be the earnestness thou showest great; and mourn, not that he was rebuked, but that he sinned. But if I build up and thou pull down, what profit have we had but labor? (Ecclesiastes chapter 34, verse 23) Yea, rather, thy loss stops not here, but thou bringest also punishment on thyself. For he that hindereth the wound from being healed is punished not less than he that inflicted it, but even more. For it is not an equal offence to wound and to hinder that which is wounded from being healed; for this indeed necessarily gendereth death, but that not necessarily. Now I have spoken thus to you; that ye may join in the anger of your rulers whenever they are indignant justly;

that when ye see any one rebuked, ye may all shun him more than does the teacher. Let him that hath offended fear you more than his rulers. For if he is afraid of his teacher only, he will readily sin: but if he have to dread so many eyes, so many tongues, he will be in greater safety. For as, if we do not thus act, we shall suffer the extremest punishment; so, if we perform these things, we shall partake of the gain that accrues from his reformation. Thus then let us act; and if any one shall say, ' be humane towards thy brother, this is a Christian's duty; let him be taught, that he is humane who is angry [with him], not he who sets him at ease prematurely and alloweth him not even to come to a sense of his transgression. For

which, tell me, pities the man in a fever and laboring under delirium, he that lays him on his bed, and binds him down, and keeps him from meats and drinks that are not fit for him; or he that allows him to glut himself with strong drink, and orders him to have his liberty, and to act in every respect as one that is in health? Does not this person even aggravate the distemper, the man that seemeth to act humanely, whereas the other amends it? Such truly Ought our decision to be in this case also.

For it is the part of humanity, not to humor the sick in every thing nor to flatter their unseasonable desires. No one so loved him that committed fornication amongst the Corinthinians, as Paul who commandeth to deliver him to Satan; no one so hated him as they that applaud and court him; and the event showed it. For they indeed both puffed him up and increased his inflammation; but [the Apostle] both lowered it and left him not until he brought him to perfect health. And they indeed added to the existing mischief, he eradicated even that which existed from the first. These laws, then, of humanity let us learn also. For if thou seest a horse hurrying down a precipice, thou appliest a bit and holdest him in with violence and lashest him frequently; although this is punishment, yet the punishment itself is the mother of safety. Thus act also in the case of those that sin. Bind him that hath transgressed until he have appeased God; let him not go loose, that he be not bound the faster by the anger of God. If I bind, God doth not chain; if I bind not, the indissoluble chains await him. "For if we judged ourselves, we should not be judged. (1 Corinthians chapter 11, verse 31) Think not, then, that thus to act cometh of cruelty and inhumanity; nay, but of the highest gentleness and the most skillful leechcraft and of much tender care. But, saith one, they have been punished for a long time. How long?

Tell me. A year, and two, and three years? Howbeit, I require not this, length of time, but amendment of soul. This then show, whether they have been pricked to the heart, whether they have reformed, and all is done: since if there be not this, there is no advantage in the time. For neither do we inquire whether the wound has been often bandaged, but whether the bandage has been of any service. If therefore it hath been of service, although in a short time, let it be kept on no longer: but if it hath done no service, even at the end of ten years, let it be still kept on: and let this fix the term of release, the good of him that is bound. If we are thus careful both of ourselves and of others, and regard not honor and dishonor at the hands of men; but bearing in mind the punishment and the disgrace that is there, and above all the provoking of God, apply with energy the medicines of repentance: we shall both presently arrive at the perfect health, and shall obtain the good things to come; which may all we obtain, through the grace and love towards men of our Lord Jesus Christ, with Whom, to the Father, with the Holy Spirit, be glory, might, honor, now and ever, and world without end. Amen.

Homily 15

2 Corinthians chapter 7, verse 8. So that though I made you sorry with my letter, I do not regret it, though I did regret, He goes on to apologize for his Epistle, when, (the sin having been corrected,) to treat them tenderly was unattended with danger; and he shows the advantage of the thing. For he did this indeed even before, when he said, "For out of much affliction and anguish of heart, I wrote unto you: not that ye should be made sorry, but that ye might know the love which I have toward you." (c. ii. 4.) And he does it also now, establishing this same point in more words. And he said not, 'I regretted indeed before, but now I do not regret:' but how? "I regret not now, though I did regret." 'Even if what I wrote,' he says, 'was such as to overstep the [due] measure of rebuke, and to cause me to regret; still the great advantage which has accrued from them doth not allow me to regret.' And this he said, not as though he had rebuked them beyond due measure, but to heighten his praises of them. ' For the amendment ye manifested was so great,' saith he, ' that even if I did happen to smite you too severely insomuch that I even condemned myself, I praise myself now from the result.' Just as with little children, when they have undergone a painful remedy, such as an incision, or cautery, or bitter physic, afterwards we are not afraid to sooth them; so also doth Paul.

Ver. 8, 9. "For I see that that epistle made you sorry, though but for a season. Now I rejoice not that ye were made sorry, but that ye were made sorry unto repentance." Having said, "I do not regret," he tells the reason also; alleging the good that resulted from his letter; and skillfully excusing himself by saying, "though but for a season." For truly that which was painful was brief, but that which was profitable was perpetual. And what indeed followed naturally was to say, 'even though it grieved you for a season, yet it made you glad and benefited you forever.' But he doth not say this: but before mentioning the gain he passes again to his praises of them, and the proof of his own concern for them, saying, "Now I rejoice, not that ye were made sorry," ('for what gain came to me from you being made sorry?) "but that ye were made sorry unto repentance," that the sorrow brought some gain.' For a father also when he sees his son under the knife rejoiceth not that he is being pained, but that he is being cured; so also doth this man, But observe how he transfers all that was well achieved in the matter unto themselves; and lays whatever was painful to the account of the Epistle, saying, "It made you sorry for a season;" whilst the benefit that resulted from it he speaks

of as their own good achieving. For he said not, ' The Epistle corrected you,' although this was the case; but, "ye sorrowed unto repentance."

"For ye were made sorry after a godly sort, that ye might suffer loss by us in nothing." Seest thou wisdom unspeakable? 'For had we not done this,' he says, 'we had done you damage.' And he affirms that indeed which was well achieved to be theirs, but the damage his own, if indeed he had been silent. For if they are likely to be corrected by a sharp rebuke, then, if we did not sharply rebuke, we should have done you damage; and the injury would not be with you alone, but also with us. For just as he that gives not to the merchant what is necessary for his voyage, he it is that causeth the damage; so also we, if we did not offer you that occasion of repentance, should have wrought you damage. Seest thou that the not rebuking those that sin is a damage both to the master and to the disciple?

[2.] Ver. 10. "For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret."

'Therefore.' he says, 'though I did regret before I saw the fruit and the gain, how great they were I do not regret now 'For such a thing is godly sorrow. And then he philosophizeth about it, showing that sorrow is not in all cases a grievous thing, but when it is worldly. And what is worldly? If thou be in sorrow for money, for reputation,for him that is departed, all these are worldly. Wherefore also they work death. For he that is in sorrow for reputation's sake feeleth envy and is driven oftentimes to perish: such sorrow was that which Cain sorrowed, such Esau. By this worldly sorrow then he meaneth that which is to the harm of those that sorrow. For only in respect to sins is sorrow a profitable thing; as is evident in this way. He that sorroweth for loss of wealth repaireth not that damage; he that sorroweth for one deceased raiseth not the dead to life again; he that sorroweth for a sickness, not only is not made well but even aggravates the disease: he that sorroweth for sins, he alone attains some advantage from his sorrow, for he maketh his sins wane and disappear. For since the medicine has been prepared for this thing, in this case only is it potent and displays its profitableness; and in the other cases is even injurious. 'And yet Cain,' saith one, 'sorrowed because he was not accepted with God.' It was not for this, but because he saw his brother glorious in honor;

for had he grieved for this, it behoved him to emulate and rejoice with him; but, as it was, grieving, he showed that his was a worldly sorrow. But not so did David, nor Peter, nor any of the righteous. Wherefore they were accepted, when grieving either over their own sins or those of others. And yet what is more oppressive than sorrow? Still when it is after a godly sort, it is better than the joy in the world. For this indeed ends in nothing; but that "worketh repentance unto salvation, a salvation that bringeth no regret. For what is admirable in it is this that one who had thus sorrowed would never repent, whilst this is an especial characteristic of worldly sorrow. For what is mote regretted than a true born son? And what is a heavier grief than a death of this sort? But yet those fathers who in the height of their grief culture nobody and who wildly beat themselves, after a time repent because they have grieved immoderately; as having thereby nothing benefitted themselves,

but even added to their affliction. But not such as this is godly sorrow; but it possesseth two advantages, that of not being condemned in that a man grieves for, and that this sorrow endeth in salvation; of both which that is deprived. For they both sorrow unto harm and after they have sorrowed vehemently condemn themselves, bringing forth this greatest token of having done it unto harm. But godly sorrow is the reverse [of this]:

wherefore also he said, "worketh repentance unto salvation, a repentance that bringeth no regret. For no one will condemn himself if he have sorrowed for sin, if he have mourned and afflicted himself. Which also when the blessed Paul hath said he needeth not to adduce from other sources the proof of what he said, nor to bring forward those in the old histories who, sorrowed, but he adduceth the Corinthians themselves; and furnishes his proof from what they had done; that along with praises he might both instruct them and the rather win them to, himself.

Ver. 11. "For behold," he saith, "thisself-same thing, that ye were made sorry after a godly sort, what earnest care it wrought in you." 'For not only,' he saith, 'did your sorrow not cast you into that condemning of yourselves, as having acted idly in so doing; but it made you even more careful.' Then he speaks of the certain tokens of that carefulness; "Yea," what "clearing of yourselves," towards me. "Yea, what indignation" against him that had sinned. "Yea, what fear." (ver. 11.) For so great carefulness and very speedy reformation was the part of men who feared exceedingly. And that he might not seem to be exalting himself, see how quickly he softened it by saying, "Yea, what longing," that towards me."Yea, what zeal," that on God's behalf. "Yea, what avenging:" for ye also avenged the laws of God that had been outraged. "In every thing ye approved yourselves to be pure in the matter." Not only by not having perpetrated, for this was evident before, but also by not consenting unto it. For since he said in the former Epistle, "and ye are puffed up;" (1 Corinthians chapter 5, verse 2) he also says here, 'ye havecleared yourselves of this suspicion also; not only by not praising, but also by rebuking and being indignant.'

[3. Ver. 12. "So although I wrote unto you," I wrote "not for his cause that did the wrong, nor for his cause that suffered the wrong. For that they might not say, Why then dost thou rebuke us if we were "clear in the matter? setting himself to meet this even further above, and disposing of it beforehand, he said what he said, namely, "I donor regret, though I did regret." 'For so far,' says he, 'am I from repenting now of what I wrote then, that I repented then more than I do now when ye have approved yourselves.' Seest thou again his vehemence and earnest contention, how he has turned around what was said unto the veryopposite. For what they thought would have made him recant in confusion as having rebuked them hastily, by reason of their amendment; that he uses as a proof that it was right in him to speak freely. For neither does he refuse afterwards to humor them fearlessly, when he finds he can do this. For he that said farther above such things as these, "He that is joined to an harlot is one body," (1 Corinthians chapter 6, verse 16) and, "Deliver such an one to Satan for the destruction of the flesh," (1 Corinthians chapter 5, verse 5) and, "Every sin that a man doeth is without the body," (1 Corinthians chapter 6, verse 18)and such like things;

how saith he here, "Not for his cause that did the wrong, nor for his cause that suffered the wrong?

Not contradicting, but being even exceedingly consistent with, himself. How consistent with himself? Because it was a very great point with him to show the affection he bore towards them. He does not therefore discard concern for him, but shows at the same time, as I said, the love he had for them, and that a greater fear agitated him, [namely] for the whole Church. For he had feared lest the evil should eat further, and advancing on its way should seize upon the whole Church. Wherefore also he said, "A little leaven leaveneth the whole lump. (1 Corinthians chapter 5, verse 6) This however he said at the time; but now that they had well done, he no longer puts it so but differently: and implies indeed the same thing, but manages his expressions more agreeably, saying,

"That our care for you might appear unto you." That is, 'that ye might know how I love you.' Now this is the same thing as the former, but being differently expressed seemed to convey another meaning. For [to convince thyself] that it is the same, unfold his conception and thou wilt perceive the difference to be nothing. 'For because I love you exceedingly,' saith he, 'I was afraid lest ye should suffer any injury from that quarter, and yourselves succeed to that sorrow.' As therefore when he says, "Doth God take care for oxen?" (1 Corinthians chapter 9, verse 9) he doth not mean that He careth not, (for it is not possible for any existing thing to consist if deserted by the Providence of God:) but that He did not legislate primarily for oxen, so also here he means to say, 'I wrote first indeed on your account, but secondly on his also. And I had indeed that love inmyself,' he says, 'even independently of mine Epistle: but I was desirous of showing it both to you, and in a word to all, by that writing.'

Ver. 13. "Therefore we have been comforted." Since we both showed our care for you and have been wholly successful. As he said also in another place, "Now we live, if ye stand fast in the Lord;" (1 Thessalonians chapter 3, verse 8)and again, "For what is our hope, or joy, or crown of rejoicing? are not even ye?" (ib. ii. 19.) For this is life, this comfort, this consolation to a teacher possessed of understanding; the growth of his disciples.

[4. For nothing doth so declare him that beareth rule as paternal affection for the ruled. For begetting alone constitutes not a father; but after begetting, also loving. But if where nature is concerned there is so great need of love, much more where grace is concerned. In this way were all the ancients distinguished. As many, for instance, as obtained a good report amongst the Hebrews, by this were made manifest. So was Samuel shown to be great, saying, "But God forbid that I should sin against God in ceasing to pray for you: (1 Samuel chapter 12, verse 23) so was David, so Abraham, so Elijah, and so each one of the righteous, those in the New Testament and those in the Old. For so Moses for the sake of those he ruled left so great riches and treasures untold, "choosing to suffer affliction with the people of God," (Hebrews chapter 11, verse 25) and before his appointment was leader of the people by his actions. Wherefore also very foolishly did that Hebrew say to him, "Who made thee a ruler and a judge over us? (Exodus chapter 2, verse 14) What sayest thou? Thou seest the actions and doubtest of the title?

Just as if one seeing a physician using the knife excellently well, and succoring that limb in the body which was diseased, should say, 'Who made thee a physician and ordered thee to use the knife?' 'Art, my good Sir, and thine own ailment.' So too did his knowledge make him (i.e., Moses,) what he claimed to be. For ruling is an art, not merely a dignity, and an art above all arts. For if the rule of those without is an art and science superior to all other, much more this. For this rule is as much better than that, as that than the rest; yea, rather, even much more. And, if ye will, let us examine this argument more accurately. There is an art of agriculture, of weaving, of building; which are both very necessary and tend greatly to preserve our life. For others surely are but ancillary to these; the coppersmith's, the carpenter's, the shepherd's. But further, of arts themselves the most necessary of all is the agricultural, which was even that which God first introduced when He had formed man. For without shoes and clothes it is possible to live; but without agriculture it is impossible. And such they say are the Hamaxobii, the Nomads amongst the Scythians, and the Indian Gymnosophists. For these troubled not themselves with the arts of house-building, and weaving, and shoemaking, but need only that of agriculture. Blush ye that have need of those arts that be superfluous, cooks, confectioners, embroiderers, and ten thousand other such people, that ye may live;

blush ye that introduce vain refinements into life; blush ye who are unbelievers, before those barbarians who have no need of art. For God made nature exceedingly independent, needing only a few things. However, I do not compel you nor lay it down for law that ye should live thus; but as Jacob asked. And what did he ask? "If the Lord will give me bread to eat and raiment to put on. (Genesis chapter 28, verse 20) So also Paul commanded, saying, "And having food and covering let us be therewith content. (1 Timothy chapter 6, verse 8) First then comes agriculture; second, weaving; and third after it, building; and shoemaking last of all; for amongst us atany rate there are many both servants and laborers who live without shoes. These, therefore, are the useful and necessary arts. Come, then, let us compare them with that of ruling. For I have therefore brought forward these that are of all most important, that when it shall have been seen to be superior to them, its victory over the rest may be unquestioned. Whereby then shall we show that it is more necessary than all? Because without it there is no advantage in these. And if you think good, let us leave mention of the rest and bring on the stage that one which stands higher and is more important than any, that of agriculture. Where then will be the advantage of the many hands of your laborers. if they are at war with one another and plunder one another's goods?

For, as it is, the fear of the ruler restrains them and protects that which is wrought by them; but if thou take this away, in vain is their labor. But if one examine accurately, he will find yet another rule which is the parent and bond of this. What then may this be? That according to which it behoveth each man to control and rule himself, chastising his unworthy passions, but both nourishing and promoting the growth of all the germs of virtue with all care.

For there are [these] species of rule; one, that whereby men rule peoples and states, regulating this the political life; which Paul denoting said, "Let every soul be subject to the higher powers; for there is no power but of God." (Romans chapter 13, verse 1 and Romans chapter 13, verse 4) Afterwards to show the advantage of this, he went on to say, that the ruler "is a minister of God for good;" and again, "he is a minister of God, and avenger to execute wrath on him that doeth evil." A second there is whereby every one that hath understanding ruleth himself; and this also the Apostle further denoted, saying, "Wouldest thou have no fear of the power? do that which is good;" (Romans chapter 13, verse 3) speaking of him that ruleth himself.

[5. Here, however, there is yet another rule, higher than the political rule. And what is this? That in the Church. And this also itself Paul mentions, saying, "Obey them that have the rule over you and submit to them; for they watch in behalf of your souls as they that shall give account. (Hebrews chapter 13, verse 17) For this rule is as much better than the political as heaven is than earth; yea rather, even much more. For, in the first place, it considers principally not how it may punish sins committed, but how, they may never be committed at all; next, when committed, not how it mayremove the deceased [member], but how they may be blotted out. And of the things of this life indeed it maketh not much account, but all its transactions are about the things in heaven. "For our citizenship is in heaven. (Philippians chapter 3, verse 20) And our life is here. "For our life," saith he, "is hid with Christ in God. (Colossians chapter 3, verse 3) And our prizes are there, and our race is for the crowns that be there. For this life is not dissolved after the end, but then shineth forth the more. And therefore, in truth, they who bear this rule have a greater honor committed to their hands, not only than viceroys but even than those themselves who wear diadems, seeing that they mould men in greater, and for greater, things.

But neither he that pursueth political rule nor he that pursueth spiritual, will be able well to administer it, unless they have first ruled themselves as they ought, and have observed with all strictness the respective laws of their polity. For as the rule over the many is in a manner twofold, so also is that which each one exerts over himself. And again, in this point also the spiritual rule transcends the political, as what we have said proved. But one may observe certain also of the arts imitating rule; and in particular, that of agriculture. For just as the tiller of the soil is in a sort a ruler over the plants, clipping and keeping back some, making others grow and fostering them: just so also the best rulers punish and cut off such as are wicked and injure the many; whilst they advance the goodand orderly. For this cause also the Scripture likeneth rulers to vine-dressers. For what though plants utter no cry, as in states the injured do? nevertheless they still show the wrong by their appearance, withering, straitened for room by the worthless weeds. And like as wickedness is punished by laws, so truly here also by this art both badness of soil and degeneracy and wildness in plants, are corrected. For all the varieties of human dispositions we shall find here also, roughness, weakness, timidity, forwardness, steadiness: and some of them through wealth luxuriating unseasonably, and to the damage of their neighbors, and others impoverished and injured;

as, for instance, when hedges are raised to luxuriance at the cost of the neighboring plants; when other barren and wild trees, running up to a great height, hinder the growth of those beneath them. And like as rulers and kings have those that vex their rule with outrage and war; so also hath the tiller of the soil attacks of wild beasts, irregularity of weather, hail, mildew, great rain, drought, and all such things. But these things happen in order that thou mayest constantly look unto the hope of God's aid. For the other arts indeed hold their way through the diligence of men as well; but this getteth the better as God determines the balance, and is throughout almost wholly dependent thereupon; and it needeth rains from above, and the admixture of weathers, and, above all, His Providence. "For neither is he that planteth any thing, nor he that watereth, but God that giveth the increase. (1 Colossians chapter 3, verse 7)

Here also there is death and life, and throes and procreation, just as with men. For here happen instances both of being cut off, and of bearing fruit, and of dying, and of being born (the same that was dead) over again, wherein the earth discourseth to us both variously and clearly of a resurrection. For when the root beareth fruit, when the seed shooteth, is not the thing a resurrection? And one might perceive a large measure of God's providence and wisdom involved in this rule, if one go over it point by point. But what I wished to say is that this [rule] is concerned with earth and plants; but ours with care of souls. And great as is the difference between plants and a soul; so great is the superiority of this to that. And the rulers of the present life again are as much inferior to that [rule], as it is better to have mastery over the willing than the unwilling. For this is also a natural rule; for truly in that case every thing is done through fear and by constraint; but here, what is done aright is of choice and purpose. And not in this point alone doth this excel the other, but in that it is not only a rule, but a fatherhoodso to speak; for it has the gentleness of a father; and whilst enjoining greater things, [still] persuades.

For the temporal ruler indeed says, 'If thou committest adultery, thou hast forfeited thy life,' but this, shouldst thou look with unchaste eyes, threatens the highest punishments. For awful is this judgment court, and for the correction of soul, not of body only. As great then as the difference between soul and body, is that which separates this rule again from that. And the one indeed sitteth as judge of things that are open; yea, rather, not of all these even, but of such as can be fully proved; and ofttimes moreover, even in these dealeth treacherously, but this court instructeth those that enter it that He that judgeth in our case, will bring forward "all things naked and laid open," (Hebrews chapter 4, verse 13) before the common theatre of the world, and that to be hidden will be impossible. So that Christianity keeps together this our life far more than temporal laws. For if to tremble about secret sins makes a man safer than to fear for such as are open; and if to call him to account even for those offences which be less doth rather excite him unto virtue, than to punish the graver only; then it is easily seen that this rule, more than all others, welds our life together.

[6. But, if thou wilt, let us consider also the mode of electing the rulers; for here too thou shalt behold the difference to be great. For it is not possible to gain this authority by giving

money, but by having displayed a highly virtuous character; and not as unto glory with men and ease unto himself, but as unto toils and labors and the welfare of the many, thus, (I say,) is he that hath been appointed inducted unto this rule. Wherefore also abundant is the assistance he enjoys from the Spirit. And in that case indeed the rule can go no further than to declare merely what is to be done; but in this it addeth besides the help derived from prayers and from the Spirit. But further; in that case indeed is not a word about philosophy, nor doth any sit to teach what a soul is, and what the world, and what we are to be hereafter, and unto what things we shall depart hence, and how we shall achieve virtue. Howbeit of contracts and bonds and money, there is much speech, but of those things not a thought; whereas in the Church one may see that these are the subjects of every discourse. Wherefore also with justice may one call it by all these names, a court of justice, and a hospital, and a school of philosophy, and a nursery of the soul, and a training course for that race that leadeth unto heaven.

Further, that this rule is also the mildest of all, even though requiring greater strictness, is plain from hence. For the temporal ruler if he catch an adulterer straightway punishes him. And yet what is the advantage. of this? For this is not to destroy the passion, but to send away the soul with its wound upon it. But this ruler, when he hath detected, considers not how he shall avenge, but how extirpate the passion. For thou indeed dost the same thing, as if when there was a disease of the head, thou shouldest not stay the disease, but cut off the head. But I do not thus: but I cut off the disease. And I exclude him indeed from mysteries and hallowed precincts; but when I have restored him I receive him back again, at once delivered from that viciousness and amended by his repentance. 'And how is it possible,' saith one, 'to extirpate adultery?' It is possible, yea, very possible, if a man comes under these laws. For the Church is a spiritual bath, which wipeth away not filth of body, but stains of soul, by its many methods of repentance. For thou, indeed, both if thou let a man go unpunished hast made him worse, and if thou punish hast sent him away uncured: but I neither let him go unpunished, nor punish him, as thou, but both exact a satisfaction which becomes me, and set that right which hath been done.

Wilt thou learn in yet another way how that thou indeed, though drawing swords and displaying flames to them that offend, workest not any considerable cure; whilst I, without these things, have conducted them to perfect health? But no need have I of arguments or words, but I bring forth earth and sea, and human nature itself, [for witnesses. And inquire, before this court held its sittings, what was the condition of human affairs; how, not even the names of the good works which now are done, were ever heard of. For who braved death? who despised money? who was indifferent to glory? who, fleeing from the turmoils of life, bade welcome to mountains and solitude, the mother of heavenly wisdom? where was at all the name of virginity? For all these things, and more than these, were the good work of this judgment court, the doings of this rule. Knowing these things then, and well understanding that from this proceedeth every benefit of our life, and the reformation of the world, come frequently unto the hearing of the Divine words, and our assemblies here, and the prayers. For if ye thus order yourselves, ye will be able, having displayed a deportment

worthy of heaven, to obtain the promised good things; which may all we obtain, through the grace and love towards men of our Lord Jesus Christ, to Whom be glory for ever and ever. Amen.

Homily 16

2 Corinthians chapter 7, verse 13. And in your comfort, we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you all. See again how he exalts their praises, and showeth their love. For having said, 'I was pleased that my Epistle wrought so much and that ye gained so much,' for "I rejoice," he saith, "not that ye were made sorry, but that ye were made sorry unto repentance;" and having shown his own love, for he saith, "Though I wrote unto you, I wrote not for his cause that did the wrong, nor for his cause that suffered the wrong, but that our care for you might be made manifest to you:" again he mentioneth another sign of their good will, which bringeth them great praise and showeth the genuineness of their affection. For, "in your comfort," he saith, "we joyed the more exceedingly for the joy of Titus." And yet this is no sign of one that loveth them exceedingly; rejoicing rather for Titus than for them. 'Yes,' he replies, 'it is, for I joyed not so much for his cause as for yours.' Therefore also he subjoins the reason, saying, "because his bowels wererefreshed by you all." He said not, 'he,' but "his bowels;" that is, 'his love for you.' And how were they refreshed? "By all." For this too is a very great praise.

Ver. 14. "For if in anything I have gloried to him on your behalf." It is high praise when the teacher boasted, for he saith, "I was not put to shame." I therefore rejoiced, because ye showed yourselves to be amended and proved my words by your deeds. So that the honor accruing to me was twofold; first, in that ye had made progress; next, in that I was not found to fall short of the truth. Ver. 14. "But as we spake always to you in truth, so our glorying also which I made before Titus was found to be truth." Here he alludes to something further. As we spake all things among you in truth, (for it is probable that he had also spoken to them much in praise of this man ,) so also, what we said of you to Titus has been proved true. Ver. 15. "And his inward affection is moreabundant toward you."

What follows is in commendation of him, as exceedingly consumed with love and attached to them. And he said not 'his love.' Then that he may not appear to be flattering, he everywhere mentions the causes of his affection; in order that he may, as I said, both escape the imputation of flattery and the more encourage them by making the praise redound unto them, and by showing that it was they who had infused into him the beginning and ground of this so great love. For having said, "his inward affection is more abundant toward you;" he added, "Whilst he remembereth the obedience of you all." Now this both shows that Titus

was grateful to his benefactors, seeing he had returned, having them all in his heart, and continually remembereth them, and beareth them on his lips and in his mind; and also is a greater distinction to the Corinthians, seeing that so vanquished they sent him away. Then he mentions their obedience also, magnifying their zeal: wherefore also he addeth these words,

"How with fear and trembling ye receivedhim." Not with love only, but also withexcessive honor. Seest thou how he bears witness to a twofold virtue in them, both that they loved him as a father and had feared him as aruler, neither for fear dimming love, nor for love relaxing fear. He expressed this also above, "That ye sorrow after a godly sort, what earnest care it wrought in you; yea what fear, yea what longing."

Ver. 16. "I rejoice therefore, that in every thing I am of good courage concerning you." Seest thou that he rejoiceth more on their account; 'because,' he saith, 'ye have in no particular shamed your teacher, nor show yourselves unworthy of my testimony.' So that he joyed not so much for Titus' sake, that he enjoyed so great honor; as for their own, that they had displayed so much good feeling. For that he may not be imagined to joy rather on Titus' account, observe how in this place also he states the reason. As then he said above, "If in anything I have gloried to him on your behalf I was not put to shame;" so here also, "In everything I am of good courage concerning you." 'Should need require me to rebuke, I have no apprehension of your being alienated; or again to boast, I fear not to be convicted of falsehood; or to praise you as obeying the rein, or as loving, or as full of zeal, I have confidence in you. I bade you cut off, and ye did cut off; I bade you receive, and ye did receive; I said before Titus that ye were great and admirable kind of people and knew to reverence teachers: ye proved these things true by your conduct. And he learnt these things not so much from me as from you. At any rate when he returned, he had become a passionate lover of you: your behavior having surpassed what he had been told.'

[2.] Chap. viii. ver. 1. "Moreover, brethren, we make known to you the grace of God which hath been given in the Churches of Macedonia."

Having encouraged them with these encomiums, he again tries exhortation. For on this account he mingled these praises with his rebuke, that he might not by proceeding from rebuke to exhortation make what he had to say ill received; but having soothed their ears, might by this means pave the way for his exhortation. For he purposeth to discourse of alms-giving; wherefore also he saith beforehand, "I rejoice that in everything I am of good courage concerning you; by their past good works, making them the more ready to this duty also. And he said not at once, ' Therefore give alms,' but observe his wisdom, how he draws from a distance and from on high the preparation for his discourse. For he says, "I make known to you the grace of God which hath been given in the Churches of Macedonia. For that they might not be uplifted he calleth what they did "grace; and whilst relating what others did he worketh greater zeal in them by his encomiums on others. And he mentions together two praises of the Macedonians, or rather three; namely, that they bear trials nobly; and that

they know how to pity; and that, though poor, they had displayed profuseness in almsgiving, for their property had been also plundered.

And when he wrote his Epistle to them, it was as signifying this that he said, ”For ye became imitators of the Churches of God which are in Judaea, for ye also suffered the same things of your own countrymen, even as they did of the Jews. (1 Thessalonians chapter 2, verse 14) Hear what he said afterwards in writing to the Hebrews, ”For ye took joyfully the spoiling of your possessions. (Hebrews chapter 10, verse 34) But He calls what they did ”grace,” not in order to keep them humble merely; but both to provoke them to emulation and to prevent what he said from proving invidious. Wherefore he also added the name of ”brethren” so as to undermine all envious feeling; for he is about to praise them in high-flown terms. Listen, at least, to his praises. For having said, ”I make known to you the grace of God,” he said not ’ which hath been given in this or that city,’ but praiseth the entire nation, saying, ”in the Churches of Macedonia. Then he details also this same grace.

Ver. 2. ”How that in much proof of affliction the abundance of their joy.” Seest thou his wisdom? For he says not first, that which he wishes; but another thing before it, that he may not seem to do this of set purpose, but to arrive at it by a different connection. ”In much proof of affliction.” This was what he said in his Epistle to the Macedonians themselves, ”Ye became imitators of the Lord, having received the word in much affliction, with joy of the Holy Ghost;” and again, ”From you sounded forth the word of the Lord, not only in Macedonia and Achaia, but also in every place, your faith to God-ward is gone forth.” (1 Thessalonians chapter 1, verse 6 and 1 Thessalonians chapter 1, verse 8.) But what is, ”in much proof of affliction the abundance of their joy?” Both, he says, happened to them in excess; both the affliction and the joy. Wherefore also the strangeness was great that so great an excess of pleasure sprang up to them out of affliction. For in truth the affliction not only was not the parent of grief, but it even became unto them an occasion of gladness; and this too, though it was ”great.” Now this he said, to prepare them to be noble and firm in their trials. For they were not merely afflicted, but so as also to have become approved by their patience: yea rather, he says not by their patience, but what was more than patience, ”joy.” And neither said he ”joy” simply, but ”abundance of joy,” for it sprang up in them, great and unspeakable.

[3.] ”And their deep poverty abounded unto the riches of their liberality.” Again, both these with excessiveness. For as their great affliction gave birth to great joy, yea, ”abundance of joy,” so their great poverty gave birth to great riches of alms. For this he showed, saying, ”abounded unto the riches of their liberality.” For munificence is determined not by the measure of what is given, but by the mind of those that bestow it. Wherefore he nowhere says, ‘the richness of the gifts,’ but ”the riches of their liberality.” Now what he says is to this effect; ‘their poverty not only was no impediment to their being bountiful, but was even an occasion to them of abounding, just as affliction was of feeling joy. For the poorer they were, the more munificent they were and contributed the more readily.’ Wherefore also he admires them exceedingly, for that in the midst of so great poverty they had displayed so

great munificence. For"their deep," that is, 'their great and unspeakable,' "poverty," showed their "liberality." But he said not 'showed,' but "abounded;" and he said not "liberality," but "riches of liberality;" that is, an equipoise to the greatness of their poverty, or rather much outweighing it, was the bountifulness they displayed. Then he even explains this more clearly, saying,

Ver. 3. "For according to their power, I bear witness." Trustworthy is the witness. "And beyond their power." That is, it "abounded unto the riches of their liberality." Or rather, he makes this plain, not by this expression alone, but also by all that follows; for he says, "of their own accord." Lo! yet another excessiveness. Ver. 4. "With much intreaty." Lo! yet a third and a fourth. "Praying us." Lo! even a fifth. And when they were in affliction and in poverty. Here are a sixth and seventh. And they gave with excessiveness. Then since this is what he most of all wishes to provide for in the Corinthians' case, namely, the giving deliberately, he dwells especially upon it, saying, "with much intreaty," and "praying us." ' We prayed not them, but they us.' Pray us what? "That the grace and the fellowship in the ministering to the saints." Seest thou how he again exalts the deed, calling it by venerable names. For since they were ambitious of spiritual gifts, he calls it by the name grace that they might eagerly pursue it; and again by that of "fellowship," that they might learn that they receive, not give only. 'This therefore they intreated us,' he says, 'that we would take upon us such a ministry.'

Ver. 5. "And" this, "not as we hoped." This he says with reference both to the amount and to their afflictions. 'For we could never have hoped,' he says, 'that whilst in so great affliction and poverty, they would even have urged us and so greatly intreated us.' He showed also their carefulness of life in other respects, by saying, "But first they gave their own selves to the Lord, and to us by the will of God." 'For in everything their obedience was beyond our expectations; nor because they showed mercy did they neglect the other virtues,' "but first gave themselves to the Lord." What is, "gave themselves to the Lord?" 'They offered up [themselves]; they showed themselves approved in faith; they displayed much fortitude in their trials, order, goodness, love, in all things both readiness and zeal.' What means, "and to us?" 'They were tractable to the rein, loved, obeyed us; both fulfilling the laws of God and bound unto us by love.' And observe how here also he again shows their earnestness saying, "gave themselves to the Lord." They did not in some things obey God, and in some the world; but in all things Him; and gave themselves wholly unto God. For neither because they showed mercy were they filled up with senseless pride, but displaying much lowlymindedness, much obedience, much reverence, much heavenly wisdom, they so wrought their almsdeeds also. But what is, "by the will of God?" Since he had said, they "gave themselves to us," yet was it not "to us," after the manner of men, but they did this also according to the mind of God.

[4.] Ver. 6. "Insomuch that we exhorted Titus, that as he made a beginning before, so he would also complete in you this gracealso."

And what connexion is there here? Much; and closely bearing on what went before. 'For because we saw them vehement,' he says, 'and fervent in all things, in temptations, in alms giving, in their love toward us, in the purity otherwise of their life: in order that ye too might be made their equals, we sent Titus.' Howbeit he did not say this, though he implied it. Behold excessiveness of love. 'For though intreated and desired by them,' he says, 'we were anxious about your state, lest by any means ye should come short of them. Wherefore also we sent Titus, that by this also being stirred up and put in mind, ye might emulate the Macedonians.' For Titus happened to be there when this Epistle was writing. Yet he shows that he had made a beginning in this matter before Paul's exhortation; "that as he had made a beginning before," he says. Wherefore also he bestows great praise on him; for instance, in the beginning [of the Epistle]; "Because I found not Titus my brother, I had no relief for my spirit: "(chap. ii. 13. and here all those things which he has said, and this too itself. For this also is no light praise, the having begun before even: for this evinces a warm and fervent spirit. Wherefore also he sent him, infusing amongst them in this also a very great incentive unto giving, the presence of Titus. On this account also he extols him with praises, wishing to endear him more exceedingly to the Corinthians.

For this too hath a great weight unto persuading, when he who counsels is upon intimate terms. And well does he both once and twice and thrice, having made mention of almsgiving, call 'it grace,' now indeed saying, "Moreover, brethren, I make known to you the grace of God bestowed on the Churches of Macedonia; and now, "they of their own accord, praying us with much intreaty in regard of this grace and fellowship: and again,"that as he had begun, so he would also finish in you this grace also."

[5. For this is a great good and a gift of God; and rightly done assimilates us, so far as may be, unto God; for such an one is in the highest sense a man. A certain one, at least, giving a model of a man has mentioned this, for "Man," saith he, "is a great thing; and a merciful man is an honorable thing. (Proverbs chapter 20, verse 6. LXX. Greater is this gift than to raise the dead. For far greater is it to feed Christ when an hungered than to raise the dead by the name of Jesus: for in the former case thou doest good to Christ, in the latter He to thee. And the reward surely comes by doing good, not by receiving good. For here indeed, in the case of miracles I mean, thou art God's debtor. in that of almsgiving, thou hast God for a debtor. Now it is almsgiving, when it is donewith willingness, when with bountifulness, when thou deemest thyself not to give but to receive, when done as if thou wert benefitted,as if gaining and not losing; for so this werenot a grace. For he that showeth mercy on another ought to feel joyful, not peevish. For how is it not absurd, if whilst removing another's downheartedness, thou art thyself downhearted? for so thou no longer sufferest it to be alms. For if thou art downhearted because thou hast delivered another from downheartedness, thou furnishest an example of extreme cruelty and inhumanity;

for it were better not to deliver him, than so to deliver him. And why art thou also downhearted at all, O man? for fear thy gold should diminish? If such are thy thoughts, do not give at all: if thou art not quite sure that it is multiplied for thee in heaven, do not bestow.

But thou seekest the recompense here. Wherefore? Let thine alms be alms, and not traffic. Now many have indeed received a recompense even here; but have not so received it, as if they should have an advantage over those who received it not here; but some of them as being weaker than they ought, because they were not so strongly attracted by the things which are there. And as those who are greedy, and ill-mannered, and slaves of their bellies, being invited to a royal banquet, and unable to wait till the proper time, just like little children mar their own enjoyment, by taking food beforehand and stuffing themselves with inferior dishes: even so in truth do these who seek for and receive [recompense] here, diminish their reward there. Further, when thou lendest, thou wishest to receive thy principal after a longer interval, and perhaps even not to receive it at all, in order that by the delay thou mayest make the interest greater; but, in this case, dost thou ask back immediately; and that too when thou art about to be not here, but there forever; when thou art about not to be here to be judged, but to render thine account?

And if indeed one were building thee mansions where thou weft not going to remain, thou wouldest deem it to be a loss; but now, desirest thou here to be rich, whence possibly thou art to depart even before the evening? Knowest thou not that we live in a foreign land, as though strangers and sojourners? Knowest thou not that it is the lot of sojourners to be ejected when they think not, expect not? which is also our lot. For this reason then, whatsoever things we have prepared, we leavehere. For the Lord does not allow us to receive them and depart, if we have built houses, if we have bought fields, if slaves, if gear, if anyother such thing. But not only does He not allow us to take them and depart hence, butdoth not even account to thee the price of them. For He forwarned thee that thou shouldest not build, nor spend what is other men's but thine own. Why therefore, leaving what is thine own, dost thou work and be at cost in what is another's, so as to lose both thy toil and thy wages and to suffer the extremest punishment? Do not so, I beseech thee; but seeing we are by nature sojourners, let us also be so by choice; that we be not there sojourners and dishonored and cast out. For if we are set upon being citizens here, we shall be so neither here nor there;

but if we continue to be sojourners, and live in such wise as sojourners ought to live in, we shall enjoy the freedom of citizens both here and there. For the just, although having nothing, will both dwell here amidst all men's possessions as though they were his own; and also, when he hath departed to heaven, shall see those his eternal habitations. And he shall both here suffer no discomfort, (for none will ever be able to make him a stranger that hath every land for his city; and when he hath been restored to his own country, shall receive the true riches. In order that we may gain both the things of this life and of that, let us use aright the things we have. For so shall we be citizens of the heavens, and shall enjoy much boldness; whereunto may we all attain, through the grace and love towards men of our Lord Jesus Christ, with Whom to the Father with the Holy Ghost, be glory and power for ever. Amen.

Homily 17

2 Corinthians chapter 8, verse 7. Therefore that ye abound in every thing; in faith and utterance, and knowledge, and in all earnestness. See again his exhortation accompanied with commendations, greater commendations. And he said not, 'that ye give,' but "that ye abound; in faith," namely, of the gifts, and "in utterance," the word of wisdom, and "knowledge," namely, of the doctrines, and "in all earnestness," to the attaining of all other virtue. "And in your love," that, namely of which I have before spoken, of which I have also made proof. "That ye may abound in this grace also." Seest thou that for this reason it was that he began by those praises, that advancing forward he might draw them on to the same diligence in these things also. Ver. 8. "I speak not by way of commandment." See how constantly he humors them, how he avoids offensiveness, and is not violent nor compulsory; or rather what he says hath both these, with the inoffensiveness of that which is uncompelled. For after he had repeatedly exhorted them and had greatly commended the Macedonians, in order that this might not seem to constitute a necessity, he says,

"I speak not by way of commandment, but as proving through the earnestness of others, the sincerity also of your love." 'Not as doubting it,' (for that is not what he would here imply,) 'but to make it approved, display it and frame it unto greater strength. For I therefore say these things that I may provoke you to the same forwardness. And I mention their zeal to brighten, to cheer, to stimulate your inclinations.' Then from this he proceeded to another and a greater point. For he lets slip no mode of persuasion, but moves heaven and earth in handling his argument. For he exhorted them both by other men's praises, saying, Ye know "the grace of God which hath been given in the Churches of Macedonia;" and by their own, "therefore that ye abound in everything, in utterance and knowledge." For this hath power to sting man more that he falls short of himself, than that he does so of others. Then he proceeds afterwards to the head and crown of his persuasion.

Ver. 9. "For ye know the grace of our Lord, that though He was rich, yet for our sakes He became poor, that we through His poverty might become rich." 'For have in mind,' says he, 'ponder and consider the grace of God and do not lightly pass it by, but aim at realizing the greatness of it both as to extent and nature, and thou wilt grudge nothing of thine. He emptied Himself of His glory that ye, not through His riches but through His poverty, might be rich. If thou believest not that poverty is productive of riches, have in mind thy Lord and

thou wilt doubt no longer. For had He not become poor, thou wouldest not have become rich. For this is the marvel, that poverty hath made riches rich.' And by riches here he meaneth the knowledge of godliness, the cleansing away of sins, justification, sanctification, the countless good things which He bestowed upon us and purposeth to bestow. And all these things accrued to us through His poverty. What poverty? Through His taking flesh on Him and becoming man and suffering what He suffered. And yet he owed not this, but thou dost owe to Him.

Ver. 10. "And herein I give you my advice for your profit." See how again he is careful to give no offence and softens down what he says, by these two things, by saying, "I give advice," and, "for your profit." 'For, neither do I compel and force you,' says he, 'or demand it from unwilling subjects; nor do I say these things with an eye so much to the receivers benefit as to yours.' Then the instance also which follows is drawn from themselves, and not from others. Who were the first to make a beginning a year ago, not only to do, but also to will. See how he shows both that themselves were willing, and had come to this resolution without persuasion. For since he had borne this witness to the Thessalonians, that "of their own accord with much intreaty," they had prosecuted this giving of alms; he is desirous of showing of these also that this good work is their own. Wherefore he said, "not only to do, but also to will," and not "begun," but "begun before, a year ago." Unto these things therefore I exhort you, whereunto ye beforehand bestirred yourselves with all forwardness.

Ver. 11. "And now also ye have completed the doing of it." He said not, ye have done it, but, ye have put a completion to it, "That as there was the readiness to will, so also [there may be] the completion also out of your ability." That this good work halt not at readiness but receive also the reward that follows upon deeds. [2.] Ver. 12. "For if the readiness is there, it is acceptable according as a man hath, not according as he hath not." See wisdom unspeakable. In that (having pointed out those who were doing beyond their power, I mean the Thessalonians, and having praised them for this and said, "I bear them record that even beyond their power;") he exhorteth the Corinthians to do only "after" their power, leaving the example to do its own work; for he knew that not so much exhortation, as emulation, inciteth unto imitation of the like; wherefore he saith, "For if the readiness is there, it is acceptable according as a man hath, not according as he hath not."

'Fear not,' he means, 'because I have said these things, for what I said was an encomium upon their munificence, but God requires things after a man's power,' "according as he hath, not according as he hath not." For the word "is acceptable," here implies 'is required.' And he softens it greatly, in confident reliance upon this example, and as winning them more surely by leaving them at liberty. Wherefore also he added, Ver. 13. "For I say not this, that others may be eased, and ye distressed." And yet Christ praised the contrary conduct in the widow's case, that she emptied out all of her living and gave out of her want. (Mark chapter 12, verse 43) But because he was discoursing to Corinthinians amongst whom he chose to suffer hunger; "for it were good for me rather to die, than that any man should make my glorying void;" (1 Cor. ix.15.) he therefore uses a tempered exhortation, praising indeed

those who had done beyond their power, but not compelling these to do so; not because he did not desire it, but because they were somewhat weak. For wherefore doth he praise those, because "in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality:" and because they gave "beyond their power?" is it not very evident that it is as inducing these also to this conduct? So that even if he appears to permit a lower standard; he doth so, that by it he may raise them to this. Consider, for instance, how even in what follows he is covertly preparing the way for this. For having said these things, he added,

Ver. 14, "Your abundance being a supply for their want."

For not only by the words he has before used but by these also, he is desirous of making the commandment light. Nor yet from this consideration alone, but from that of the recompense also, again he maketh it easier; and uttereth higher things than they deserve, saying, "That there may be equality at this time, and their abundance" a supply "for your want. Now what is it that he saith? 'Ye are flourishing in money; they in life and in boldness towards God.' 'Give ye to them, therefore, of the money which ye abound in but they have not; that ye may receive of that boldness wherein they are rich and ye are lacking.' See how he hath covertly prepared for their giving beyond their power and of their want. 'For,' he saith, 'if thou desirest to receive of their abundance, give of thine abundance; but if to win for thyself the whole, thou wilt give of thy want and beyond thy power.' He doth not say this, however, but leaves it to the reasoning of his hearers; and himself meanwhile works out his object and the exhortation that was meet, adding in keeping with what appeared, the words, that "there may be equality at this time. How equality? You and they mutually giving your superabundance, and filling up your wants. And what sort of equality is this, giving spiritual things for carnal? for great is the advantage on that side; how then doth he call it "equality?

either in respect of each abounding and wanting, doth he say that this [equality] takes place; or else in respect of the present life only. And therefore after saying"equality," he added, "at this time. Now this he said, both to subdue the high-mindedness of the rich, and to show that after our departure hence the spiritual possess the greater advantage. For here indeed we all enjoy much equality of honor; but then there will be a wide distinction and a very great superiority, when the just shine brighter than the sun. Then since he showed that they were to be not only giving, but also receiving, and more, in return; he tries by a further consideration to make them forward, showing that if they did not give of their substance to others, they would not gain anything by gathering all together within. And he adduces an ancient story, thus saying,

Ver. 15. "As it is written, He that gathered much had nothing over, and he that gathered little had no lack." Now this happened in the case of the manna. For both they that gathered more, and they that gathered less, were found to have the same quantity, God in this way punishing insatiableness. And this he said at once both to alarm them by what then happened, and to persuade them never to desire to have more nor to grieve at having less.

And this one may see happening now in things of this life not in the manna only. For if we all fill but one belly, and live the same length of time, and clothe one body; neither will the rich gain aught by his abundance nor the poor lose aught by his poverty.

[3. Why then tremblest thou at poverty? and why pursuest thou after wealth? 'I fear,' saith one, 'lest I be compelled to go to other men's doors and to beg from my neighbor.' And I constantly hear also many praying to this effect, and saying, 'Suffer me not at any time to stand in need of men?' And I laugh exceedingly when I hear these prayers, for this fear is even childish. For every day and in every thing, so to speak, do we stand in need of one another. So that these are the words of an unthinking and puffed up spirit, and that doth not clearly discern the nature of things. Seest thou not that all of us are in need one of another? The soldier of the artisan, the artisan of the merchant, the merchant of the husbandman, the slave of the free man, the master of the slave, the poor man of the rich, the rich man of the poor, he that worketh not of him that giveth alms, he that bestoweth of him that receiveth. For he that receiveth alms supplieth a very great want, a want greater than any. Forif there were no poor, the greater part of oursalvation would be overthrown, in that we should not have where to bestow our wealth. So that even the poor man who appears to be more useless than any is the most useful of any. But if to be in need of another is disgraceful, it remains to die;

for it is not possible for a man to live who is afraid of this. 'But,' saith one, 'I cannot bear blows arched [in scorn.]' Why dost thou in accusing another of arrogance, disgrace thyself by this accusation? for to be unable to endure the inflation of a proud soul is arrogant. And why fearest thou these things, and tremblest at these things, and on account of these things which are worthy of no account, dreadest poverty also? For if thou be rich, thou wilt stand in need of more, yea of more and meaner. For just in proportion to thy wealth dost thou subject thyself to this curse. So ignorant art thou of what thou prayest when thou askest for wealth in order to be in need of no man; just as if one having come to a sea, where there is need both of sailors and a ship and endless stores of outfit, should pray that he might be in need of nothing at all. For if thou art desirous of being exceedingly independent of every one, pray for poverty; and [then] if thou art dependent on any, thou wilt be so only for bread and raiment; but in the other case thou wilt have need of others, both for lands, and for houses, and for imposts, and for wages, and for rank, and for safety, and for honor, and for magistrates, and those subject to them, both those in the city and those in the country, and for merchants, and for shopkeepers.

Do you see that those words are words of extreme carelessness? For, in a word, if to be in need one of another appears to thee a dreadful thing, [know that] it is impossible altogether to escape it; but if thou wilt avoid the tumult, (for thou mayest take refuge in the waveless haven of poverty,) cut off the great tumult of thy affairs, and deem it not disgraceful to be in need of another; for this is the doing of God's unspeakable wisdom. For if we stand in need one of another, yet even the compulsion of this need draweth us not together unto love; had we been independent, should we not have been untamed wild beasts? Perforce and of

compulsion God hath subjected us one to another, and every day we are in collision one with another. And had He removed this curb, who is there who would readily have longed after his neighbor's love? Let us then neither deem this to be disgraceful, nor pray against it and say, 'Grant us not to stand in need of any one;' but let us pray and say, 'Suffer us not, when we are in need, to refuse those who are able to help us.' It is not the standing in need of others, but seizing the things of others, that is grievous. But now we have never prayed in respect to that nor said, 'Grant me not to covet other men's goods;' but to stand in need, this we think a fit subject of deprecation.

Yet Paul stood in need many times, and was not ashamed; nay, even prided himself upon it, and praised those that had ministered to him, saying, "For ye sent once and again to my need; (Philippians chapter 4, verse 16) and again, "I robbed other Churches, taking wages of them that I might minister unto you. (2 Corinthians chapter 11, verse 8) It is no mark therefore of a generous temper, but of weakness and of a low minded and senseless spirit, to be ashamed of this. For it is even God's decree that we should stand in need one of another. Push not therefore thy philosophy beyond the mean. 'But,' saith one, 'I cannot bear a man that is entreated often and complieth not.' And how shall God bear thee who art entreated by Him, and yet obeyest not; and entreated too in things that advantage thee? "For we are ambassadors on behalf of Christ," (2 Corinthians chapter 5, verse 20) saith he, "as though God were entreating by us; be ye reconciled unto God." 'And yet, I am His servant,' saith he. And what of that? For when thou, the servant, art drunken, whilst He, the Master, is hungry and hath not even necessary food, how shall thy name of servant stand thee in stead? Nay, this itself will even the more weigh thee down, when thou indeed abidest in a three-storied dwelling whilst He owns not even a decent shelter;

when thou [liest] upon soft couches whilst He hath not even a pillow. 'But,' saith one, 'I have given.' But thou oughtest not to leave off so doing. For then only wilt thou have an excuse, when thou hast not what [to give], when thou possessest nothing; but so long as thou hast, (though thou have given to ten thousand,) and there be others hungering, there is no excuse for thee. But when thou both shuttest up corn and raisest the price, and devisest other unusual tricks of traffic; what hope of salvation shalt thou have henceforth? Thou hast been bidden to give freely to the hungry, but thou dost not give at a suitable price even. He emptied Himself of so great glory for thy sake, but thou dost not count Him deserving even of a loaf; but thy dog is fed to fulness whilst Christ wastes with hunger; and thy servant bursteth with surfeiting whilst thy Lord and his is in want of necessary food. And how are these the deeds of friends? "Be be reconciled unto God," (2 Corinthians chapter 5, verse 20) for these are [the deeds] of enemies and such as are in hostility.

[4. Let us then think with shame on the great benefits we have already received, the great benefits we are yet to receive. And if a poor man come to us and beg, let us receive him with much good will, comforting, raising him up with [our] words, that we ourselves also may meet with the like, both from God and from men. "For whatsoever ye would that they should do unto you, do ye also unto them. (Matthew chapter 7, verse 12) Nothing burdensome,

nothing offensive, doth this law contain. 'What thou wouldest receive, that do,' it saith. The return is equal. And it said not, 'what thou wouldest not receive, that do not,' but what is more. For that indeed is an abstinence from evil things, but this is a doing of good things, in which the other is involved. Also He said not 'that do ye also wish, but do, to them.' And what is the advantage? "This is the Law and the Prophets. Wouldest thou have mercy shown thee? Then show mercy. Wouldest thou obtain forgiveness? Then grant it. Wouldest thou not be evil spoken of? Then speak not evil. Longest thou to receive praise? Then bestow it. Wouldest thou not be wronged? Then do not thou plunder. Seest thou how He shows that virtue is natural, and that we need no external laws nor teachers? For in the things we wish to receive, or not to receive from our neighbors, we legislate unto ourselves.

So that if thou wouldest not receive a thing, yet doest it, or if thou wouldest receive it, yet doest it not, thou art become self-condemned and art henceforth without any excuse, on the ground of ignorance and of not knowing what ought to be done. Wherefore, I beseech you, having set up this law in ourselves for ourselves, and reading this that is written so clearly and succinctly, let us become such to our neighbors, as we would have them be to ourselves; that may we both enjoy present immunity, and obtain the future good things, though the grace and love towards men of our Lord Jesus Christ, with Whom to the Father, together with the Holy Spirit, be glory, power, honor, now and for ever, and world without end. Amen.

Homily 18

2 Corinthians chapter 8, verse 16But thanks be to God, Which put the same earnest care for you into the heart of Titus. Again he praises Titus. For since he had discoursed of almsgiving, he afterwards discourseth also of those who are to receive the money from them and carry it away. For this was of aid towards this collection, and towards increasing the forwardness of the contributors. For he that feels confidence as to him that ministereth, and suspects not those who are to be receivers, gives with the fuller bountifulness. And that this might be the case then also, hear how he commends those that had come for this purpose, the first of whom was Titus. Wherefore also he saith, "But thanks be to God, Which put (literally, 'gave') thesame earnest care into the heart of Titus." What is "the same?" Which he had also in respect to the Thessalonians, or "the same" with me. And mark here wisdom. Showing this to be the work of God, he also gives thanks to Him that gave, so as to incite by this also. 'For if God stirred him up and sent him to you, He asks through Him. Think not therefore that what has happened is of men.' And whence is it manifest that God incited him?

Ver. 17. "For indeed he accepted our exhortation, but being himself very earnest, he went forth of his own accord." Observe how he also represents him as fulfilling his own part, and needing no prompting from others. And having mentioned the grace of God, he doth not leave the whole to be God's; again, that by this also he may win them unto greater love, having said that he was stirred up from himself also. For, "being very earnest, he went forth of his own accord," 'he seized at the thing, he rushed upon the treasure, he considered your service to be his own advantage; and because he loved you exceedingly, he needed not the exhortation I gave; but though he was exhorted by me also, yet it was not by that he was stirred up; but from himself and by the grace of God.' Ver. 18. "And we have sent together with him the brother whose praise in the Gospel is spread through all the Churches."

And who is this brother? Some indeed say, Luke, because of the history which he wrote, but some, Barnabas; for he calls the unwritten preaching also Gospel. And for what cause does he not mention their names; whilst he both makes Titus known (vid. also ver. 23.) by name, and praises him for his cooperation in the Gospel, (seeing that he was so useful that by reason of his absence even Paul could do nothing great and noble; for, "because I found not Titus my brother, I had no relief for my spirit,"-c. ii. 13.) and for his love towards

them, (for, saith he, "his inward affection is more abundant towards you;"-c. vii. 15.) and for his zeal in this matter ("for," he saith, "of his own accord he went")? But these he neither equally commends, nor mentions by name? What then is one to say? Perhaps they did not know them; wherefore he does not dwell upon their praises because as yet they had had no experience of them, but only saysso much as was sufficient for their commendation unto them (i.e. the Corinthians,) and to their escaping all evil suspicion. However, let us see on what score he eulogizes this man himself also. On what score then does he eulogize? First, praising him from his preaching;that he not only preached, but also as he ought, and with the befitting earnestness. For he said not, 'he preaches and proclaims the Gospel,' but, "whose praise is in the Gospel." And that he may not seem to flatter him. he brings not one or two or three men, but whole Churches to testify to him, saying, "through all the churches." Then he makes him respected also from the judgment of those that had chosen him. And this too is no light matter. Therefore after saying, "Whose praise in the Gospel is spread through all the churches," he added,

Ver. 19. "And not only so." What is, "and not only so?" 'Not only on this account,' he says, 'is respect due to him, that he is approved as a preacher and is praised by all.' "But he was also appointed by the churches along with us." Whence it seems to me, that Barnabas is the person intimated. And he signifies his dignity to be great, for he shows also for what office he was appointed. For he saith, "To travel with us in the matter of this grace which is ministered by us." Seest thou how great are these praises of him? He shone as a preacher of the Gospel and had all the churches testifying to this. He was chosen by us; and unto the same office with Paul, and everywhere was partner with him, both in his trials and in his dangers, for this is implied in the word "travel." But what is," with this grace which is ministered by us?" So as to proclaim the word, he means, and to preach the Gospel; or to minister also in respect of the money; yea rather, he seems to me to refer to both of these. Then he adds,

"To the glory of the same Lord, and to show your readiness." What he means is this: 'We thought good,' he says, 'that he should be chosen with us and be appointed unto this work, so as to become a dispenser and a minister of the sacred money.' Nor was this a little matter. For, "Look ye out," it saith, "from amongyou seven men of good report;" (Acts chapter 6, verse 3)and he was chosen by the churches, and there was a vote of the whole people taken. What is, "to the glory of the same Lord, and your readiness?" 'That both God may be glorified and ye may become the readier, they who are to receive this money being of proved character, and no one able to engender any false suspicion against them. Therefore we sought out such persons, and entrusted not the whole to one person only, that he might escape this suspicion also; but we sent both Titus and another with him. Then to interpret this same expression, "to the glory of the Lord and your ready mind:" he added,

Ver. 20. "Avoiding this, that any man should blame us in the matter of this bounty which is ministered by us." What can this be which is said? A thing worthy of the virtue of Paul; and showing the greatness of his tender care and his condescension. 'For,' he says, 'that none

should suspect us, nor have the slightest cavil against us, as though we purloined aught of the money placed in our hands; therefore we send such persons, and not one only, but even two or three.' Seest thou how he clears them of all suspicions? Not on account of the Gospel, nor of their having been chosen merely; but also, from their being persons of proved character, (and for this very reason) having been chosen, that they might not be suspected. And he said not 'that ye should not blame,' but 'that no other person should,' And yet it was on their account that he did this; and he implied as much in saying, "to the glory of the same Lord, and your readiness:" however, he does not wish to wound them; and so expresses himself differently,

"Avoiding this." And he is not satisfied with this either, but by what he adds, soothes again, saying, "In the matter of this bounty which is ministered by us," and mingling his severity with praise. For that they might not feel hurt, and say, 'Is he obliged then to eye us stealthily, and are we so miserable as ever to have been suspected of these things?' Providing a correction against this too, he says, 'the money sent by you is of large amount, and this abundance, that is, the large amount of the money, is enough to afford suspicion to the evil-minded had we not offered that security.' Ver. 21. For "we take thought for things, honorable not only in the sight of the Lord, but also in the sight of men." What can compare with Paul? For he said not, 'Perdition and woe to him who chooses to suspect anything of the kind: so long as my conscience does not condemn me, I waste not a thought on those who suspect.' Rather, the weaker they were, the more he condescended. For it is meet not to be angry with, but help, him that is sick. And yet from what sin are we so removed as he was from any such suspicion? For not even a demon could have suspected that blessed saint of this unfaithfulness. But still although so far removed from that evil suspicion, he does everything and resorts to every expedient; so as not to leave a shadow even to those who might be desirous in any way of suspecting something wrong; and he avoids not only accusations, but also blame and the slightest censure, even bare suspicion.

[2.] Ver. 22. "And we have sent with them our brother." Behold, again he adds yet another, and him also with an encomium; both his own judgment, and many other witnesses [to him]. "Whom," saith he, "we have many times proved earnest in many things, but now much more earnest." And having praised him from his own good works, he extols him also from his love towards them; and what he said of Titus, that "being very earnest he went forth of his own accord;" this he says of this person also, saying, "but now much more earnest;" laying up beforehand for them the seeds of [the proof of their] love toward the Corinthians. And then, after having showed forth their virtue, he exhorts them also on their behalf, saying, Ver. 23. "Whether any inquire about Titus; he is my partner and my fellow-worker to youward." What is, "Whether about Titus?" 'If,' says he, 'it be necessary to say any thing, this I have to say,' "that he is my partner and fellow-worker to youward." For he either means this; or, 'if ye will do anything for Titus, ye will do it unto no ordinary person, for he is "my partner."' And whilst appearing to be praising him, he magnifies them, showing them to be so disposed towards himself as that it were sufficient ground of honoramongst them that any one should appear to be his "partner." But, nevertheless, he wasnot content with this, but

he also added another thing, saying, "fellow-worker to youward." Not merely "fellow-worker," 'but in matters concerning you, in your progress, in your growth, in our friendship, in our zeal for you;' which last would avail most especially to endear him unto them.

"Or our brethren:" 'or whether you wish,' he says, 'to hear any thing about the others: they too have great claims to be commended to you. For they also,' he saith, 'are our brethren, and, "The messengers of the Churches,"' that is, sent by the Churches. Then, which is greater than all, "The glory of Christ;" for to Him is referred whatever shall be done to them. 'Whether then ye wish to receive them as brethren, or as Apostles of the Churches, or as acting for the glory of Christ; ye have many motives for good will towards them. For on behalf of Titus, I have to say, that he is both "my partner," and a lover of you; on behalf of these, that they are "brethren," that they are "the messengers of the churches," that they are "the glory of Christ." Seest thou that it is plain from hence also, that they were of such as were unknown to them? For otherwise he would have set them off by those things with which he had also set off Titus, namely, his love towards them. But whereas as yet they were not known to them, 'Receive them,' he says, 'as brethren, as messengers of the churches, as acting for the glory of Christ.' On which account he adds;

Ver. 24. "Wherefore show ye unto them, to the person of the churches, the proof of your love, and of our glorying on your behalf." 'Now show,' he saith, 'how ye love us; and how we do not lightly nor vainly boast in you: and this ye will show, if ye show forth love towards them.' Then he also makes his words more solemn, by saying, "unto the person of the churches." He means, to the glory, the honor, of the churches. 'For if ye honor them, ye have honored the churches that sent them. For the honor passeth not to them alone, but also to those that sent them forth, who ordained them, and more than these, unto the glory of God.' For when we honor those that minister to Him, the kind reception passeth unto Him, unto the common body of the churches. Now this too is no light thing, for great is the potency of that assembly.

[3. Certain it is at least that the prayer of the churches loosed Peter from his chains, opened the mouth of Paul; their voice in no slight degree equips those that arrive unto spiritual rule. Therefore indeed it is that both he who is going to ordain calleth at that time for their prayers also, and that they add their votes and assent by acclamations which the initiated know: for it is not lawful before the uninitiated to unbare all things. But there are occasions in which there is no difference at all between the priest and those under him; for instance, when we are to partake of the awful mysteries; for we are all alike counted worthy of the same things: not as under the Old Testament [when] the priest ate some things and those under him others, and it was not lawful for the people to partake of those things whereof the priest partook. But not so now, but before all one body is set and one cup. And in the prayers also, one may observe the people contributing much. For in behalf of the possessed, in behalf of those under penance, the prayers are made in common both by the priest and by them; and all say one prayer, the prayer replete with pity. Again when we exclude from the

holy precincts those who are unable to partake of the holy table, it behoveth that another prayer be offered, and we all alike fall upon the ground, and all alike rise up.

Again, in the most awful mysteries themselves, the priest prays for the people and the people also pray for the priest; for the words, "with thy spirit," are nothing else than this. The offering of thanksgiving again is common: for neither doth he give thanks alone, but also all the people. For having first taken their voices, next when they assent that it is "meet and right so to do," then he begins the thanksgiving. And why marvellest thou that the people any where utter aught with the priest, when indeed even with the very Cherubim, and the powers above, they send up in common those sacred hymns? Now I have said all this in order that each one of the laity also may be wary, that we may understand that we are all one body, having such difference amongst ourselves as members with members; and may not throw the whole upon the priests but ourselves also so care for the whole Church as for a body common to us. For this course will provide for our greater safety, and for your greater growth unto virtue. Here, at least, in the case of the Apostles, how frequently they admitted the laity to share in their decisions. For when they ordained the seven, (Acts chapter 6, verse 2 and Acts chapter 6, verse 3. they first communicated with the people; and when Peter ordained Matthias, with all that were then present, both men and women. (Acts chapter 1, verse 15, &c.

For here is no pride of rulers nor slavishness in the ruled; but a spiritual rule, in this particular usurping most, in taking on itself the greater share of the labor and of the care which is on your behalf, not in seeking larger honors. For so ought the Church to dwell as one house; as one body so to be all disposed; just as therefore there is both one Baptism, and one table, and one fountain, and one creation, and one Father. Why then are we divided, when so great things unite us; why are we torn asunder? For we are compelled again to bewail the same things, which I have lamented often. The state in which we are calls for lamentation; so widely are we severed from each other, when we ought to image the conjunction of one body. For in this way will he that is greater, be able to gain even from him that is less. For if Moses learnt from his father-in-law somewhat expedient which himself had not perceived, (Exodus chapter 18, verse 14, &c. much more in the Church may this happen. And how then came it that what he that was an unbeliever perceived, he that was spiritual perceived not? That all those of that time might understand that he was a man; and though he divide the sea, though he cleave the rock, he needeth the influence of God, and that those acts were not of man's nature, but of God's power. And so let another rise up and speak;

and so now, if such and such an one doth not say expedient things, let another rise up and speak; though he be an inferior, yet if he say somewhat to the purpose, confirm his opinion; and even if he be of the very meanest, do not show him disrespect. For no one of these is at so great a distance from his neighbor, as Moses' father-in-law was from him, yet he disdained not to listen to him, but even admitted his opinion, and was persuaded, and recorded it; and was not ashamed to hand down the circumstances to history; casting down [so] thepride of the many. Wherefore also he left thisstory to the world engraven as it were on a pillar, for he

knew that it would be use fill to many. Let us then not overlook those who give us behoveful counsel, even though they be of the meaner sort, nor insist that those counsels prevail which we have ourselves introduced; but whatever shall appear to be best, let that be approved by all. For many of duller sight have perceived things sooner than those of acute vision, by means of diligence and attention. And say not, "why dost thou call me to council, if thou hearkenest not to what I say? These accusations are not a counsellor's, but a despot's. For the counsellor hath only power to speak his own opinion;

but if something else appear more profitable, and yet he will carry his own opinion into effect, he is no longer a counsellor but a despot, as I said. Let us not, then, act in this manner; but having freed our souls from all arrogancy and pride, let us consider, not how our counsels only may stand, but how that opinion which is best may prevail, even though it may not have been brought forward by us. For no light gain will be ours, even though we should not have discovered what behoveth, if ourselves accepted what has been pointed out by others; and abundant is the reward we shall receive from God, and so too shall we best attain to glory. For as he is wise that speaketh that which is behoveful, so shall we that have accepted it, ourselves. also reap the praise of prudence and of candor. Thus if both houses and states, thus too if the Church be ordered, she will receive a larger increase; and so too shall we ourselves, having thus best ordered our present lives, receive the good things to come: whereunto may we all attain, through the grace and love towards men of our Lord Jesus Christ, to Whom be glory for ever and ever. Amen.

Homily 19

2 Corinthians chapter 9, verse 1Foras touching the ministering to the saints, it is superfluous for me to write to you. Though he had said so much about it, he says here, "It is superfluous for me to write to you." And his wisdom is shown not only in this, that though he had said so much about it, he saith, "it is superfluous for me to write to you," but in that be yet again speaketh of it. For what he said indeed a little above, he said concerning those who received the money, to ensure them the enjoyment of great honor: but what he said before that, (his account of the Macedonians, that "their deep poverty abounded unto the riches of their liberality," and all the rest,) was concerning loving-kindness and alms-giving. But nevertheless even though he had said so much before and was going to speak again, he says, "it is superfluous for me to write to you." And this he does the rather to win them to himself. For a man who has so high a reputation as not to stand in need even of advice, is ashamed to appear inferior to, and come short of, that opinion of him. And he does this often in accusation also, using the rhetorical figure, omission, for this is very effective. For the judge seeing the magnanimity of the accuser entertains no suspicions even. For he argues, 'he who when he might say much, yet saith it not, how should he invent what is not true?' And he gives occassion to suspect even more than he says, and invests himself with the presumption of a good disposition. This also in his advice and in his praises he does. For having said, "It is superfluous for me to write to you," observe how he advises them.

"For I know your readiness of which I glory on your behalf to them of Macedonia." Now it was a great thing that he even knew it himself, but much greater, that he also published it to others: for the force it has is greater: for they would not like to be so widely disgraced. Seest thou his wisdom of purpose? He exhorted them by others' example, the Macedonians, for, he says, "I make known to you the grace of God which hath been given in the Churches of Macedonia." He exhorted them by their own, for he saith, "who were the first to make a beginning a year ago not only to do, but also to will." He exhorted them by the Lord's, for "ye know" he saith, "the grace of our Lord, that though He was rich, yet for our sakes He became poor." (ibid. 9.) Again he retreats upon that strong main point, the conduct of others. For mankind is emulous. And truly the example of the Lord ought to have had most power to draw them over: and next to it, the [consideration] of the recompense: but because they were somewhat weak, this draws them most. For nothing does so much as emulation. But

observe how he introduces it in a somewhat novel way. For He did not say, 'Imitate them;' but what?

"And your zeal has stirred up very many." What sayest thou? A little before thou saidst, [they did it] "of their own accord, beseeching us with much entreaty," how then now," your zeal?" 'Yes,' he saith, 'we did not advise we did not exhort, but we only praised you, we only boasted of you, and this was enough to incite them." Seest thou how he rouses them each by the other, these by those, and those by these, and, along with the emulation, has intermingled also a very high encomium. Then, that he may not elate them,he follows it up in a tempered tone, saying, "Your zeal hath stirred up very many." Now consider what a thing it is that those who have been the occasion to others of this munificence, should be themselves behind hand in this contribution. Therefore he did not say, 'Imitate them,' for it would not have kindled so great an emulation, but how? 'They have imitated you; see then that ye the teachers appear not inferior to your desciples.'

And see how, whilst stirring up and inflaming them still more, he feigns to be standing by them, as if espousing their party in some rivalry and contention. For, as he said above, "Of their own accord, with much entreaty they came to us, insomuch that we exhorted Titus, that as he had made a beginning before, so he would complete this grace;" so also he says here, Ver. 3. "For this cause have I sent the brethren that our glorying on your behalf may not be made void." Seest thou that he is in anxiety and terror, lest he should seem to have said what he said only for exhortation's sake? 'But because so it is,' saith he, "I have sent the brethren;" 'so earnest am I on your behalf,' "that our glorying may not be made void." And he appears to make himself of the Corinthians' party throughout, although caring for all alike. What he says is this; 'I am very proud of you, I glory before all, I boasted even unto them, so that if ye be found wanting, I am partner in the shame.' And this indeed he says under limitation, for he added,

"In this respect," not, in all points; "That even as I said, ye may be prepared." 'For I did not say, 'they are purposing,' but 'all is ready; and nothing is now wanting on their part. This then,' he says, 'I wish to be shown by your deeds.' Then he even heightens the anxiety, saying,

Ver. 4. "Lest by any means if there come with me any from Macedonia, we, (that we say not ye,) should be put to shame in this confidence." The shame is greater when the spectators he has arrayed against them are many, even those same persons who had heard [his boasting.] And he did not say, 'for I am bringing with me Macedonians;' 'for there are Macedonians coming with me;' lest he should seem to do it on purpose; but how [said he?] "Lest by any means, if there come with me any from Macedonia?" 'For this may happen,' he says, 'it is matter of possibility.' For thus he also made what he said unsuspected, but had he expressed himself in that other way, he would have even made them the more contentious. See how he leads them on, not from spiritual motives only, but from human ones as well. 'For,' says he, 'though you make no great account of me, and reckon confidently on my excusing you, yet think of them of Macedonia,' "lest by any means, if they come and find you;" and he

did not say ‘unwillingly,’ but ”unprepared,” not having got all completed. But if this be a disgrace, not to contribute quickly; consider how great it were to contribute either not at all, or less than behoved. Then he lays down what would thereupon follow, in terms at once gentle andpungent, thus saying, ”We, (that we say not ye,) should be put to shame.” And he tempers it again, saying, ”in this confidence” not as making them more listless, but as showing that they who were approved in all other respects, ought in this one also to have great fearlessness.

[2.] Ver. 5. ”I thought it necessary therefore to entreat the brethren, that they would make up beforehand this your bounty, that the same might be ready, as a matter of bounty and not of extortion.”

Again, he resumed the subject in a different manner: and that he may not seem to be saying these things without object, he asserts that the sole reason for this journey was, that they might not be put to shame. Seest thou how his words, ”It is superfluous for me to write,” were the beginning of advising? You see, at least, how many things he discourses concerning this ministering. And along with this, one may further remark that, (lest he should seem to contradict himself as having said, ”It is superfluous,” yet discoursing at length about it,) he passed on unto discourse of quickness and largeness and forwardness [in contributing,] by this means securing that point also. For these three things he requires. And indeed he moved these three main points even at the first, for when he says, ”In much proof of affliction the abundance of their joy, and their deep poverty, abounded unto the riches of their I liberality,” he says nothing else than that theycontributed both much and gladly and quickly; and that not only did not giving much painthem, but not even being in trials, which is more grievous than giving. And the words,”they gave themselves to us; these also show both their forwardness and the greatness of their faith. And here too again he treats of those heads. For since these are opposed to [each other,] munificence and forwardness, and one that has given much is often sorrowful, whilst another, that he may not be sorry, gives less;

observe how he takes care for each, and with the wisdom which belongs to him. Forhe did not say, ‘it is better to give a little and of free choice, than much of necessity;’ because he wished them to contribute both much and of free choice; but how saith he? ”that they might make up beforehand this your bounty, that the same might be ready as a matter of bounty, and not extortion. He begins first with that which is pleasantest and lighter; namely, the ‘not of necessity,’ for, it is ”bounty” he says. Observe how in the form of his exhortation he represents at once the fruit as springing up, and the givers as filled with blessing. And by the term employed he won them over, for no one gives a blessing with pain. Yet neither was he content with this; but added, ”not as of extortion.” ‘Think not,’ he says, ‘that we take it as extortioners, but that we may be the cause of a blessing unto you.’ For extortion belongs to the unwilling, so that whoso giveth alms unwillingly giveth of extortion. Then from this he passed on again unto that, the giving munificently.

Ver. 6. "But this I say:" that is, along with this I say also that. What? "He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." And he did not say niggardly, but a milder expression, employing the the name of the sparing. And he called the thing sowing; that thou mightest at once look unto the recompense, and having in mind the harvest, mightest feel that thou receivest more than thou givest. Wherefore he did not say, 'He that giveth,' but "He that soweth:" and he said not 'ye, if ye sow,' but made what he said general. Neither did he say, 'largely,' but "bountifully," which is far greater than this. And again, he betakes himself to that former point of gladness; saying, Ver. 7. "Let each man do according as he hath purposed in his heart." For a man when left to himself, does a thing more readily than when compelled. Wherefore also he dwells upon this: for having said, "according as he is disposed," he added,

"Not grudgingly, nor of necessity." And neither was he content with this, but he adds a testimony from Scripture also, saying, "For God loveth a cheerful giver." Seest thou how frequently he lays this down? "I speak not by commandment:" and, "Herein I give my advice:" and, "as a matter of bounty, and not as of extortion," and again, "not grudgingly, nor of necessity; for God loveth a cheerful giver." In this passage I am of opinion that a large [giver] is intended; the Apostle however has taken it as giving with readiness. For because the example of the Macedonians and all those other things were enough toproduce sumptuousness, he does not say many things on that head, but upon giving without reluctance. For if it is a work of virtue, and yet all that is done of necessity is shorn of its reward, with reason also he labors at this point. And he does not advise merely, but also adds a prayer, as his wont is to do, saying,

Ver. 8. "And may God, that is able, fulfill all grace towards you." By this prayer he takes out the way a thought which lay in wait against this liberality and which is now also an hinderance to many. For many persons are afraid to give alms, saying, 'Lest perchance I become poor,' 'lest perchance I need aid from others.' To do away with this fear then, he adds this prayer, saying, May "He make all grace abound towards you." Not merely fulfil, but "make it abound." And what is "make grace abound?" 'Fill you,' he means, 'with so great things, that ye may be able to abound in this liberality.' "That ye, having always all sufficiency in every thing, may abound to every good work." Observe, even in this his prayer, his great philosophy. He prays not for riches nor for abundance, but for all sufficiency. Nor is this all that is admirable in him; but that as he prayed not for superfluity, so he doth not press sore on them nor compel them to give of their want, condescending to their weakness; but asks for a"sufficiency," and shows at the same time that they ought not to abuse the gifts received from God. "That ye may abound," he saith, "to every good work." 'It is therefore,' saith he, 'I ask for this, that ye may bestow on others also.' Yet he did not say, 'bestow,' but 'abound.' For in carnal things he asks for a sufficiency for them, but in spiritual things for abundance even; not in almsgiving only, but in all other things also, "unto every good work." Then he brings forward unto them the prophet for a counsellor, having sought out a testimony inviting them to bountifulness, and says,Ver. 9. "As it is written,He hath scattered abroad, he hath given to the poor; His righteousness abideth for ever."

This is the import of "abound;" for the words, "he hath dispersed abroad," signify nothing else but the giving plentifully. For if the things themselves abide not, yet theirresults abide. For this is the thing to be admired, that when they are kept they are lost; but when dispersed abroad they abide, yea, abide for ever. Now by "righteousness," here, he means love towards men. For this makethrighteous, consuming sins like a fire when it is plentifully poured out.

[3. Let us not therefore nicely calculate, but sow with a profuse hand. Seest thou not how much others give to players and harlots? Give at any rate the half to Christ, of what they give to dancers. As much as they give of ostentation to those upon the stage, so much at any rate give thou unto the hungry. For they indeed even clothe the persons of wantons with untold gold; but thou not even with a threadbare garment the flesh of Christ, and that though beholding it naked. What forgiveness doth this deserve, yea, how great a punishment doth it not deserve, when he indeed bestoweth so much upon her that ruineth and shameth him, but thou not the least thing on Him that saveth thee and maketh thee brighter? But as long as thou spendest it upon thy belly and on drunkenness and dissipation, thou never thinkest of poverty: but when need is to relieve poverty, thou art become poorer than any body. And when feeding parasites and flatterers, thou art as joyous as though thou hadst fountains to spend from; but if thou chance to see a poor man, then the fear of poverty besets thee. Therefore surely we shall in that day be condemned, both by ourselves and by others, both by those that have done well and those that have done amiss. For He will say to thee, 'Wherefore wast thou not thusmagnanimous in things where it became thee?

But here is a man who, when giving to an harlot, thought not of any of these things; whilst thou, bestowing upon thy Master Who hath bid thee "not be anxious" (Matthew chapter 6, verse 25), art full of fear and trembling.' And what forgiveness then shalt thou deserve? For if a man who hath received will not overlook, but will requite the favor, much more will Christ. For He that giveth even without receiving, how will He not give after receiving? 'What then,' saith one,when some who have spent much come to need other men's help?' Thou speakest of those that have spent their all; when thou thyself bestowest not a farthing. Promise to strip thyself of every thing and then ask questions about such men; but as long as thou art a niggard and bestowest little of thy substance, why throw me out excuses and pretenses? For neither am I leading thee to the lofty peak of entire poverty but for the present I require thee to cut off superfluities and to desire a sufficiency alone. Now the boundary of sufficiency is the using those things which it is impossible to live without. No one debars thee from these; nor forbids thee thy daily food. I say food, not feasting; raiment, not ornament. Yea rather, if one should enquire accurately, this is in the best sense feasting. For, consider. Which should we say more truly feasted, he whose diet was herbs, and who was in sound health and suffered no uneasiness:

or he who had the table of a Sybarite, and was full of ten thousand disorders? Very plainly the former. Therefore let us seek nothing more than this, if we would at once live luxuriously and healthfully: and let us set these boundaries to sufficiency. And let him that can be satisfied with pulse and can keep in good health, seek for nothing more; but let him who

is weaker and requires to be dieted with garden herbs, not be hindered of this. But if any be even weaker than this and require the support of flesh in moderation, we will not debar him from this either. For we do not advise these things, to kill and injure men but to cut off what is superfluous; and that is superfluous which is more than we need. For when we are able even without a thing to live healthfully and respectably, certainly the addition of that thing is a superfluity.

[4. Thus let us think also in regard of clothing and of the table and of a dwelling house and of all our other wants; and in every thing inquire what is necessary. For what is superfluous is also useless. When thou shall have practised living on what is sufficient; then if thou hast a mind to emulate that widow, we will lead thee on to greater things than these. For thou hast not yet attained to the philosophy of that woman, whilst thou art anxious about what is sufficient. For she soared higher even than this; for what was to have been her support; that she cast in, all of it. Wilt thou then still distress thyself about such things as be necessary; and dost thou not blush to be vanquished by a woman; and not only not to emulate her, but to be left even of her far behind? For she did not say the things we say, 'But what, if when I have spent all I be compelled to beg of another?' but in her munificence stripped herself of all she had. What shall we say of the widow in the Old Testament in the time of the prophet Elias? For the risk she ran was not of poverty, but even of death and extinction, and not her own only, but her children's too.

For neither had, she any expectation of receiving from others, but of presently dying. 'But,' saith one, 'she saw the prophet, and that made her munificent.' But do not ye see saints without number? And why do I speak of saints? Ye see the Lord of the prophets asking an alms, and yet not even so do ye become humane; but though ye have coffers spewing one into another, do not even impart of your superfluity. What sayest thou? Was he a prophet that came to her, and did this persuade her to so great a magnanimity? This of itself deserves much admiration, that she was persuaded of his being a great and wonderful person. For how was it she did not say, as it would have been likely that a barbarian woman and a foreigner would Have reasoned, ' If he were a prophet, he would not have begged of me. If he were a friend of God, He would not have neglected him. Be it that because of sins the Jews suffer this punishment: but whence, and wherefore, doth this man suffer?' But she entertained none of these thoughts; but opened to him her house, and before her house, her heart; and set before him all she had; and putting nature on one side and disregarding her children, preferred the stranger unto all.

Consider then how great punishment will be laid up for us, if we shall come behind and be weaker than a woman, a widow, poor, a foreigner, a barbarian, a mother of children, knowing nothing of these things which we know! For because we have strength of body, we are not therefore manly persons. For he alone hath this virtue, yea though he be laid upon his bed, whose strength is from within; since without this, though a man should tear up a mountain by his strength of body, I would call him nothing stronger than a girl or wretched crone. For the one struggles with incorporeal ills, but the other dares not even look them in the face.

And that thou mayest learn that this is the measure of manliness, collect it from this very example. For what could be more manly thanthat woman who both against the tyranny of nature, and against the force of hunger, andagainst the threat of death, stood nobly fast, and proved stronger than all? Hear at least how Christ proclaimeth her. For, saith He, ”there were many widows in the days of Elias, and to none of them was the prophet sent but to her. (Luke chapter 4, verse 25 and Luke chapter 4, verse 26) Shall I say something great and startling? This woman gave more to hospitality, than our father Abraham.

For she ”ran” not ”unto the herd,” as he, (Genesis chapter 18, verse 7) but by that ”handful” (1 Kings chapter 17, verse 12) outstripped all that have been renowned for hospitality. For in this was his excellence that he set himself to do that office; but hers, in that for the sake of the stranger she spared not her children even, and that too, though she looked. not for the things to come. But we, though a heaven exists, though a hell is threatened, though (which is greater than all) God hath wrought such great things for us and is made glad and rejoiceth over such things, sink back supinely. Not so, I beseech you: but let us ”scatter abroad,” let us ”give to the poor” as we ought to give. For what is much and what little, God defines, not by the measure of what is given, but by the extent of the substance of him that gives. Often surely hast thou who didst east in an hundred staters of gold offered less than he that offered but one obol, for thou didst cast in of thy superfluity. Howbeit do if but this, and thou wilt come quickly even to greater munificence. Scatter wealth that thou mayest gather righteousness. For along with wealth this refuseth to come to us; yet through it, though not with it, it is made present to us. For it is not possible that lust of wealth and righteousness should dwell together; they have their tents apart.

Do not then obstinately strive to bring things together which are incompatible, but banish the usurper covetousness, if thou wouldest obtain the kingdom. For this is the [rightful]queen, and of slaves makes freemen, the contrary of which the other doth. Wherefore with all earnestness let us shun the one and welcome the other, that we may both gain freedom in this life and obtain the kingdom of heaven, through the grace and love towards men of our Lord Jesus Christ, with Whom, to the Father together with the Holy Spirit, be glory, might, honor, new and for ever, and world without end. Amen.

Homily 20

2 Corinthians chapter 9, verse 10. Now He that supplied seed to the sower, both minister bread for your food, and multiply your seed for sowing and increase the fruits of your righteousness.

Herein one may particularly admire the wisdom of Paul, that after having exhorted from spiritual considerations and from temporal, in respect of the recompense also he again does the very same, making the returns he mentions of either kind. This, (for instance,) "He hath scattered abroad, he hath given to the poor, his righteousness abideth for ever," belongs to a spiritual return; that again, "multiply your seed for sowing," to a temporal recompense. Still, however, he rests not here, but even again passes back to what is spiritual, placing the two continually side by side; for "increase the fruits of your righteousness," is spiritual. This he does, and gives variety by it to his discourse, tearing up by the roots those their unmanly and faint-hearted reasonings, and using many arguments to dissipate their fear of poverty, as also the example which he now brings. For if even to those that sow the earth God gives, if to those that feed the body He grants abundance;reach more will He to those who till the soilof heaven, to those who take care for the soul; for these things He willeth should yet more enjoy His providing care. However, he does not state this in the way of inference nor in the manner I have done, but in the form of a prayer; t us at once makingthe reference plain, andthe rather leading them on to hope, not only from what [commonly] takes place, but also from his own prayer:

for, 'May He minister,' saith he, 'and multiply your seed for sowing, and increase the fruits of your righteousness.' Here also again he hints, in an unsuspicious way, at largeness [in giving], for the words, "multiply and increase," are by way of indicating this; and at the same time he allows them to seek for nothing more than necessaries, saying, "bread for food. For this also is particularly worthy of admiration in him, (and it is a point he successfully established even before,)namely, that in things which be necessary, he allows them to seek for nothing more than need requires; but in spiritual things counsels them to get for themselves a large superabundance. Wherefore he said above also, "that having a sufficiency ye may abound to every good work: and here, "He that ministereth bread for food, multiply your seed for sowing; that is to say, the spiritual [seed]. For he asks not almsgiving merely, but with largeness. Wherefore also I he continually calls it "seed. For like as the corn cast

into the ground showeth luxuriant crops, so also many are the handfuls almsgiving produceth of righteousness, and unspeakable the fruits it showeth. Then having prayed for great affluence unto them, he shows again in what they ought to expend it, saying,

Ver. 11. "That being enriched in every thing to all liberality, which worketh through us thanksgiving to God." Not that ye may consume it upon things not fitting, but upon such as bring much thanksgiving to God. For God made us to have the disposal of great things, and reserving to Himself that which is less yielded to us that which is greater. For corporeal nourishment is at His sole disposal, but mental He permitted to us; for we have it at our Own disposal whether the crops we have to show be luxuriant. For no need is here of rains and of variety of seasons, but of the will only, and they run up to heaven itself. And largeness in giving is what he here calls liberality. "Which worketh through us thanksgiving to God." For neither is that which is done almsgiving merely, but also the ground of much thanksgiving: yea rather, not of thanksgiving only, but of many other things besides. And these as he goes on he mentions, that by showing it to be the cause of many good works, he may make them thereby the forwarder.

[2.] What then are these many good works? Hear him saying: Ver. 12-14. "For the ministration of this service, not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; seeing that through the proving of you by this ministration, they glorify God for the obedience of your confession unto the Gospel, and for the liberality of your contribution unto them and unto all; while they also with supplication on your behalf, long after you by reason of the exceeding grace of God in you." What he says is this; 'in the first place ye not only supply the wants of the saints, but ye are abundant even;' that is, 'ye furnish them with even more than they need: next, through them ye send up thanksgiving to God, for they glorify Him for the obedience of your confession.' For that he may not represent them asgiving thanks on this account solely, (I mean, because they received somewhat,) see how high-minded he makes them, exactly as he himself says to the Philippians, "Not that I desire a gift." (Philippians chapter 4, verse 17) 'To them too I bear record of the same thing. For they rejoice indeed that ye supply their wants and alleviate their poverty; but far more, in that ye are so subjected to the Gospel; whereof this is an evidence, your contributing so largely.' For this the Gospel enjoins.

"And for the liberality of your contribution unto them and unto all." 'And on this account,' he says, 'they glorify God that ye are so liberal, not unto them only, but also unto all.' And this again is made a praise unto them that they gave thanks even for that which is bestowed upon others. 'For,' saith he, 'they do honor, not to their own concerns only, but also tothose of others, and this although they are in the extremest poverty; which is an evidence of their great virtue. For nothing is so full of envy as the whole race of such as are in poverty. But they are pure from this passion; being so far from feeling pained because of the things ye impart to others, that they even rejoice over it no less than over the things themselves receive.' "While they themselves also with supplication." 'For in respect of these things,' saith he, 'they give thanks to God, but in respect of your love and your coming together,

they beseech Him that they may be counted worthyto see you. For they long after this, not for the money's sake, but that they may be witnesses of the grace that hath been bestowed upon you.' Seest thou Paul's wisdom, how after havingexalted them, he ascribed the whole to God bycalling the thing "grace?" For seeing he hadspoken great things of them, in that he calledthem ministers and exalted them unto a greatheight, (since they offered service whilst he himself did but administer,) and termed them 'proved,' he shows that God was the Author of all these things. And he himself again, along with them, sends up thanksgiving, saying,

Ver. 15. "Thanks be to God for His unspeakable gift." And here he calls "gift," even those so many good things which are wrought by almsgiving, both to them that receive and them that give; or else, those unspeakable good things which through His advent He gave unto the whole world with great munificence, which one may suspect to be the most probable. For that he may at once both sober, and make them more liberal, he puts them in mind of the benefits they had received from God. For this avails very greatly in inciting unto all virtue; and therefore he concluded his discourse with it. But if His Gift be unspeakable, what can match their frenzy who raise curious questions as to His Essence? But not only is His Gift unspeakable, but that "peace" also "passeth all understanding," (Philippians chapter 4, verse 7) whereby He reconciled the things which are above with those which are below.

[3.] Seeing then that we are in the enjoyment of so great grace, let us strive to exhibit a virtue of life worthy of it, and to make much account of almsgiving. And this we shall do, if we shun excess and drunkenness and gluttony. For God gave meat and drink not for excess, but for nourishment. For it is not the wine that produceth drunkenness, for if that were the case, every body would needs be drunken. 'But,' saith one, 'it would be better, if even to drink it largely did not injure.' These are drunkards' words. For if to drink it largely doth injure, and yet not even so thou desistest from thy excess in it; if this is so disgraceful and injurious, and yet thou ceasest not even so from thy depraved longing; if it were possible both to drink largely and be nothing harmed, where wouldest thou have stayed in thine excess? Wouldest thou not have longed that the rivers even might become wine? wouldest thou not have destroyed and ruined everything? If there is a mean in food which when we overpass we are injured, and yet even so thou canst not bear the curb, but snapping it as under seizest on what every body else hath, to minister to the wicked tyranny of this gluttony; what wouldest thou not have done, if this natural mean were abolished? wouldest thou not have spent thy whole time upon it? Would it then have been well to strengthen a lust so unreasonable, and not prevent the harm arising from excess? and to how many other harms would not this have given birth?

But O the senseless ones! who wallowing as in mire, in drunkeness and all other debauchery, when they have got a little sober again, sit down and do nothing but utter such sort of sayings, 'Why doth this end in this way?' when they ought to be condemning their own transgressions. For instead of what thou now sayest, 'Why hath He set bounds? why do not all things go on without any order?' say, 'Why do we not cease from being drunken?

why are we never satiated? why are we more senseless than creatures without reason?' For these things they ought to ask one another, and to hearken to the voice of the Apostle and learn how many good things he witnesseth to the Corinthians proceed from almsgiving, and to seize upon this treasure. For to contemn money maketh men approved, as he said; and provideth that God be glorified; and warmeth love; and worketh in men loftiness of soul; and constituteth them priests, yea of a priesthood that bringeth great reward. For the merciful man is not arrayed in a vest reaching to the feet, nor does he carry about bells, nor wear a crown; but he is wrapped in the robe of loving-kindness, a holier than the sacred vestment; and is anointed with oil, not composed of material elements, but produced by the Spirit, and he beareth a crown of mercies, for it is said, "Who crowneth thee with pity and mercies;" (Psalms chapter 103, verse 4) and instead of wearing a plate bearing the Name of God, is himself like to God. For how? "Ye," saith He, "shall be like unto your Father which is in heaven." (Matthew chapter 5, verse 45)

Wouldest thou see His altar also? Bezaleel built it not, nor any other but God Himself; not of stones, but of a material brighter than the heaven, of reasonable souls. But the priest entereth into the holy of holies. Into yet more awful places mayest thou enter when thou offerest this sacrifice, where none is present but "thy Father, Which seeth in secret," (Matthew chapter 6, verse 4) where no other beholdeth. 'And how,' saith one, 'is it possible that none should behold, when the altar standeth in public view?' Because this it is that is admirable, that in those times double doors and veils made the seclusion: but now, though doing thy sacrifice in public view, thou mayest do it as in the holy of holies, and in a far more awful manner. For when thou doest it not for display before men; though the whole world hath seen, none hath seen, because thou hast so done it. For He said not simply, "Do" it "not before men," but added, "to be seen of them. (Matthew chapter 6, verse 1) This altar is composed of the very members of Christ, and the body of the Lord is made thine altar. That then revere; on the flesh of the Lord thou sacrificest the victim. This altar is more awful even than this which we now use, not only than that used of old. Nay, clamor not. For this altar is admirable because of the sacrifice that is laid upon it:

but that, the merciful man's, not only on this account, but also because it is even composed of the very sacrifice which maketh the other to be admired. Again, this is but a stone by nature; but become holy because it receiveth Christ's Body: but that is holy because it is itself Christ's Body. So that this beside which thou, the layman, standest, is more awful than that. Whether then does Aaron seem to thee aught in comparison of this, or his crown, or his bells, or the holy of holies? For what need is there henceforth to make our comparison refer to Aaron's altar, when even compared with this, it has been shown to be so glorious? But thou honorest indeed this altar, because it receiveth Christ's body; but him that is himself the body of Christ thou treatest with contumely, andwhen perishing, neglectest. This altar mayest thou everywhere see lying, both in lanes and in market places, and mayest sacrifice upon it every hour; for on this too is sacrifice performed. And as the priest stands invoking the Spirit, so dost thou too invoke the Spirit, not by speech, but by deeds. For nothing doth so sustain and kindle the fire of the Spirit, as this oil largely poured out. But if thou

wouldest see also what becomes of the things laid upon it, come hither, and I will show thee them. What then is the smoke, what the sweet savor of this altar? Praise and thanksgiving. And how far doth it ascend? as far as unto heaven?

By no means, but it passeth beyond the heaven itself, and the heaven of heaven, and arriveth even at the throne of the King. For, "Thy prayers," saith he, "and thine alms are come up before God. (Acts chapter 10, verse 4) And the sweet savor which the sense perceives pierceth not far into the air, but this opened the very vault of heaven. And thou indeed art silent, but thy work speaketh: and a sacrifice of praise is made, no heifer slain nor hide burnt, but a spiritual soul presenting her proper offering. For such a sacrifice is more acceptable than any loving-kindness. When then thou seest a poor believer, think that thou beholdest an altar: when thou seest such an one a beggar, not only insult him not, but even reverence him, and if thou seest another insulting him, prevent, repel it. For so shalt thou thyself be able both to have God propitious to thee, and to obtain the promised good things, whereunto may we all attain, through the grace and love towards men of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost, be glory, might, honor, now and forever, and world without end. Amen.

Homily 21

2 Corinthians chapter 10, verse 1 and 2 Corinthians chapter 10, verse 2. Now I Paul myself entreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being absent am of good courage toward you: yea, I beseech you, that I may not when present show courage with the confidence, wherewith I count to be bold against some, which count of us as if we walked according to the flesh.

Having completed, in such sort as behoved his discourse of almsgiving, and having shown that he loves them more than he is loved, and having recounted the circumstances of his patience and trials, he now opportunely enters upon points involving more of reproof, making allusion to the false apostles, and concluding his discourse with more disagreeable matter, and with commendations of himself. For he makes this his business also throughout the Epistle. Which also perceiving, he hence oftentimes corrects himself, saying in so many words; "Do we begin again to commend ourselves? (Ch. iii. 1. and further on; "We commend not ourselves again, but give you occasion to glory: (Ch. v. 12. and afterwards; "I am become a fool in glorying; ye have compelled me. (Ch. xii. 11. And many such correctives doth he use. And one would not be wrong in styling this Epistle an eulogium of Paul; he makes such large mention both of his grace and his patience. For since there were some amongst them who thought great things of themselves, and set themselves above the Apostle, and accused him as a boaster, and as being nothing, and teaching no sound doctrine; (now this was in itself the most certain evidence of their own corruptness; see how he begins his rebuke of them; "Now I Paul myself. Seest thou what severity, what dignity, is here?

For what he would say is this, ' I beseech you do not compel me, nor leave me to use my power against those that hold us cheap, and think of us as carnal.' This is severer than those threats towards them uttered in the former Epistle; "Shall I come unto you with a rod, or in love and a spirit of meekness? (1 Corinthians chapter 4, verse 21.)and then again; "Now some are puffed up as though I were not coming to you; but I will come, and will know, not the word of them that are puffed up, but the power. (ib. 18 19. For in this place he shows both things, both his power, and his philosophy and forbearance; since he so beseeches them, and with such earnestness, that he may not be compelled to come to a display of the avenging power pertaining to him, and to smite and chastise them and exact the extreme penalty. For he implied this in saying, "But I beseech you, that I may not when

present show courage with the confidence, wherewith I count to be bold against some which count of us as if we walked according to the flesh. For the present, however, let us speak of the commencement. ”Now I Paul myself. Great emphasis, great weight is here. So he says elsewhere, ”Behold I Paul say unto you; (Galatians chapter 5, verse 2) and again, ”As Paul the aged; (Phile. 9.)and again in another place, ”Who lath been a succorer of many, and of me.

Romans chapter 16,verse 2) So also here, ”Now I Paul myself. This even is a great thing, that himself beseecheth; but that other is greater which he added, saying, ”by the meekness and gentleness of Christ. For with the wish of greatly shaming them, he puts forward that ”meekness and gentleness,” making his entreaty in this way more forcible; as if he had said, ‘Reverence the gentleness of Christ by which I beseech you.’ And this he said, at the same time also showing that although they should lay ever so strong a necessity upon him, he himself is more inclined to this: it is from being meek, not from want of power, that he does not proceed against them: for Christ also did in like manner.

”Who in your presence am lowly among you, but being absent am of good courage toward you.” What, pray, is this? Surely he speaks in irony, using their speeches. For they said this, that ‘when he is present indeed, he is worthy of no account, but poor and contemptible; but when absent, swells, and brags, and sets himself up against us, and threatens.’ This at least he implies also afterwards, saying, ”for his letters,” say they, ”are weighty, but his bodily presence is weak, and his speech of no account.” (v. 10.) He either then speaks in irony, manifesting great severity and saying, ‘I, the base, I, the mean, when present, (as they say,) and when absent, lofty:’ or else meaning that even though he should utter great things, it is not out of pride, but out of his confidence in them.

”But I beseech you, that I may hot when present show courage with the confidence, wherewith I count to be bold against some which count of us as if we walked according to the flesh. Seest thou how great his indignation, and how complete his refutation of those sayings of theirs? For he saith, ‘I beseech you, do not compel me to show that even present I am strong and have power.’ For since they said that ‘when absent, he is quite bold against us and exalteth himself,’ he uses their very words, ‘I beseech therefore that they compel me not to use my power.’ For this is the meaning of, ”the confidence. And he said not, ‘wherewith I am prepared,’ but ‘wherewith I count.’ ‘For I have not yet resolved upon this; they however give me reason enough, but not even so do I wish it.’ And yet he was doing this not to vindicate himself, but the Gospel. Now if where it was necessary to vindicate the Message, he is not harsh, but draws back and delays, and beseeches that there may be no such necessity; much more would he never have done any thing of the kind in his own vindication. ‘Grant me then this favor,’ he saith, ‘that ye compel me not to show, that even when present I am able to be bold against whomsoever it may be necessary;

that is, to chastise and punish them.’ Seest thou how free he was from ambition, how he did nothing for display, since even where it was matter of necessity, he hesitates not to call the act, boldness. ”For I beseech you,” he says, ”that I may not when present show courage

with the confidence, wherewith I think to be bold" against some. For this especially is the part of a teacher, not to be hasty in taking vengeance, but to work a reformation, and ever to be reluctant and slow in his punishments. How, pray, does he describe those whom he threatens? "Those that count of us as though we walked according to the flesh: for they accused him as a hypocrite, as wicked, as a boaster.

[2.] Ver. 3. "For though we walk in the flesh, we do not war according to the flesh. Here he goes on to alarm them also by the figure he uses, 'for,' says he, 'we are indeed encompassed with flesh; I own it, but we do not live by the flesh;' or rather, he said not even this, but for the present reserves it, for it belongs to the encomium on his life: but first discourseth of the Preaching, and shows that it is not of man, nor needeth aid from beneath. Wherefore he said not, 'we do not live according to the flesh,' but, "we do not war according to the flesh," that is, 'we have undertaken a war and a combat; but we do not war with carnal weapons, nor by help of any human succors.' Ver. 4. "For our weapons are not of the flesh."For what sort of weapons are of the flesh? Wealth, glory, power, fluency, cleverness, circumventions, flatteries, hypocrisies, whatsoever else is similar to these. But ours are not of this sort: but of what kind are they?

"Mighty before God." And he said not, 'we are not carnal,' but, "our weapons." For as I said, for the present he discourseth of the Preaching, and refers the whole power to God. And he says not, 'spiritual,' although this was the fitting opposite to "carnal," but "mighty," in this implying the other also, and showing that their weapons are weak and powerless. And mark the absence of pride in him; for he said not, 'we are mighty,' but, "our weapons are mighty before God." 'We did not make them such, but God Himself.' For because they were scourged, were persecuted, and suffered wrongs incurable without number, which things were proofs of weakness: to show the strength of God he says, "but they are mighty before God." For this especially shows His strength, that by these things He gains the victory. So that even though we are encompassed with them, yet it is He that warreth and worketh by them. Then he goes through a long eulogium upon them, saying,

"To the casting down of strong holds." And lest when hearing of strong holds thou shouldest think of aught material, he says, Ver. 5. "Casting down imaginations." First giving emphasis by the figure, and then by this additional expression declaring the spiritual character of the warfare. For these strongholds besiege souls, not bodies. Whence they are stronger than the others, and therefore also the weapons they require are mightier. But by strongholds he means the Grecian pride, and the strength of their sophisms and their syllogisms. But nevertheless, 'these weapons,' he says, 'confounded every thing that stood up against them; for they cast down imaginations, 'And every high thing that is exalted against the knowledge of God.' He persisted in the metaphor that he might make the emphasis greater. 'For though there should be strongholds,' he saith,' though fortifications, though any other thing soever, they yield and give way before these weapons.

"And bringing every thought into captivity to the obedience of Christ." And yet the name, "captivity," hath an ill sound with it; for it is the destruction of liberty. Wherefore then has

he used it? With a meaning of its own, in regard to another point. For the word "captivity" conveys two ideas, the loss of liberty, and the being so violently overpowered as not to rise up again. It is therefore in respect to this second meaning that he took it. As when he shall say "I robbed other churches," (2 Corinthians chapter 11, verse 8) he does not intend the taking stealthily, but the stripping and taking their all, so also here in saying, "bringing into captivity." For the fight was not equally maintained, but he conquered with great ease. Wherefore he did not say, 'we conquer and have the better,' only; but 'we even bring "into captivity;"' just as above, he did not say, 'we advance engines against the "strongholds: "' but, 'we cast them down, for great is the superiority of our weapons." For we war not with words,' he saith, but with deeds against words, not with fleshly wisdom, but with the spirit of meekness and of power. How was it likely then I should hunt after honor, and boast in words, and threaten by letters;' (as they accused him, saying, "his letters are weighty,") 'when our might lay not in these things?' But having said, "bringing every thought into captivity to the obedience of Christ," because the name of "captivity" was unpleasant, he presently afterwards put an end to the metaphor, saying, "unto the obedience of Christ:" from slavery unto liberty, from death unto life, from destruction to salvation. For we came not merely to strike down, but to bring over to the truth those who are opposed to us.

[3.] Ver. 6. "And being in readiness to avenge all disobedience, when your obedience shall be fulfilled."

Here he alarmed these also, not those alone: 'for,' says he, 'we were waiting for you, that when by our exhortations and threatenings we have reformed you, and purged and separated you from their fellowship; then, when those only are left who are incurably diseased, we may visit with punishment, after we see that you have really separated from them. For even now indeed ye obey, but not perfectly. 'And yet if thou hadst done it now,' saith one, 'thou wouldest have wrought greater gain.' 'By no means, for if I had done it now, I should have involved you also in the punishment. Howbeit it behoved to punish them, indeed, but to spare you. Yet if I spared, I should have seemed to do it out of favor: now this I do not desire, but first to amend you, and then to proceed against them.' What can be tenderer than the heart of the Apostle? who because he saw his own mixed up with aliens, desires indeed to inflict the blow, but forbears, and restrains his indignation until these shall have withdrawn, that he may smite these alone; yea rather, not these even. For he therefore threatens this, and says he is desirous to separate unto punishment them alone, that they also being amended by the fear may change, and he let loose his anger against no one.

For just like a most excellent physician, and common father, and patron, and guardian, so did he all things, so cared he for all, removing impediments, checking the pestilent, running about every whither. For not by fighting did he so achieve the work, but advancing as if to a ready and an easy victory, he planted his trophies, undermining, casting down, overthrowing the strongholds of the devil, and the engines of the demons; and carried over their whole booty to the camp of Christ. Nor did he even take breath a little, bounding off from these to those, and from those again to others, like some very able general, raising

trophies every day, or rather every hour. For having entered into the battle with nothing but a little tunic, the tongue of Paul took the cities of his enemies with their men and bows and spears and darts and all.

For he spake only; and, falling upon his enemies more fiercely than any fire, his wordsdrave out the demons and brought over unto him the men that were possessed of them. For when he cast out that demon, the evil one, fifty thousand sorcerers coming together burnt their books of magic and revolted to the truth. (See Acts chapter 19, verse 19) And like as in a war, when a tower has fallen or a tyrant been brought low, all his partizans cast away their arms and run unto the [opposing] general; so truly did it happen then also. For when the demon was cast out, they all having been besieged, and having cast away, yea rather having destroyed, their books, ran unto the feet of Paul. But he setting himself against the world as though against a single army, no where stayed his march, but did all things as if he were some man endued with wings: and now restored a lame, now raised a dead man, now blinded a third, (I mean the sorcerer,) nor even when shut up in a prison indulged in rest, but even there brought over to himself the jailor, effecting the goodly captivity we treat of.

[4. Let us also imitate him after our power. And why do I say, after our power? For he that wills may come even near unto him, and behold his valor, and imitate his heroism. For still he is doing this work, "casting down imaginations, and every high thing that is exalted against the knowledge of God. And although many heretics have attempted to cut him in pieces'; yet still, even though dismembered, he displayeth a mighty strength. For both Marcion and Manichaeus use him indeed, but after cutting him in pieces; but still even so they are refuted by the several members. For even a hand only of this champion being found among them puts them utterly to the rout; and a foot only, left amongst others, pursues and prostrates them, in order that thou mayest learn the superabundance of his power, and that, although shorn of his limbs even, he is able to destroy all his adversaries. 'This however,' saith one, 'is an instance of perversion, that those who are battling with each other should all use him.' An instance of perversion certainly, but not in Paul, (God forbid,) but in them who use him. For he was not parti-colored, but uniform and clear, but they perverted his words to their own notions. 'And wherefore,' saith one, 'were they so spoken as to give handles to those that wished for them?' He did not give handles, but their frenzy used his words not rightly;

since this whole world also is both wonderful and great, and a sure proof of the wisdom of God, and ' the heavens declare the glory of God, and day unto day uttereth speech, and night unto night declareth knowledge; (Psalms chapter 19, verse 1 and Psalms chapter 19, verse 2) but nevertheless, many have stumbled at it and in contrary directions to one another. And some have admired it so much above its worth as to think it God; whilst others have been so insensible of its beauty as to assert it to be unworthy of God's creating hand, and to ascribe the greater share in it to a certain evil matter. And yet God provided for both points by making it beautiful and great that it might not be deemed alien from his wisdom;

yet defective and not sufficient unto itself that it might not be suspected to be God. But nevertheless those who were blinded by their own reasonings fell away into contradictory notions, refuting one another, and becoming each the other's accuser, and vindicating the wisdom of God even by the very reasonings which led them astray. And why do I speak of the sun and the heaven? The Jews saw so many marvels happen before their eyes, yet straightway worshipped a calf. Again they saw Christ casting out demons, yet called him one that had a demon. But this was no imputation against him that cast them out, but an accusation of their understanding who were so blinded.

Condemn not then Paul on account of their judgment who have used him amiss; but understand well the treasures in him, and develop his riches, so shalt thou make noble stand against all, fenced by his armor. So shalt thou be able to stop the mouths both of Greeks and Jews. 'And how,' saith one, 'seeing they believe him not?' By the things wrought through him, by the reformation effected in the world. For it was not of human power that so great things could be done, but the Might of the Crucified, breathing on him, made him such as he was, and showed him more powerful than orators and philosophers and tyrants and kings and all men. He was net only able to arm himself and to strike down his adversaries, but to make others also such as himself. Therefore in order that we may become useful both to ourselves and to others, let us continually have him in our hands, using his writings for a meadow and garden of delight. For so shall we be able both to be delivered from vice and to choose virtue, and to obtain the promised good things, whereunto may we all attain, through the grace and love towards men of our Lord Jesus Christ, with Whom to the Father with the Holy Spirit, be glory, might, honor, now and for ever, and world without end. Amen.

Homily 22

2 Corinthians chapter 10, verse 7Ye look at the things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself that even as he is Christ's, so also are we.

What one may especially admire in Paul amongst other things is this, that when he has fallen upon an urgent necessity for exalting himself, he manages both to accomplish this point, and also not to appear offensive to the many on account of this egotism; a thing we may see particularly in his Epistle to the Galatians. For having there fallen upon such an argument, he provides for both these points; a matter of the very utmost difficulty and demanding much prudence; he is at once modest and says somewhat great of himself. And observe how in this place also he makes it of great account, "Ye look at the things that are before your face. Behold here also prudence. For having rebuked those that deceived them, he confined not his remarks to them, but he leaps away from them to these too; and he does so constantly. For, in truth, he scourgeth not those only that lead astray, but the deceived also. For had he let even them go without calling them to an account, they would not so easily have been reformed by what was said to the others; but would have been greatly elated even, as not being amenable to accusations. Therefore he scourgeth them also. And this is not all that is to be admired in him, but this farther, that he rebukes either party in a manner suitable to each. Hear at least what he says to these, "Ye look at the things that are before your face. The accusation is no light one;

but a mark of men exceedingly easy to be deceived. Now what he says is this, 'ye test by what appear, by things carnal, by things bodily.' What is meant by 'what appear?' If one is rich, if one is puffed up, if one is surrounded by many flatterers, if one says great things of himself, if one is vain-glorious, if one makes a pretence of virtue without having virtue, for this is the meaning of, "ye look at the things that are before your face."

"If any man trust in himself that he is Christ's, let him consider this again with himself, that even as he is Christ's, even so also are we." For he does not wish to be vehement at the beginning, but he increases and draws to a head by little and little. But observe here how much harshness and covert meaning there is. He shows this by using the words "with himself." For he saith, ' Let him not wait to learn this from us; that is, by our rebuke of himself,' but "let him consider this with himself, that even as he is Christ's, so also are we;"

not that he was Christ's in such manner as theother was, but, "that even as he is Christ's, so l also am I Christ's. Thus far the community holds good: for it is not surely the case that he indeed is Christ's, but I some other's. Then having laid down this equality between them, he goes on to add wherein he exceeded, saying,

Ver. 8. "For though I should glory somewhat abundantly concerning our authority which the Lord gave for building you up, and not for casting you down, I shall not be put to shame.

For since he was going to say somewhat great, observe how he softens it. For nothing doth so offend the majority of hearers as for any one to praise himself. Wherefore to cut at the root of this offensiveness, he says, "For though I should glory somewhat abundantly." And he did not say, 'if any man trust that he is Christ's let him think that he is far short of us. For I possess much authority from Him, so as to punish and to kill whomsoever I choose;' but what? "For though I should glory even somewhat abundantly." And yet he possessed more than can be told, but nevertheless he lowers it in his way of speaking. And he said not, 'I glory,' but, "if I should glory," if I should choose to do so: at once both showing modesty, and declaring his superiority. If therefore he says, "I should glory concerning the authority which the Lord gave me." Again, he ascribes the whole to Him, and makes the gift common. "For building up, and not for casting down." Seest thou how again he allays the envy his praises might give rise to, and draws the hearer over to himself by mentioning the use for which he received it? Then why doth he say, "Casting down imaginations?" Because this is itself an especial form of building up, the removing of hindrances, and detecting the unsound, and laying the true together in the building. For this end therefore we received it, that we might build up. But if any should spar and battle with us, and be incurable, we will use that other power also, destroying and overthrowing him. Wherefore also he says, "I shall not be put to shame," that is, I shall not be proved a liar or a boaster.

[2.] Ver. 9, 10, 11. "But that l may not seem as if I would terrify you: for his letters, say they, are weighty and strong: but his bodily presence is weak, and his speech of no account. Let such a one reckon this, that what we are in word by letters when we are absent, such are we also in deed when we are present." What he says is this: 'I could boast indeed, but that they may not say the same things again, to wit, that I boast in my letters, and am contemptible when present, I will say nothing great.' And yet afterwards he did say something great, but not about this power by which he was formidable, but about revelations and at greater lengths about trials. 'Therefore, that I may not seem to be terrifying you, "let such an one reckon this, that what we are by letters when we are absent, such are we also in deed when we are present."'For since they said, 'he writes great things of himself, but when he is present he is worthy of no consideration,' therefore he says these things, and those again in a moderated form. For he did not say, 'as we write great things, so when we are present we also do great things,' but in more subdued phrase. For when he addressed himself to the others indeed, he stated it with vehemency, saying, "I beseech you that I may not when present show courage with the confidence wherewith I think to be bold against some:" but

when to these, he is more subdued. And therefore he says, 'what we are when present, such too when absent, that is, lowly, modest, no where boasting. And it is plain from what follows,

Ver. 12. "For we are not bold to number, or compare in ourselves with some that commend themselves." Here he both shows that those false Apostles are boasters and say great things of themselves: and ridicules them as commending themselves. 'But we do no such thing: but even if we shall do any thing great, we refer all unto God, and compare ourselves with one another.' Wherefore also he added, "But they themselves measuring themselves by themselves and comparing themselves among themselves are without understanding." Now what he says is this: 'we do not compare ourselves with them, but with one another.' For further on he says, "in nothing am I behind the very chiefest Apostles;" (Chap. xii. x 11.) and in the former Epistle, "I labored more abundantly than they all;" (1 Corinthians chapter 15, verse 10) and again, "Truly the signs of an Apostle were wrought among you in all patience." (Chap. xii. 12.) 'So that we compare ourselves with ourselves, not with those that have nothing: for such arrogance cometh of folly.' Either then he says this with reference to himself, or with reference to them, that 'we dare not compare ourselves with those who contend with one another and boast great things and do not understand:' that is, do not perceive how ridiculous they are in being thus arrogant, and in exalting themselves amongst one another.

Ver. 13. "But we will not glory beyond our measure:" as they do. For it is probable that in their boasting they said, 'we have converted the world, we have reached unto the ends of the earth,' and vented many other such like big words. 'But not so we,' he says, "But according to the measure of the province which God apportioned to us as a measure, to reach even unto you." So that his humility is evident on either hand, both in that he boasted nothing more than he had wrought, and that he refers even this itself to God. For, "according to the measure of the province," saith he, "which God apportioned to us, a measure to reach even unto you." Just as if portioning out a vine to husbandmen, even so He meted out unto us. As far then as we have been counted worthy to attain to, so far we boast.

Ver. 14. "For we stretch not ourselves overmuch, as though we reached not unto you: for we came even as far as unto you in preaching the Gospel of Christ." Not simply 'we came,' but, 'we announced, we preached, we persuaded, we succeeded.' For it is probable that they having merely come to the disciples of the Apostles, ascribed the whole to themselves, from their bare presence among them. 'But not so we: nor can any one say that we were not able to come as far as to you, and that we stretched our boasting as far as to you in words only; for we also preached the word to you.' [3.] Ver. 15, 16. "Not glorying beyond" our "measure," that is, "in other men's labors, but having hope that as your faith groweth, we shall be magnified in you according to our province unto further abundance, so as to preach. the Gospel even unto the parts beyond you, and not to glory in another's province in regard of things ready to our hand."

He sets forth a large accusation of them on these grounds, both that they boasted of things without their measure, and of other men's labors; and that whilst the whole of the toil was

the Apostles', they plumed themselves upon their labors. 'But we,' says he, 'showed these things in our deeds. We will not imitate those men therefore, but will say such things where our deeds bear us witness. And why,' saith he, 'do I say, you?' "for I have hope that as your faith groweth;" for he doth not assert absolutely, preserving his own character, but, 'I hope,' he says, 'if you make progress, that our province will be extended even farther, "to preach the Gospel in the regions beyond." For we shall advance farther yet,' he says, 'so as to preach and labor, not so as to boast in words of what other men have labored.' And well did he call it "province and measure," as though he had come into possession of the world, and a rich inheritance; and showing that the whole was wholly God's. 'Having then such works,' he says, 'and expecting greater, we do not boast as they do who have nothing, nor do we ascribe any part to ourselves, but the whole to God. Wherefore also he adds,

Ver. 17. "He that glorieth, let him glory in the Lord." This also, he saith, accrueth to us from God. Ver. 18. "For not he that commendeth himself is approved, but whom the Lord commendeth."

He did not say, we are so, "but whom the Lord commendeth. Seest thou how modestly he speaks? But if as he proceeds he stirreth up loftier words, wonder not, for this also cometh of Paul's prudence. For if he had gone on in every part to speak lowly words, he would not have hit these men so effectually, nor have extricated the disciples from their error. For it is possible both by modesty ill-timed to do harm, and by saying something admirable of one's self at a proper time to do good. As therefore he also did. For there was no little danger in the disciples being persuaded into any mean opinion of Paul. Not that Paul sought the glory that cometh of men. For had he sought this, he would not have kept silence so long on those great and marvellous matters of "fourteen years ago; (Chap. xii. 20) nor would he, when necessity was laid upon him, have so shrunk back and hesitated to speak of them; very evidently he would not even then have spoken, had he not been compelled. Certainly then it was not from a desire after the glory which cometh from men that he said these things, but out of tender care for the disciples. For since they cast reproaches at him as a braggart, and as boastful in words but able to show nothing in deeds, he is compelled subsequently to come to those revelations.

Although he had it in his power to convince them by his deeds, at the time when he said these things: yet he still persists, nevertheless, in using menaces in words. For he was most especially free from vain-glory; and this his whole life proves, both before and after this. For instance, it was because of this that he changed all at once; and having changed, confounded the Jews and cast away all that honor he had from them, although he was himself their head and their champion. But he considered none of those things when he had found the truth; but took instead their insults and contumely; for he looked to the salvation of the many, thinking this everything. For he that thinketh nothing of hell nor of heaven nor of ten thousand worlds in regard of his longing after Christ, how should he hunt after the glory which cometh from the many? By no means; but he is even very lowly when he may be so, and brands his former life with infamy when he calls himself, "a blasphemer, and a

persecutor, and injurious. (1 Timothy chapter 1, verse 13) And his disciple Luke too says many things of him, evidently having learnt them from himself, himself displaying fully his former life no less than that after his conversion.

[4. Now I say these things, not that we may hear merely, but that we may learn also. For if he remembered those transgressions before the Laver, although they were all effaced, what forgiveness can we have who are unmindful of those after the Laver ourselves? What sayest thou, O man? Thou hast offended God, and dost thou forget? This is a second offence, a a second enmity. Of what sins then dost thou ask forgiveness? Of those which thou even knowest not thyself? Surely, (for is it not so? thou art deeply anxious and thoughtful how thou mayest give account of them, thou who dost not so much as care to remember them, but sportest with what is no sporting matter. But there will come a time when our sport can go on no longer. For we must needs die: (for the great insensibility of the many obliges me to speak even of things that are evident: and must needs rise again, and be judged, and be punished; nay rather this needs not, if we choose. For those other things are not at our own disposal; neither our end, nor our resurrection, nor our judgment, but at our Lord's; but our suffering punishment or not is at our own disposal; for this is of those things that may or may not happen. But if we choose, we shall make it of the number of impossible things; just as Paul, as Peter, as all the saints did; for it is even impossible for them to be punished.

If therefore we have a mind, it is in like manner impossible also that we should suffer ought. For even if we have offended in ten thousand things, it is possible to recover ourselves so long as we are here. Let us then recover ourselves: and let the old man consider that in a little while hence he will depart, since he took his pleasure long enough in his lifetime; (although what sort of pleasure is this, to live in wickedness? but for the present I so speak in respect to his way of thinking; let him consider, besides, that it is possible for him in a short time to wash away all. The young man again, let him also consider the uncertainty of death, and that oftentimes, when many older persons continued here, the young were carried off before them. For, for this reason, that we may not make traffic of our death, it is left in uncertainty. Wherefore also a certain wise man adviseth, saying, "Make no tarrying to turn unto the Lord, and put not off from day to day: for thou knowest not what to-morrow shall bring forth. (Ecclesiastes chapter 5, verse 7; Proverbs chapter 27, verse 1) For by putting off there is danger and fear; but by not putting off manifest and secure salvation. Hold fast then by virtue. For so, even if thou have departed young, thou hast departed in safety;

and if thou shouldst come to old age, thou shalt arrive Eat death] with great provision made, and shaft have a double feast all thy life long; both in that thou abstainest from vice, and layest hold on virtue. Say not, ' there will come a time when it may be well to turn,' for this language provokes God exceedingly. And why so? Because He hath promised thee countless ages, but thou art not even willing to labor during this present life, this short life that dureth but a season; but art so indolent and unmanly as to seek a shorter even than this.

Are there not the same revellings daily? Are there not the same tables, the same harlots, the same theatres, the same wealth? How long wilt thou love those things as though they were aught? How long will thy appetite for evil remain insatiate? Consider that as often as thou hast fornicated, so often hast thou condemned thyself. For such is the nature of sin: once committed, the Judge hath also passed his sentence. Hast thou been drunken, been gluttonous, or robbed? Hold now, turn right back, acknowledge it to God as a mercy that He snatched thee not away in the midst of thy sins; seek not yet another set time wherein to work evil. Many have been snatched away in the midst of their covetousness, and have departed to manifest punishment.

Fear lest thou also shouldest suffer this, and without excuse. 'But God gave to many a set time for confession in extreme old age.' What then? Will He give it to thee also? 'Perhaps He will,' says one. Why sayest thou 'perhaps,' and 'sometimes,' and 'often?' Consider that thou art deliberating about thy soul, and put also the contrary case, and calculate, and say, 'But what if He should not give it?' 'But what if He should give it?' saith he. God hath indeed given it; but still this supposition is safer and more profitable than that. For if thou begin now, thou hast gained all, whether thou hast a set time granted thee or not; but if thou art always putting off, for this very cause perhaps thou shalt not have one given thee. When thou goest out to battle, thou dost not say, 'there is no need to make my will, perhaps I shall come back safe;' nor dost thou when deliberating about marriage, say 'suppose I take a poor wife, many have even in this way got rich contrary to expectation;' nor when building a house, 'suppose I lay a rotten foundation, many houses have stood even so;' yet in deliberating about the soul, thou leanest on things more rotten still; urging thy 'perhaps,' and 'often,' and 'sometimes,' and trustest thyself to these uncertainties. 'Nay,' saith one, 'not to an uncertainty, but to the mercy of God, for God is merciful.' I know it too; but still this merciful God snatched those away of whom I spoke.

And what if after thou hast had time given thee, thou shalt still continue as thou weft? for this sort of man will be listless even in old age. 'Nay,' he said, 'not so.' For this mode of reasoning even after the eighty years desireth ninety, and after the ninety an hundred, and after the hundred will be yet more indisposed to act. And so the whole of life will have been consumed in vain, and what was spoken of the Jews will happen also to thee; "Their days were consumed in vanity. (Psalms chapter 78, verse 33) And would that in vanity only, and not unto evil also. For when we have departed thither bearing the heavy burden of our sins, this will be unto evil also. For we shall carry away fuel for the fire and a plentiful feast for the worm. Wherefore I pray and conjure you to halt at length in noble wise, and to desist from wickedness, that we may also obtain the promised good things: whereunto may we all attain, through the grace and love towards men of our Lord Jesus Christ, with Whom to the Father, together with the Holy Spirit, be glory, might, honor, now and ever,and world without end. Amen.

Homily 23

2 Corinthians chapter 11, verse 1. Would that ye could bear with me in a little foolishness and, indeed ye do bear with me.()

Being about to enter upon his own praises he uses much previous correction. And he does this not once or twice, although the necessity of the subject, and what he had often said, were sufficient excuse for him. For he that remembereth sins which God remembered not, and who therefore saith that he was unworthy of the very name of the Apostles, even by the most insensate is seen clearly not to be saying what he is now going to say, for the sake of glory. For if one must say something startling, even this would be especially injurious to his glory, his speaking something about himself; and to the more part it is offensive. But nevertheless he regarded not timidly any of these things, but he looked to one thing, the salvation of his hearers. But still in order that he might not cause harm to the unthinking by this, by saying, I mean, great things of himself, he employs out of abundant caution these many preparatory correctives, and says, "Would that ye could bear with me," whilst I play the fool in some little things, yea, rather, "ye do indeed bear with me. Beholdest thou wisdom? For when he says, "would that," it is as putting it at their disposal: but when he even asserts [that they do], it is as confiding greatly in their affection, and as declaring that he both loves and is loved.

Yea, rather, not from bare love merely, but from a sort of warm and insane passion he says that they ought to bear with him even when he plays the fool. And therefore he added, "For I am jealous over you with a godly jealousy. He did not say, 'for I love you,' but uses a term far more vehement than this. For those soulsare jealous which burn ardently for those they love, and jealousy can in no other way be begotten than out of a vehement affection. Then that they may not think, that it is for the sake of power, or honor, or wealth, or any other such like thing, that he desires their affection, he added, "with a jealousy of God. For God also is said to be jealous, not that any i should suppose passion, (for the Godhead isimpassible,) but that all may know that He doeth all things from no other regard than their sakes over whom He is jealous; not that Himself may gain aught, but that He may save them. Among men indeed jealousy ariseth not from this cause, but for the sake of their own repose; not because the beloved ones sustain outrage, but lest these who love them should be wounded, and be outshone in the good graces, and stand lower in the affections, of the beloved. But

here it is not so. 'For I care not,' he says, 'for this, lest I should stand lower in your esteem; but lest I should see you corrupted. For such is God's jealousy;

and such is mine also, intense at once and pure.' Then there is also this necessary reason;

"For I espoused you to one husband, as a pure virgin." 'Therefore I am jealous, not for myself, but for him to whom I have espoused you.' For the present time is the time of espousal, but the time of the nuptials is another; when they sing, 'the Bridegroom hath risen up.' Oh what things unheard of! In the world they are virgins before the marriage, but after the marriage no longer. But here it is not so: but even though they be not virgins before this marriage, after the marriage they become virgins. So the whole Church is a virgin. For addressing himself even to all, both husbands and wives, he speaks thus. But let us see what he brought and espoused us with, what kind of nuptial gifts. Not gold, not silver, but the kingdom of heaven. Wherefore also he said, "We are ambassadors on behalf of Christ," and beseeches them, when he was about to receive the Bride. What happened in Abraham's case was a type of this. (Genesis chapter 24, verse 4, &c. For he sent his faithful servant to seek a Gentile maiden in marriage; and in this case God sent His own servants to seek the Church in marriage for His son, and prophets from of old saying, "Hearken, O daughter, and consider, and forget thine own people and thy father's house, and the King shall desire thy beauty. (Psalms chapter 45, verse 10 and Psalms chapter 45, verse 11) Seest thou the prophet also espousing?

seest thou the Apostle too expressing the same thing himself with much boldness, and saying, "I espoused you to one husband that I might present you as a pure virgin to Christ? Seest thou wisdom again? For having said, 'Ye ought to bear with me,' he did not say, 'for I am your teacher and I speak not for mine own sake:' but he uses this expression which invested them with especial dignity, placing himself in the room of her who promotes a match, and them in the rank of the bride; and he adds these words;

Ver. 3. "But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is toward Christ." 'For although the destruction be yours [alone], yet is the sorrow mine as well.' And consider his wisdom. For he does not assert, although they were corrupted; and so he showed when he said, "When your obedience is fulfilled," (c. x. 6.) and "I shall bewail many which have sinned already;" (c. xii. 21.) but still he does not leave them to get shameless. And therefore he says, "lest at any time." For this neither condemns nor is silent; for neither course were safe, whether to speak out plainly or to conceal perpetually. Therefore he employs this middle form, saying, "lest at any time." For this is the language neither of one that entirely distrusts, nor entirely relies on them, but of one who stands between these two. In this way then he palliated, but by his mention of that history threw them into an indescribable terror, and cuts them off from all forgiveness. For even although the serpent was malignant, and she senseless, yet did none of these things snatch the woman from punishment. 'Beware then,' he says, 'lest such be your fate, and there be naught to screen you. For he too promising greater things, so deceived.' Whence it is plain that these too, by boasting and puffing themselves

up, deceived. And this may be conjectured not from this place only, but also from what he says afterwards,

Ver. 4. "If he that cometh preacheth another Jesus, whom we did not preach, or ifye receive a different Spirit which ye did not receive, or a different Gospel which ye did not accept, ye do well to bear with him." And he does not say, 'Lest by any means as Adam was deceived:' but shows that those men are but women who are thus abused, for it is the part of woman to be deceived. And he did not say, 'so ye also should be deceived:' but keeping up the metaphor, he says, "so your minds should be corrupted from the simplicity that is toward Christ." 'From the simplicity, I say, not from wickedness; neither out of wickedness [is it], nor out of your not believing, but out of simplicity.' But, nevertheless, not even under such circumstances are the deceived entitled to forgiveness, as Eve showed. But if this does not entitle to forgiveness, much more will it not do so, when through vain-glory any is so..

[2.] "For if he that cometh preacheth another Jesus whom we did not preach:" showing hereby that their deceivers were not Corinthians, but persons from some other quarter previously corrupted: wherefore he saith, "he that cometh."

"If ye receive a different Spirit, if a different Gospel which ye did not accept, ye do well to bear" with him. What sayest thou? Thou that saidst to the Galatians, "If any preach another Gospel to you than that ye have received, let him be anathema; dost thou now say, "ye do well to bear" with him? And yet on this account it were meet not to bear with, but to recoil, from them; but if they say the same things, it is meet to bear with them. How then dost thou say, 'because they say the same things, it is not meet to bear with them?' for he says, 'if they said other things, it were meet to bear with them.' Let us then give good heed, for the danger is great, and the precipice deep, if men run past this carelessly; and what is here said giveth an entrance to all the heresies. What then is the sense of these words? Those persons so boasted as if the Apostles taught incompletely, and they were introducing somewhat more than they. For it is probable that with much idle talk, they were bringing in senseless rubbish so as to overlay these doctrines. And therefore he made mention of the serpent and of Eve who was thus deceived by the expectation of acquiring more. And alluding to this in the former Epistle also, he said, "Now ye are become rich, ye have reigned as kings without us;

and again, "we are fools for Christ's sake, but ye are wise in Christ. (1 Corinthians chapter 4, verse 8; ib. 10. Since then it was probable that using the wisdom which is without, they talked much idly, what he says is this: that ' if these persons said any thing more, and preached a different Christ who ought to have been preached, but we omitted it, "ye do well to bear" with them.' For on this account he added, "whom we did not preach." 'But if the chief points of the faith are the same, what have ye the more of them? for whatsoever things they may say, they will say nothing more than what we have said.' And observe with what precision he states the case. For he did not say, 'if he that cometh saith any thing more;' for they did say something more, haranguing with more authority and with much beauty of language; wherefore he did not say this, but what? [If] "he that cometh preacheth another

Jesus," a thing which had no need of that array of words: "or ye receive a different Spirit," (for neither was there need of words in this case; that is to say, 'makes you richer in grace;' or "a different Gospel which ye did not accept," (nor did this again stand in need of words,) "ye do well to bear" with him.

But consider, I pray thee, how he every where uses such a definition as shows that nothing very great, nor indeed any thing more, had been introduced by them. For when he had said, "If he that cometh preacheth another Jesus," he added, "whom we did not preach; and "ye receive a different Spirit," he subjoined, "which ye did not receive; or a different Gospel," he added, "which ye did not accept," by all these showing that it is meet to attend to them, not simply if they say something more, but if they said any thing more which ought to have been said and was by us omitted. But if it ought not to have been said, and was therefore not said by us; or if they say only the same things as we, why gape ye so admiringly upon them? 'And yet if they say the same things,' saith one, 'wherefore dost thou hinder them?' Because that using hypocrisy, they introduce strange doctrines. This however for the present he doth not say, but afterwards asserts it, when he says, "They fashion themselves into Apostles of Christ; (Ver. 13. for the present he withdraws the disciples from their authority by less offensive considerations; and this not out of envy to them, but to secure these. Else why does he not hinder Apollos, who was, however, a "learned man, and mighty in the Scriptures; (Acts chapter 18, verse 24; 1 Corinthians chapter 16, verse 12) but even beseeches him, and promises he will send him?

Because together with his learning he preserved also the integrity of the doctrines; but with these it was the reverse. And therefore he wars with them and blames the disciples for gaping admiringly upon them, saying, 'if aught that should have been said we omitted and they supplied, we do not hinder you from giving heed to them: but if all has been fully completed by us and nothing left deficient, whence is it that they caught you?' Wherefore also he adds,

Ver. 5. "For I reckon that I am not a whit behind the very chiefest Apostles," no longer making comparison of himself with them, but with Peter and the rest. 'So that if they know more than I do, [they know more] than they also.' And observe how here also he shows modesty. For he did not say, 'the Apostles said nothing more than I,' but what? "I reckon," so I deem, "that I am not a whit behind the very chiefest Apostles." For since this also appeared to bespeak an inferiority in him, that those having preceded him were of greater name; and more respect was entertained for them, and these persons were intending to foist themselves in; therefore he makes this comparison of himself with them with the dignity that becomes him. Therefore he also mentions them with encomiums, not speaking simply of"the Apostles," but "the very chiefest," meaning Peter and James and John.

[3.] Ver. 6. "But though I be rude in speech, yet am I not in knowledge." For since those that corrupted the Corinthians had the advantage in this, that they were not rude; he mentions this also, showing that he was not ashamed of, but even prided himself upon it. And he said not, "But though I be rude in speech," yet so also are they, for this would have seemed to be

accusing them as well as himself, and exalting these: but he overthrows the thing itself, the wisdom from without. And indeed in his former Epistle he contends even vehemently about this thing, saying that it not only contributes nothing to the Preaching, but it even throws a shadow on the glory of the Cross; (1 Corinthians chapter 2, verse 1) for he says, "I came net with excellency of speech or of wisdom unto you, lest the cross of Christ should be made void; (1 Corinthians chapter 1, verse 17) and many other things of the same kind; because "in knowledge" they were "rude," which is also the extremest form of rudeness. When therefore it was necessary to institute a comparison in those things which were great, he compares himself with the Apostles: but when to show that which appeared to be a deficiency, he no longer does this, but grapples with the thing itself and shows that it was a superiority. And when indeed no necessity urged him, he says that he is "the least of the Apostles," and not worthy even of the title; but here again when occasion called, he says that he is "not a whit behind the very chiefest Apostles." For he knew that this would most advantage the disciples. Wherefore also he adds,

"Nay, in every thing we have made it manifest among all men to you ward." For here again he accuses the false Apostles as "walking in craftiness." (Chap. iv. 2.) And he said this of himself before also, that he did not live after the outward appearance, nor preach "handling the word deceitfully (ibid.) and corrupting it. But those men were one thing and appeared another. But not so he. Wherefore also he every where assumes a high tone, as doing nothing with a view to men's opinion nor concealing aught about himself. As he also said before, "by the manifestation of the truth commending ourselves to every man's conscience," (ibid.) so now again he saith "in every thing we have made it manifest to you." But what does this mean? 'We are rude,' he said, 'and do not conceal it: we receive from some persons and we do not keep it secret. We receive then from you, and we pretend not that we do not receive, as they do when they receive, but we make every thing that we do manifest unto you;' which was the conduct of one that both had exceeding confidence in them, and told them every thing truly. Wherefore he also calls them witnesses, saying now, "among all men to you-ward," and also before, "For we write none other things unto you, than what ye read or even acknowledge." (Chap. i. 13.)

[4.] Then after he had defended his own conduct he goes on next to say with severity, Ver. 7. "Or did I commit a sin in abasing myself that ye might be exalted?" And in explanation of this, he adds, Ver. 8. "I robbed other churches, taking wages of them that I might minister unto you." What he says is this; 'I lived in straitness;' for this is the force of "abasing myself." 'Can you then lay this to my charge? and do ye therefore lift up yourselves against me, because I abased myself by begging, by enduring straits, by suffering, by hungering, that ye might be exalted?' And how were they exalted by his being in straits? They were more edified and were not offended; which also might [well] be a very great accusation of them and a reproach of their weakness; that it was not possible in any other way to lead them on than by first abasing himself. 'Do ye then lay it to my charge that I abased myself? But thereby ye were exalted.' For since he said even above that they accused him, for that when present he was

lowly, and when absent bold, in defending himself he here strikes them again, saying, 'this too was for your sakes.'

"I robbed other churches." Here finally he speaks reproachfully, but his former words prevent these from seeming offensive; for he said, "Bear with me in a little foolishness:" and before all his other achievements makes this his first boast. For this worldly men look to especially, and on this also those his adversaries greatly prided themselves. Therefore it is that he does not first enter on the subject of his perils, nor yet of his miracles, but on this of his contempt of money, because they prided themselves on this; and at the same time he also hints that they were wealthy. But what is to be admired in him is this, that when he was able to say that he was even supported by his own hands, he did not say this; but says that which especially shamed them and yet was no encomium on himself, namely, 'I took from others.' And he did not say "took," but "robbed," that is, 'I stripped them, and made them poor.' And what surely is greater, that it was not for superfluities, but for his necessities, for when he says 'wages,' he means necessary subsistence. And what is more grievous yet, "to minister unto you." We preach to you; and when I ought to be supported by you, I have enjoyed this at others' hands. The accusation is twofold, or rather three-fold; that when both living amongst them and ministering to them, and seeking necessary support, he had others supplying his wants. Great the excess, of the one negligence, of the other in zeal! For these sent to him even when at a great distance, and those did not even support him when amongst them.

[5.] Then because he had vehemently scourged them, he quietly again relaxes the vehemence of his rebuke, saying, Ver. 9. "And when I was present withyou, and was in want, I was not a burden on any man." For he did not say, 'ye did not give to me,' but, 'I did not take,' for as yet he spares them. But nevertheless even in the subduedness of his language he covertly strikes them again, for the word, "present," is exceedingly emphatic, and so is "in want." For that they might not say, 'what matter then, if you had [enough]?' he added, "and was in want." "I was not a burden" on you. Here again he hits them gently, as making such contributions reluctantly, as feeling them a burden. Then comes the reason also, full of accusation and fraught with jealousy. Wherefore also he introduced it, not in the way of a leading point, but as informing them whence and by whom he was supported, so as to stimulate them again, in an unsuspicious way, as to the point of alms-giving;

"For the measure of my want," he says, "the brethren which came from Macedonia supplied." Seest thou how he provokes them again, by bringing forward those that had ministered to him? For inspiring them first with a desire of knowing who these could be, when he said, "I robbed other churches;" he then mentions them also by name; which would incite them also unto almsgiving. For he thus persuades those who had been beaten [by them] in the matter of supporting the Apostle, not to be also beaten in the succor they gave to the poor. And he says this also in his Epistle to the Macedonians themselves, "For in my necessities ye sent unto me once and again, even in the beginning of the Gospel;" (Philippians chapter 4, verse 16 and Philippians chapter 4, verse 15.) which point also was a very great commendation of them, that from the very beginning they shone forth. But observe how everywhere he

mentions his "necessity," and no where a superfluity. Now therefore by saying "present," and in "want" he showed that he ought to have been supported by the Corinthians; and by the words, "they supplied the measure of my want," he shows that he did not so much as ask. And he assigns a reason which was not the real one. What then is this? That he had received from others; "for," says he, "the measure of my want those that came supplied." 'For this reason,' he says, 'I was not a burden; not because I had no confidence in you.' And yet it is for this latter reason that he so acts, and he shows it in what follows; but does not say it plainly, but throws it into the shade, leaving it to the conscience of his hearers. And he gives proof of it covertly in what follows, by saying,

"And in every" thing "I kept myself from being burdensome, and so will I keep" myself."For think not," says he, "that I say thesethings that I may receive." Now the words"so will I keep myself," are severer, if he has not even yet confidence in them; but once forall had given up the idea of receiving aught fromthem. He shows, moreover, that they even considered this to be a burden; wherefore he said, "I have kept myself from being burdensome, and so will I keep myself." He says this in his former Epistle also, "I write not this that it may be so done unto me; for" it were "good for me rather to die, than that any man should make my glorying void." (1 Corinthians chapter 9, verse 15) And here again, "I have kept myself from being burdensome unto you, and so will I keep" myself. [6.] Then, that he may not seem to speak these things for the sake of winning them on the better [to do this], he saith,

Ver. 10. "As the truth of Christ is in me." 'Do not think that I therefore have spoken, that I may receive, that I may the rather drawyou on: for,' saith he, "as the truth is in me, "No man shall stop me of this glorying in the regions of Achaia." For that none should think again that he is grieved at this, or that he speaks these things in anger, he even calls the thing a "glorying." And in his former Epistle too he dressed it out in like terms. For so that he may not wound them there either, he says, "What then is my reward?" "That when I preach the Gospel, I may make the Gospel of Christ without charge." (1 Corinthians chapter 9, verse 18) And as he there calls it "reward," so doth he here "glorying," that they may not be excessively ashamed at what he said, as if he were asking and they gave not to him. 'For, what, if even ye would give?' saith he, 'Yet I do not accept it.' And the expression, "shall not stop me," is a metaphor taken from rivers, or from the report, as if running every where, of his receiving nothing. 'Ye stop not with your giving this my freedom of speech.' But he said not, 'ye stop not,' which would have been too cutting, but it "no man shall stop me in the regions of Achaia." This again was like giving them a fatal blow, and exceedingly apt to deject and pain them, since they were the only persons he refused [to take from]. 'For if he made that his boast, it were meet to make it so every where: but if he only does so among us, perchance this is owing to our weakness." Lest therefore they should so reason and be dejected, see how he corrects this.

Ver. 11. "Wherefore? because I love you not? God knoweth." Quickly [is it done],and by an easy method. But still, not even so did he rid them of those charges. For he neither said, 'ye are not weak,' nor yet, 'ye are strong;' but, "I love you," which very greatly aggravated the

accusation against them. For the not receiving from them, because they felt it an exceeding grievance, was a proof of special love toward them. So he acted in two contrary ways out of love; he both did receive, and did not receive: but this contrariety was on account of the disposition of the givers. And he did not say, 'I therefore do not take of you, because I exceedingly love you,' for this would have contained an accusation of their weakness and have thrown them into distress; but he turned what he said to another reason. What then is this?

Ver. 12. "That I may cut on occasion from them that desire an occasion; that wherein they glory, they may be found even as we." For since this they sought earnestly, to findsome handle against him, it is necessary to remove this also. For this is the one point onwhich they pique themselves. Therefore that they might not have any advantage whatever, it was necessary to set this right; for in other things they were inferior. For, as I have said, nothing doth so edify worldly people as the receiving nothing from them. Therefore the devil in his craftiness dropped this bait especially, when desirous to injure them in other respects. But it appears to me that this even was in hypocrisy. And therefore he did not say, 'wherein they have well done,' but what? "wherein they glory;" which also was as jeering at their glorying; for they gloried also of that which they were not. But the man of noble spirit not only ought not to boast of what he has not, but not even of what he possesses; as this blessed saint was wont to do, as the patriarch Abraham did, saying, "But I am earth and ashes." (Genesis chapter 18, verse 27) For since he had no sins to speak of, but shone with good works; having run about in every direction and found no very great handle against himself, he betakes himself to his nature; and since the name of "earth" is in some way or other one of dignity, he added to it that of "ashes." Wherefore also another saith, "Why is earth and ashes proud?" (Ecclesiastes chapter 10, verse 9)

[7. For tell me not of the bloom of the countenance, nor of the uplifted neck, nor of the mantle, and the horse, and the followers; but reflect where all these things do end, and put that to them. But and if thou tell me of what appears to the eye, I too will tell thee of things in pictures, brighter far than these. But as we do not admire those for their appearance, as seeing what their nature is, that all is clay; so therefore let us not these either, for these too are but clay. Yea rather, even before they are dissolved and become dust, show me this uplifted [neck] a prey to fever and gasping out life; and then will I discourse with thee and will ask, What has become of all that profuse ornament? whither has that crowd of flatterers vanished, that attendance of slaves, that abundance of wealth and possessions? What wind hath visited and blown all away? Nay, even stretched upon the bier, he beareth the tokens of that wealth and that pride; a splendid garment thrown over him, poor and rich following him forth, the assembled crowds breathing words of good omen. Surely this also is a very mockery; howbeit even this besides is presently proved naught, like a blossom that perishes. For when we have passed over the threshold of the city gates, and after having delivered over the body to the worms, return, I will ask thee again, where is that vast crowd gone to?

What has become of the clamor and uproa? where are the torches? where the bands of women? are not these things, then, a dream? And what too has become of the shouts? where are those many lips that cried, and bade him 'be of good cheer, for no man is immortal?' These things ought not now to be said to one that heareth not, but when he made prey of others, when he was overreaching, then with a slight change should it have been said to him, 'Be not of good cheer, no man is immortal; hold in thy madness, extinguish thy lust;' but 'Be of good cheer' is for the injured party. For to chant such things over this man now, is but like men exulting over him and speaking irony; for he ought not for this now to be of good cheer, but to fear and tremble.

And if even this advice is now of no use to him since he has run his course, yet at least let those of the rich who labor under the same disease, and follow him to the tomb, hear it. For although beforehand through the intoxication of wealth, they have no such thing in mind, yet at that season when the sight of him that is laid out even confirms what is said, let them be sober, let them be instructed: reflecting that yet a little while and they will come that shall bear them away to that fearful account, and to suffer the penalty of their acts of rapacity and extortion. 'And what is this to the poor?' saith one. Why, to many this also is a satisfaction, to see him that hath wronged them punished. 'But tons it is no satisfaction, but the escaping suffering ourselves.' I praise you exceeedingly and approve of you in that ye exult not over the calamities of others, but seek only your own safety. Come then, I will ensure you this also. For if we suffer evil at the hands of men, we cut off no small part of our debt by bearing what is done to us nobly. We receive therefore no injury; for God reckons the ill-treatment towards our debt, not according to the principle of justice but of His loving-kindness; and because He succored not him that suffered evil. 'Whence doth this appear?' saith one. The Jews once suffered evil at the hand of the Babylonians;

and God did not prevent it: but they were carried away, children and women; yet afterwards did this captivity become a consolation to them in respect of their sins. Therefore He saith to Isaiah, "Comfort ye, comfort ye My people, ye priests: speak unto the heart of Jerusalem, for she hath received of the Lord's hand double for sins. (Isaiah chapter 40, verse 1 and Isaiah chapter 40, verse 2) And again; "Grant us peace, for Thou hast repaid us every thing. (ib. xxvi. 12, LXX. And David saith; "Behold mine enemies, for they are multiplied; and forgive all my sins. (Psalms chapter 45, verse 19 and Psalms chapter 25, verse 18) And when he bore with Shimei cursing him, he said, "Let him alone, that the Lord may see my abasement, and requite me good for this day. (2 Sam. xvi. 11, 12. For when He aideth us not when we suffer wrong, then most of all are we advantaged; for He sets it to the account of our sins, if we bear it thankfully.

[8. So that when thou seest a rich man plundering spoor, leave him that suffereth wrong, and weep for the plunderer. For the one putteth off filth, the other bedaubeth himself with more filth. Such was the fate of Elisha's servant in the story of Naaman (2 Kings chapter 5, verse 20, &c. For though he took not by violence, yet he did a wrong; for to get money by deceit is a wrong. What then befel? With the wrong he received also the leprosy; and he that

was wronged was benefited, but he that did the wrong received the greatest possible harm. The same happens now also in the case of the soul. And this is of so great force that often by itself it hath propitiated God; yea though he who suffereth evil be unworthy of aid; yet when he so suffers in excess, by this alone he draweth God unto the forgiveness of himself, and to the punishment of him that did the wrong. Wherefore also God said of old to the heathen, "I indeed delivered them over unto a few things, but they have set themselves on together unto evil things; (Zechariah chapter 1, verse 15. LXX. they shall suffer ills irremediable. For there is nothing, no, nothing, that doth so much exasperate God as rapine and violence and extortion. And why forsooth? Because it is very easy to abstain from this sin. For here it is not any natural desire that perturbeth the mind, but it ariseth from wilful negligence.

How then doth the Apostle call it, "a root of evils. (1 Timothy chapter 6, verse 10) Why, I say so too, but this root is from us, and not from the nature of the things. And, if ye will,let us make a comparison and see which is the more imperious, the desire of money or of beauty; for that which shall be found to have struck down great men is the more difficult to master. Let us see then what great man the desire of money ever got possession of. Not one; only of exceeding pitiful and abject persons, Gehazi, Ahab, Judas, the priests of the Jews: but the desire for beauty overcame even the great prophet David. And this I say, not as extending forgiveness to those who are conquered by such a lust, but rather, as preparing them to be watchful. For when I have shown the strength of the passion, then, most especially, I show them to be deprived of every claim to forgiveness. For if indeed thou hadst not known the wild beast, thou wouldest have this to take refuge in; but now, having known, yet falling into it, thou wilt have no excuse. After him, it took possession of his son still more completely. And yet there was never man wiser than he, and all other virtue did he attain; still, however, he was seized so violently by this passion, that even in his vitals he received the wound. And the father indeed rose up again and renewed the struggle, and was crowned again;

but the son showed nothing of the kind.

Homily 24

2 Corinthians chapter 11, verse 13. Forsuch are false apostles, deceitful workers, fashioning themselves into Apostles of Christ. What sayest thou? they that preach Christ, they that take not money, they that bring not in a different gospel, "false apostles?" 'Yes,' he saith, and for this very reason most of all, because they make pretense of all these things for the purpose of deceiving. "Deceitful workers," for they do work indeed, but pull up what has been planted. For being well aware that otherwise they would not be well received, they take the mask of truth and so enact the drama of error. 'And yet,' saith one, 'they take no money.' That they may take greater things; that they may destroy the soul. Yea rather, even that was a falsehood; and they took money but did it secretly: and he shows this in what follows. And indeed he already hinted this where he said, "that wherein they glory, they may be found even as we:"(Ver. 12.) in what follows, however, he hinted it more plainly, saying, "If a man devour you, if a man take you captive, if a man exalt himself, ye bear with him. "(Ver. 20.) But at present he accuses them on another account, saying," fashioning themselves." They had only a "fashion;" the skin of the sheep was but outside clothing. Ver. 14, 15. "And no marvel; for if even Satan fashioneth himself into an angel of light, is it a great thing if his ministers also fashion themselves as ministers of righteousness?"

So that if one ought to marvel, this is what he ought to marvel at, and not at their transformation. For when their teacher dares do any thing, no marvel that the disciples also follow. But what is "an angel of light?" That hath free liberty to speak, that standeth near to God. For there are also angels of darkness; those which be the devil's, those dark and cruel ones. And the devil hath deceived many so, fashioning himself "into," not becoming, "an angel of light." So do also do these bear about them the form of an Apostle, not the power itself, for this they cannot. But nothing is so like the devil as to do things for display. But what is "a ministry of righteousness?" That which we are who preach to you a Gospel having righteousness. For he either means this, or else that they invest themselves with the character of righteous men. How then shall we know them? "By their works," as Christ said. Wherefore he is compelled to place his own good deeds and their wickedness side by side, that the spurious may become evident by the comparison. And when about again to enter upon his own praises, he first accuses them, in order to show that such an argument was forced upon him, lest any should accuse him for speaking about himself, and says,

Ver. 16. "Again I say." For he had even already used much preparatory corrective: 'But nevertheless I am not contented with what I have said, but I say yet again,' "Let no man think me foolish." For this was what they did-boasted without a reason.-But observe, I pray you, how often, when about to enter upon his own praises, he checks himself. 'For indeed it is the act of folly,' he says, 'to boast: but I do it, not as playing the fool, but because compelled. But if ye do not believe me, but though ye see there is a necessity will condemn me; not even so will I decline the task.' Seest thou how he showed that there was great necessity for his speaking. For he that shunned not even this suspicion, consider what violent impulsion to speak he must have undergone, how he travailed and was constrained to speak. But, nevertheless, even so he employs this thingwith moderation. For he did not say, 'that I may glory.' And when about to do "a little," again he uses yet another deprecatory expression, saying,

Ver. 17. "That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of glorifying."

Seest thou how glorying is not "after the Lord? For He saith, "When ye shall have done all, say, We are unprofitable servants. (Luke chapter 17, verse 10) Howbeit, by itself indeed it is not "after the Lord," but by the intention it becomes so. And therefore he said, "That which I speak," not accusing the motive, but the words. Since his aim is so admirable as to dignify the words also. For as a manslayer, though his action be of those most strictly forbidden, has often been approved from the intention; and as circumcision, although it is not 'after the Lord,' has become so from the intention, so also glorying. And wherefore then does he not use so great strictness of expression? Because he is hastening on to another point, and he freely gratifies even to superfluity those who are desirous to find a handle against him, so that he may say only the things that are profitable; for when said they were enough to extinguish all that suspicion. "But as in foolishness. Before he says, "Would that ye could bear with me in a little foolishness," (Ver. 4. but now "as in foolishness; for the farther he proceeds, the more he clears his language. Then that thou mayest not think that he plays the fool on all points, he added, "in this confidence of glorying. In this particular he means: just as in another place he said, "that we be not put to shame, "and added, "in this confidence of glorying. (Chap. ix. 4.

And again, in another place, having said, "Or what I purpose do I purpose according to the flesh, that with me there should be the yea yea, and the nay nay? (Chap. i. 17. And having shown that he cannot in all cases even fulfil what he promises, because he does not purpose after the flesh, lest any should make this suspicion stretch to the doctrine also, he adds, "But as God is faithful our word towards you was not yea and nay. (Ibid. 18.)

[2.] And observe how after having said so many things before, he again sets down yet other grounds of excuse, saying further thus, Ver. 18. "Seeing that many glory after the flesh, I will glory also." What is, "after the flesh?" Of things external, of high birth, of wealth, of wisdom, of being circumcised, of Hebrew ancestry, of popular renown. And behold wisdom. He sets down those things which he shows to be nothings, and then, folly also. For if to glory

in what are really good things be folly, much more is it so [to glory in] those that are nothing. And this is what he calls, "not after the Lord." For it is no advantage to be a Hebrew, or any such like things soever. 'Think not, therefore, that I set these down as a virtue; no; but because those men boast I also am compelled to institute my comparison on these points.' Which he does also in another place, saying, "If any man thinketh that he may trust in the flesh, I more:" (Philippians chapter 3, verse 4)and there, it is on their account that trusted in this. Just as if one who was come of an illustrious race but had chosen a philosophic life, should see others priding themselves greatly on being well-born; and being desirious of taking down their vanity, should be compelled to speak of his own distinction; not to adorn himself, but to humble them; so, truly, does Paul also do. Then leaving those, he empties all his censure upon the Corinthians, saying,

Ver. 19. "For ye bear with the foolish gladly." 'So that ye are to blame for this, and more than they. For if ye had not borne with them, and so far as it lay in them received damage, I would not have spoken a word; but I do it out of a tender care for your salvation, and in condescension. And behold, how he accompanies even his censure with praise. For having said, "ye bear with the foolish gladly;" he added, "Being wise yourselves." For it was a sign of folly to glory, and on such matters. And yet it behoved to rebuke them, and say, 'Do not bear with the foolish;' he does this, however, at greater advantage. For in that case he would have seemed to rebuke them because he himself was destitute of these advantages; but now having showed himself to be their superior even in these points, and to esteem them to be nothing, he corrects them with greater effect. At present, however, before entering upon his own praises and the comparison, he alsoreproaches the Corinthians with their greatslavishness, because they were extravagantly submissive to them. And observe how he ridicules them.

Ver. 20. "For ye bear with a man," he says, "if he devour you." How then saidst thou, "that wherein they glory, they may be found even as we?" (Ver. 12.) Seest thou that he shows that they did take of them, and not simply take, but even in excess: for the term "devour" plainly shows this, "If a man bring you into bondage." 'Ye have given away both your money,' he says, 'and your persons, and your freedom. For this is more than taking of you; to be masters not only of your money, but of yourselves also.' And he makes this plain even before, where he says, "If others partake of this right over you, do not we much more?" (1 Corinthians chapter 9, verse 12) Then he addeth what is more severe, saying, "If a man exalt himself." 'For neither is your slavery of a moderate sort, nor are your masters gentle, but burdensome and odious.'

"If a man smite you on the face." Seest thou again a further stretch of tyranny? He said this, not meaning that they were stricken on the face, but that they spat upon and dishonored them; wherefore he added, Ver. 21. "I speak by way of disparagement," for ye suffer no whir less than men smitten on the face. What now can be stronger than this? What oppression more bitter than this? when having taken from you both your money and your freedom and

your honor, they even so are not gentle towards you nor suffer you to abide in the rank of servants, but have used you more insultingly than any bought slave.()

"As though we had been weak." The expression is obscure. For since it was a disagreeable subject he therefore so expressed it as to steal away the offensiveness by the obscurity. For what he wishes to say is this. 'For cannot we also do these things? Yes, but we do them not. Wherefore then do ye bear with these men, as though we could not do these things? Surely it were something to impute to you that ye even bear with men who play the fool; but that ye do this, even when they so despise you, plunder you, exalt themselves, smite you, can admit neither of excuse nor any reason at all. For this is a new fashion of deceiving. For men that deceive both give and flatter; but these both deceive, and take and insult you. Whence ye cannot have a shadow of allowance, seeing that ye spit on those that humble themselves for your sakes that ye may be exalted, but admire those who exalt themselves that ye may be humbled. For could not we too do these things? Yes, but we do not wish it, looking to your advantage. For they indeed sacrificing your interests seek their own, but we sacrificing our own interests seek for yours.' Seest thou how in every instance, whilst speaking plainly to them, he also alarms them by what he says. 'For,' he says, 'if it be on this account that ye honor them, because they smite and insult you, we also can do this, enslave,smite, exalt ourselves against you.'

[3. Seest thou how he lays upon them the whole blame, both of their senseless pride and of what seems to be folly in himself. 'For not that I may show myself more conspicuous, but that I may set you free from this bitter slavery, am I compelled to glory some little. But it is meet to examine not simply things that are said, but, in addition, the reason also. For Samuel also put together a high panegyric upon himself, when he anointed Saul, saying, "Whose ass have I taken, or calf, or shoes? or have I oppressed any of you? (1 Samuel chapter 12, verse 3, LXX. And yet no one finds fault with him. And the reason is because he did not say it by way of setting off himself; but because he was going to appoint a king, he wishes under the form of a defence [of himself] to instruct him to be meek and gentle. And observe the wisdom of the prophet, or rather the loving kindness of God. For because he wished to turn them from [their design,] bringing together a number of grievous things he asserted them of their future king, as, for instance, that he would make their wives grind at the mill, (1 Samuel chapter 8, verse 11-18. the men shepherds and muleteers; for he went through all the service appertaining to the kingdom with minuteness. But when he saw that they would not be hindered by any of these things, but were incurably distempered;

he thus both spareth them and composeth their king to gentleness. (1 Samuel chapter 12, verse 5) Therefore he also takes him to witness. For indeed no one was then bringing suit or charge against him that he needed to defend himself, but he said those things in order to make him better. And therefore also he added, to take down his pride, "If ye will hearken, ye and your king," (ibid. 14. such and such good things shall be yours; "but if ye will not hearken, then the reverse of all. Amos also said, "I was no prophet, nor the son of a prophet, but only a herdsman, a gatherer of sycamore fruit. And God took me. (Amos chapter 7, verse

14 and Amos chapter 7, verse 15) But he did not say this to exalt himself, but to step their mouths that suspected him as no prophet, and to show that he is no deceiver, nor says of his own mind the things which he says. Again, another also, to show the very same thing, said, "But truly I am full of power by the spirit and might of the Lord. (Micah chapter 3, verse 8) And David also when he related the matter of the lion and of the bear, (1 Samuel chapter 17, verse 34, &c. spake not to glorify himself, but to bring about a great and admirable end. For since it was not believed possible he could conquer the barbarian unarmed, he that was not able even to bear arms;

he was compelled to give proofs of his own valor. And when he cut off Saul's skirt, he said not what he said out of display, but to repel an ill suspicion which they had scattered abroad against him, saying, that he wished to kill him. (1 Samuel chapter 24, verse 4, &c. It is meet therefore every where to seek for the reason. For he that looks to the advantage of his hearers even though he should praise himself, not only deserves not to be found fault with, but even to be crowned; and if he is silent, then to be found fault with. For if David had then been silent in the matter of Goliath, they would not have allowed him to go out to the battle, nor to have raised that illustrious trophy. On this account then he speaks being compelled; and that not to his brethren, although he was distrusted by them too as well as by the king; but envy stopped their ears. Therefore leaving them alone, he tells his tale to him who was not as yet envious of him.

[4. For envy is a fearful, a fearful thing, and persuades men to despise their own salvation. In this way did both Cain destroy himself, and again, before his time, the devil who was the destroyer of his father. So did Saul invite an evil demon against his own soul; and when he had invited, he again envied his physician. For such is the nature of envy; he knew that he was saved, yet he would rather have perished than see him that saved him had in honor. What can be more grievous than this passion? One cannot err in calling it the devil's offspring. And in it is contained the fruit of vainglory, or rather its root also; for both these evils are wont mutually to produce each other. And thus in truth it was that Saul even thus envied, when they said, "David smote by ten thousands," (1 Samuel chapter 18, verse 7) than which what can be more senseless? For why dost thou envy? tell me! 'Because such an one praised him?' Yet surely thou oughtest to rejoice; besides, thou dost not know even whether the praise be true. And dost thou therefore grieve because without being admirable he hath been praised as such? And yet thou oughtest to feel pity. For if he be good, thou oughtest not to envy him when praised, but thyself to praise along with those that speak well of him; but if not such, why art thou galled?

why thrust the sword against thyself? 'Because admired by men?' But men to-day are and to-morrow are not. 'But because he enjoys glory?' Of what sort, tell me? That of which the prophet says that it is "the flower of grass. (Isaiah chapter 40, verse 6. LXX. Art thou then therefore envious because thou bearest no burden, nor carriest about with thee such loads of grass? But if he seems to thee to be enviable on this account, then why not also woodcutters who carry burdens every day and come to the city [with them]? For that burden

is nothing better than this, but even worse. For theirs indeed galls the body only, but this hath oftentimes harmed the soul even and occasioned greater solicitude than pleasure. And should one have gained renown through eloquence, the fear he endures is greater than the good report he bears; yea, what is more, the one is short, the other perpetual. 'But he is in favor with those in authority?' In that too again is danger and envy. For as thou feelest towards him, so do many others feel. 'But he is praised continually?' This produces bitter slavery. For he will not dare to do fearlessly aught of what according to his judgment he should, lest he should offend those that extol him, for that distinction is a hard bondage to him. So that the more he is known to, so many the more masters he has, and his slavery becomes the greater, as masters of his are found in every quarter.

A servant indeed, when he is released from the eye of his master, both takes breath and lives in all freedom; but this man meets with masters at every turn, for he is the slave of all that appear in the forum. And even should some necessary object press, he dares not set foot in the forum, except it be with his servants following, and his horse, and all his other show set in array, lest his masters condemn him. And if he sees some friend of those who are truly so, he has not the boldness to talk with him on an equal footing: for he is afraid of his masters, lest they depose him from his glory. So that the more distinguished he is, so much the more he is enslaved. And if he suffer aught that is disagreeable, the insult is the more annoying, both in that he has more to witness it and it seems to infringe his dignity. It is not only an insult, but a calamity also, for he has also many who exult at it; and in like way if he come to the enjoyment of anygood thing, he has more who envy and detract and do their vigilance to destroy him. Is this then a good? tell me. Is this glory? By no means; but ingloriousness, and slavery, and bonds, and every burdensome thing one can say.

But if the glory that cometh of men be so greatly to be coveted in thy account, and if it quite disquiets thee that such and such an one is applauded of the many; when thou beholdest him in the enjoyment of that applause, pass over in thy thought to the world to come and the glory which is there. And just as when hurrying to escape the onset of a wild beast, thou enterest into a cabin and shuttest to the doors; so now also flee unto the life to come, and that unspeakable glory. For so shalt thou both tread this under thy feet, and wilt easily lay hold upon that, and wilt enjoy the true liberty, and the eternal good things; whereunto may we all attain through the grace and love towards men of our Lord Jesus Christ, with Whom to the Father, with the Holy Spirit, be glory, might, honor, now and ever, and world without end. Amen.

Homily 25

2 Corinthians chapter 11, verse 21. Yet whereinsoever any is bold, (I speak in foolishness,) I am bold also. See him again drawing back and using depreciation and correctives beforehand, although he has already even said many such things: "Would that ye could bear with me in a little foolishness;" (Ver. 1.) and again, "Let no man think me foolish: if ye do, yet as foolish receive me." (Ver. 16.) "That which I speak, I speak not after the Lord, but as in foolishness." (Ver. 17.) "Seeing that many glory after the flesh, I will glory also;" (Ver. 18.) and here again, "Whereinsoever any is bold, (I speak in foolishness) I am bold also." Boldness and folly he calls it to speak aught great of himself, and that though there was a necessity, teaching us even to an excess to avoid any thing of the sort. For if after we have done all, we ought to call ourselves unprofitable; of what forgiveness can he be worthy who, when no reason presses, exalts himself and boasts? Therefore also did the Pharisee meet the fate he did, and even in harbor suffered shipwreck because he struck upon this rock. Therefore also doth Paul, although he sees very ample necessity for it, draw back nevertheless, and keep on observing that such speaking is a mark of foolishness. And then at length he makes the venture, putting forward the plea of necessity, and says,

Ver. 22. "Are they Hebrews? so am I. Are they Israelites? so am I." For it was not all Hebrews that were Israelites, since both the Ammonites and Moabites were Hebrews. Wherefore he added somewhat to clear his nobility of descent, and says, Ver. 22, 23. "Are they the seed of Abraham? so am I. Are they ministers of Christ. (I speak as one beside himself,) I more." He is not content with his former deprecation, but uses it again here also. "I speak as one beside himself, I more." I am their superior and their better. And indeed he possessed clear proofs of his superiority, but nevertheless even so he terms the thing a folly. And yet if they were false Apostles, he heeded not to have introduced his own superiority by way of comparison, but to have destroyed their claim to "be ministers" at all. Well, he did destroy it, saying, "False Apostles, deceitful workers, fashioning themselves into Apostles of Christ," (Ver. 13.) but now he doth not proceed in that way, for his discourse was about to proceed to strict examination; and no one when an examination is in hand simply asserts; but having first stated the case in the way of comparison, he shows it to be negatived by the facts, a very strong negative. But besides, it is their opinion he gives, not his own assertion, when he says, "Are they ministers of Christ?" And having said, "I more," he proceeds in his comparison, and shows that not by bare assertions, but by furnishing the proof that facts supply, he

maintains the impress of the Apostleship. And leaving all his miracles, he begins with his trials; thus saying,

"In labors more abundantly, in stripes above measure." This latter is greater than the former; to be both beaten and scourged. "In prisons more abundantly." Here too again is there an increase. "In deaths oft." (1 Corinthians chapter 15, verse 31) For, "I die," saith he, "daily." But here, even in reality; 'for I have oft been delivered into mortal dangers.' Ver. 24. "Of the Jews five times received I forty stripes save one." Why, "save one?" There was an ancient law that he who had received more than the forty should be held disgraced amongst them. Lest then the vehemence and impetuosity of the executioner by inflicting more than the number should cause a man to be disgraced, they decreed that they should be inflicted, "save one," that even if the executioner should exceed, he might not overpass the forty, but remaining within the prescribed number might not bring degradation on him that was scourged.

Ver. 25. "Thrice was I beaten with rods once was I stoned, thrice I suffered shipwreck." And what has this to do with the Gospel? Because he went forth on long journeys; and those by sea. "A night and a day I have been in the deep." Some say this means out on the open sea, others, swimming upon it, which is also the truer interpretation. There is nothing wonderful, at least, about the former, nor would he have placed it as greater than his shipwrecks. Ver. 26. "In perils of rivers." For he was compelled also to cross rivers. "In perils of robbers, in perils in the city, in perils in the wilderness." 'Everywhere were contests set before me, in places, in countries, in cities, in deserts.' "In perils from the Gentiles, in perils amongst false brethren." Behold another kind of warfare. For not only did such as were enemies strike at him, but those also who played the hypocrite; and he had need of much firmness, much prudence.

[2.] Ver. 27. "In labor and travail." Perils succeed to labors, labors to perils, one upon other and unintermitted, and allowed him not to take breath even for a little. Ver. 27, 28. "In journeyings often, in hunger and thirst and nakedness, besides those things that are without." What is left out is more than what is enumerated. Yea rather, one cannot count the number of those even which are enumerated; for he has not set them down specifically, but has mentioned those the number of which was small and easily comprehended, saying, "thrice" and "thrice," (Ver. 25.) and [again] "once;" but of the others he does not mention the number because he had endured them often. And he recounts not their results as that he had converted so many and so many, but only what he suffered on behalf of the Preaching; at once out of modesty, and as showing that even should nothing have been gained but labor, even so his title to wages has been fulfilled.

"That which presseth upon me daily." The tumults, the disturbances, the assaults of mobs, onsets of cities. For the Jews waged war against this man most of all because he most of all confounded them, and his changing sides all at once was the greatest refutation of their madness. And there breathed a mighty war against him, from his own people, from strangers, from false brethren; and every where were billows and precipices, in the inhabited world, in the uninhabited, by land, by sea, without, within. And he had not even a full supply of nec-

essary food, nor even of thin clothing, but the champion of the world wrestled in nakedness and fought in hunger; so far was he from enriching himself. Yet he murmured not, but was grateful for these things to the Judge of the combat. "Anxiety for all the Churches." This was the chief thing of all, that his soul too was distracted, and his thoughts divided. For even if nothing from without had assailed him; yet the war within was enough, those waves on waves, that sleet of cares, that war of thoughts. For if one that hath charge of but a single house, and hath servants and superintendents and stewards, often cannot take breath for cares, though there be none that molests him: he that hath the care not of a single house, but of cities and peoples and nations and of the whole world; and in respect to such great concerns, and with so many spitefully entreating him, and single-handed, and suffering so many things, and so tenderly concerned as not even a father is for his children-consider what he endured. For that thou mayest not say, What if he was anxious, yet the anxiety was slight, he added further the intensity of the care, saying,

Ver. 29. "Who is weak, and I am not weak?" He did not say, 'and I share not in his dejection?' but, 'so am I troubled and disturbed, as though I myself were laboring under that very affection, that very infirmity.' "Who is made to stumble, and I burn not?" See, again, how he places before us the excess of his grief by calling it "burning." 'I am on fire,' 'I am in a flame,' he says, which is surely greater than any thing he has said. For those other things, although violent, yet both pass quickly by, and brought with them that pleasure which is unfading; but this was what afflicted and straightened him, and pierced his mind through and through; the suffering such things for each one of the weak, whosoever he might be. For he did not feel pained for the greater sort only and despise the lesser, but counted even the abject amongst his familiar friends. Wherefore also he said, "who is weak?" whosoever he may be; and as though he were himself the Church throughout the world, so was he distressed for every member.

Ver. 30. "If I must needs glory, I will glory of the things which concern my weakness." Seest thou that he no where glorieth of miracles, but of his persecutions and his trials? For this is meant by "weaknesses." And he shows that his warfare was of a diversified character. For both the Jews warred upon him, and the Gentiles stood against him, and the false brethren fought with him, and brethren caused him sorrow, through their weakness and by taking offense:-on every side he found trouble and disturbance, from friends and from strangers. This is the especial mark of an Apostle, by these things is the Gospel woven. Ver. 31, 32. "The God and Father of the Lord Jesus knoweth that I lie not. The Governor under Aretas the king guarded the city of the Damascenes, desiring to apprehend me."

What can be the reason that he here strongly confirms and gives assurance of [his truth], seeing he did not so in respect to any of the former things? Because, perhaps, this was of older date and not so well known; whilst of those other facts, his care for the churches, and all the rest, they were themselves cognisant. See then how great the war [against him] was, since on his account the city was "guarded." And when I say this of the war, I say it of the zeal of Paul; for except thishad breathed intensely, it had not kindled the governor to so

great madness. These things are the part of an apostolic soul, to suffer so great things and yet in nothing to veer about, but to bear nobly whatever befalls; yet not to go out to meet dangers, nor to rush upon them. See for instance here, how he was content to evade the siege, by being "let down through a window in a basket." For though he were even desirous "to depart hence;" still nevertheless he also passionately affected the salvation of men. And therefore he ofttimes had recourse even to such devices as these, preserving himself for the Preaching; and he refused not to use even human contrivances when the occasion called for them; so sober and watchful was he. For in cases where evils were inevitable, he needed only grace; but where the trial was of a measured character, he devises many things of himself even, here again ascribing the whole to God. And just as a spark of unquenchable fire, if it fell into the sea, would be merged as many waves swept over it, yet would again rise shining to the surface; even so surely the blessed Paul also would now be overwhelmed by perils, and now again, having dived through them, would come up more radiant, overcoming by suffering evil.

[3. For this is the brilliant victory, this is the Church's trophy, thus is the Devil overthrown when we suffer injury. For when we suffer, he is taken captive; and himself suffers harm, when he would fain inflict it on us. And this happened in Paul's case also; and the more he plied him with perils, the more was he defeated. Nor did he raise up against him only one kind of trials, but various and diverse. For some involved labor, others sorrow, others fear, others pain, others care, others shame, others all these at once; but yet he was victorious in all. And like as if a single soldier, having the whole world fighting against him, should move through the mid ranks of his enemies, and suffer no harm: even so did Paul, showing himself singly, among barbarians, among Greeks, on every land, on every sea, abide unconquered. And as a spark, falling upon reeds and hay, changes into its own nature the things so kindled; so also did this man setting upon all make things changeover unto the truth; like a winter torrent, sweeping over all things and overturning every obstacle. And like some champion who wrestles, runs, and boxes too; or soldier engaged by turns in storming, fighting on foot, on shipboard; so did he try by turns every form of fight, and breathed out fire, and was unapproachable by all; with his single body taking possession of the world, with his single tongue putting all to flight.

Not with such force did those many trumpets fall upon the stones of Jericho and throw them down, as did the sound of this man's voice both dash to the earth the devil's strong-holds and bring over to himself those that were against him. And when he had collected a multitude of captives, having armed the same, he made them again his own army, and by their means conquered. Wonderful was David who laid Goliah low with a single stone; but if thou wilt examine Paul's achievements, that is a child's exploit, and great as is the difference between a shepherd and a general, so great the difference thou shall see here. For this man brought down no Goliath by the hurling of a stone, but by speaking only he scattered the whole array of the Devil; as a lion roaring and darting out flame from his tongue, so was he found by all irresistible; and bounded everywhere by turns continually; he ran to these, he came to those, he turned about to these, he bounded away to others, swifter in his attack than

the wind; governing the whole world, as though a single house or a single ship; rescuing the sinking, steadying the dizzied, cheering the sailors, sitting at the tiller, keeping an eye to the prow, tightening the yards, handling an oar, pulling at the mast, watching the sky; being all things in himself, both sailor, and pilot, and pilot's mate, and sail, and ship; and suffering all things in order to relieve the evils of others.

For consider. He endured shipwreck that he might stay the shipwreck of the world; "a day and a night he passed in the deep," that he might draw it up from the deep of error; he was "in weariness" that he might refresh the weary; he endured smiting that he might heal those that had been smitten of the devil; he passed his time in prisons that he might lead forth to the light those that were sitting in prison and in darkness; he was "in deaths oft" that he might deliver from grievous deaths; "five times he received forty stripes save one" that he might free those that inflicted them from the scourge of the devil; he was "beaten with rods" that he might bring them under "the rod and the staff" of Christ; (Psalms chapter 23, verse 4) he "was stoned," that he might deliver them from the senseless stones; he "was in the wilderness, that he might take them out of the wilderness; "in journeying," to staytheir wanderings and open the way that leadeth to heaven; he "was in perils in the cities," that he might show the city which is above; "in hunger and thirst," to deliver from a more grievous hunger; "in nakedness," to clothe their unseemliness with the robe of Christ; set upon by the mob, to extricate them from the besetment of fiends; he burned, that he might quench the burning darts of the devil:

"through a window was let down from the wall," to send up from below those that lay prostrate upon the ground. Shall we then talk any more, seeing we do not so much as know what Paul suffered? shall we make mention an y more of goods, or even of wife, or city, or freedom, when we have seen him ten thousand times despising even life itself? The martyr dies once for all: but that blessed saint in his one body and one soul endured so many perils as were enough to disturb even a soul of adamant; and what things all the saints together have suffered in so many bodies, those all he himself endured in one: he entered into the world as if a race-course, and stripped himself of all, and so made a noble stand. For he knew the fiends that were wrestling with him. Wherefore also he shone forth brightly at once from the beginning, from the very starting-post, and even to the end he continued the same; yea, rather he even increased the intensity of his pursuit as he drew nearer to the prize. And what surely is wonderful is that though suffering and doing such great things, he knew how to maintain an exceeding modesty. For when he was driven upon the necessity of relating his own good deeds, he ran quickly over them all; although he might have filled books without number, had he wished to unfold in detail every thing he mentioned;

if he had specified the Churches he was in care for, if his prisons and his achievments in them, if of the other things one by one, the besetments, the assaults. But he would not. Knowing then these things, let us also learn to be modest and not to glory at any time in wealth or other worldly things, but in the reproaches we suffer for Christ's sake, and in these, only when need compels; for if there be nothing urging it, let us not mention these even, (lest

we be puffed up,) but our sins only. For so shall we both easily be released fromthem and shall have God propitious to us, and shall attain the life to come; whereunto may we all attain through the grace and love towardsmen of our Lord Jesus Christ, with Whom to the Father, with the Holy Ghost, be glory, might, honor, now and for ever, and world without end. Amen.

Homily 26

2 Corinthians chapter 12, verse 1. It is not expedient for me doubtless to glory,() [for] I will come to visions and revelations of the Lord.

What is this? Doth he who has spoken such great things say, [It is not expedient] "doubtless to glory?" as if he had said nothing? No; not as if he had said nothing: but because he is going to pass to another species of boasting, which is not intended indeed by so great a reward, but which to the many (though not to careful examiners) seems to set him off in brighter colors, he says, "It is not expedient for me doubtless to glory." For truly the great grounds of boasting were those which he had re ounted, those of his trials; he has however other things also to tell of, such as concern the revelations, the unspeakable mysteries. And wherefore, says he, "It is not expedient for me?" he means, 'lest it lift me up to pride.' What sayest thou? For if thou speak not of them, yet dost thou not know of them? But our knowing of them ourselves doth not lift us up so much as our publishing them to others. For it is not the nature of good deeds that useth to lift a man up, but their being witnessed to, and known of, by the many. For this cause therefore he saith, "It is not expedient for me;" and, 'that I may not implant too great an idea of me in those who hear.' For those men indeed, the false apostles, said even what was not true about themselves; but this man hides even what is true, and that too although so great necessity lies upon him, and says, "It is not expedient for me;" teaching one and all even to superfluity to avoid any thing of the sort. For this thing is attended with no advantage, but even with harm, except there be some necessary and useful reason which induceth us thereto. Having then spoken of his perils, trials, snares, dejections, shipwrecks, he passeth to another species of boasting, saying,

Ver. 2, 3. "I knew a man, fourteen years ago (whether in the body, I know not; or out of the body, I know not: God knoweth;) such an one caught up even to the third heaven. And I know how that he was caught up into Paradise, (whether in the body, I know not; or out of the body, I know not;) and heard unspeakable words, which it is not lawful for a man to utter. On behalf of such an one will I glory: but on mine own behalf I will not glory."

Great indeed was this revelation. But this was not the only one: there were many others besides, but he mentions one out of many. For that there were many, hear what he says: "Lest I should be exalted overmuch through the exceeding greatness of the revelations." 'And yet,' a man may say, 'if he wished to conceal them, he ought not to have given any intimation

whatever or said any thing of the sort; but if he wished to speak of them, to speak plainly.' Wherefore then is it that he neither spoke plainly nor kept silence? To show by this also that he resorts to the thing unwillingly. And therefore also he has stated the time, "fourteen years. For he does not mention it without an object, but to show that he who had refrained for so long a time would not now have spoken out, except the necessity for doing so had been great. But he would have still kept silence, had he not seen the brethren perishing. Now if Paul from the very beginning was such an one as to be counted worthy of such a revelation, when as yet he had not wrought such good works; consider what he must have grown to in fourteen years. And observe how even in this very matter he shows modesty, by his saying some things, but confessing that of others he is ignorant. For that he was caught up indeed, he declared, but whether "in the body" or "out of the body" he says he does not know.

And yet it would have been quite enough, if he had told of his being caught up and had been silent [about the other]; but as it is, in his his modesty he adds this also. What then? Was it themind that was caught up and the soul, whilst the body remained dead? or was the body caught up? It is impossible to tell. For if Paul who was caught up and whom things unspeakable, so many and so great, had befallen was in ignorance, much more we. For, indeed, that he was in Paradise he knew, and that he was in the third heaven he was not ignorant, but the manner he knew not clearly. And see from yet another consideration how free he is from pride. For in his narrative about "the city of the Damascenes" (2 Corinthians chapter 11, verse 32) he confirms what he says, but here not; for it was not his aim to establish this fact strongly, but to men-mention and intimate it only. Wherefore also he goes on to say, "Of such an one will I glory; not meaning that he who was caught up was some other person, but he so frames his language in the best manner he possibly could, so as at once to mention the fact, and to avoid speaking of himself openly. For what sequence would there be in bringing some one else forward, when discoursing about himself? Wherefore then did he so put it?

It was not all one to say, 'I was caught up,' and, "I knew one that was caught up; and 'I will glory of myself,' and, "I will glory of such an one. Now if any should say, 'And how is it possible to be caught up without a body?' I will ask him, 'How is it possible to be caught up with a body?' for this is even more inexplicable than the other, if you examine by reasonings and do not give place to faith.

[2.] But wherefore was he also caught up? As I think, that he might not seem to be inferior to the rest of the Apostles. For since they had companied with Christ, but Paul had not: He therefore caught up unto glory him also. "Into Paradise." For great was the name of this place, and it was everywhere celebrated. Wherefore also Christ said, "To-day thou shalt he with Me in Paradise." (Luke chapter 23, verse 43) "On behalf of such an one will I glory?" wherefore? For if another were caught up, wherefore dost thou glory? Whence it is evident that he said these things of himself. And if he added, "but of myself I will not glory," he says nothing else than this, that, 'when there is no necessity, I will say nothing of that kind fruitlessly and at random;' or else he is again throwing obscurity over what he had said, as

best he might. For that the whole discourse was about himself, what follows also clearly shows; for he went on to say,

Ver. 6. "But if I should even desire to glory, I shall not be foolish; for I shall speak the truth. " How then saidst thou before, "Would that ye could bear with me a little in my foolishness;" (Chap. xi. 1.) and, "That which I speak, I speak not after the Lord, but as it were foolishly;" (Chap. xi. 17) but here, "Though I should even desire to glory, I shall not be foolish?" Not in regard of glorying, but of lying; for if glorying be foolishness, how much more lying? It is then with regard to this that he says, "I shall not be foolish." Wherefore also he added,

"For I shall speak the truth; but I forbear, lest any man should account of me above that which he seeth, or that he heareth from me. Here you have the acknowledged reason; for they even deemed them to he gods, on account of the greatness of their miracles. As then in the case of the elements, God hath done both things, creating them at once weak and glorious; the one, to proclaim His own power; the other, to prevent the error of mankind: so truly here also were they both wonderful and weak, so that by the facts themselves were the unbelievers instructed. For if whilst continuing to be wonderful only and giving no proof of weakness, they had by words tried to draw away the many from conceiving of them more than the truth; not only would they have nothing succeeded, but they would even have brought about the contrary. For those dissuasions in words would have seemed rather to spring of lowliness of mind, and would have caused them to be the more admired. Therefore in act and by deeds was their weakness disclosed. And one may see this exemplified in the men who lived under the old dispensation. For Elias was wonderful, but on one occasion he stood convicted of faint-heartedness; and Moses was great, but he also fled under the influence of the same passion. Now such things befel them, because God stood aloof and permitted their human nature to stand confessed.

For if because he led them out they said, 'Where is Moses?' what would they net have said, if he had also led them in? Wherefore also [Paul] himself says, "I forbear, lest any should account of me. He said not, 'say of me,' but, "lest any should even account of me" beyond my desert.' Whence it is evident from this also that the whole discourse relates to himself. Wherefore even when he began, he said, "It is not expedient for me doubtless to glory," which he would not have said, had he been going to speak the things which he said of another man. For wherefore is it "not expedient to glory" about another? But it was himself that was counted worthy of these things; and therefore it is that he goes on to say,

Ver. 7. "And that I should not be exalted overmuch, through the exceeding greatness of the revelations, there was given to me a thorn in the flesh, a messenger of Satan, to buffet me."

What sayest thou? He that counted not the kingdom to be any thing; no, nor yet hell in respect of his longing after Christ; did he deem honor from the many to be any thing, so as both to be lifted up and to need that curb continually? for he did not say, ' that he "might" buffet me,' but "that he" may "buffet me. Yet who is there would say this? What then is the meaning of what is said? When we have explained what is meant at all by the "thorn,"

and who is this "messenger of Satan," then will we declare this also. There are some then who have said that he means a kind of pain in the head which was inflicted of the devil; but God forbid! For the body of Paul never could have been given over to the hands of the devil, seeing that the devil himself submitted to the same Paul at his mere bidding; and he set him laws and bounds, when he delivered over the fornicator for the destruction of the flesh, and he dared not to transgress them. What then is the meaning of what is said? An adversary is called, in the Hebrew, Satan; and in the third Book of Kings the Scripture has so termed such as were adversaries; and speaking of Solomon, says, 'In his days there was no Satan,' that is, no adversary, enemy, or opponent. (1 Kings chapter 5, verse 4) What he says then is this:

God would not permit the Preaching to progress, in order to check our high thoughts; but permitted the adversaries to set upon us. For this indeed was enough to pluck down his high thoughts; not so that, pains in the head. And so by the "messenger of Satan," he means Alexander the coppersmith, the party of Hymenaeus and Philetus, all the adversaries of the word; those who contended with and fought against him, those that cast him into a prison, those that beat him, that led him away to death; for they did Satan's business. As then he calls those Jews children of the devil, who were imitating his deeds, so also he calls a "messenger of Satan" every one that opposeth. He says therefore, "There was given to me a thorn to buffet me; "not as if God putteth arms into such men's hands, God forbid! not that He doth chastise or punish, but for the time alloweth and permitteth them.

[3.] Ver. 8. "Concerning this thing I besought the Lord thrice." That is, oftentimes. This also is a mark of great lowliness of mind, his not concealing that he could not bear those insidious plottings, that he fainted under them and was reduced to pray for deliverance. Ver. 9. "And He said unto me, My grace is sufficient for thee; for my power is made perfect in weakness."

That is to say, 'It is sufficient for thee that thou raisest the dead, that thou curest the blind, that thou cleansest lepers, that thou workest those other miracles; seek not also exemption from danger and fear and to preach without annoyances. But art thou pained and dejected lest it should seem to be owing to My weakness, that there are many who plot against and beat thee and harass and scourge thee? Why this very thing doth show My power. "For My power," He saith, "is made perfect in weakness," when being persecuted ye overcome your persecutors; when being harassed ye get the better of them that harass you; when being put in bonds ye convert them that put you in bonds. Seek not then more than is needed.' Seest thou how he himself assigns one reason, and God another? For he himself says, "Lest I should be exalted overmuch, there was given to me a thorn;" but he says that God said He permitted it in order to show His power. 'Thou seekest therefore a thing which is not only not needed, but which also obscureth the glory of My power.' For by the words, "is sufficient for thee," He would signify this, that nothing else need be added, but the whole was complete. So that from this also it is plain that he does not intend pains in the head;

for in truth they did not preach when they were sick, for they could not preach when ill; but that harassed and persecuted, they overcame all. 'After having heard this then,' he says,

"Most gladly therefore will I glory in my weaknesses." For that they may not sink down, when those false Apostles are glorying over their contrary lot and these are suffering persecution, he shows that he shineth all the brighter for this, and that thus the power of God shines forth the rather, and what happens is just matter for glorying. Wherefore he says, "Most gladly therefore will I glory." ' Not as therefore sorrowing did I speak of the things which I enumerated, or of that which I have just now said, "there was given to me a thorn;" but as priding myself upon them and drawing to myself greater power.' Wherefore also he adds, "That the strength of Christ may rest upon me." Here he hints at another thing also, namely, that in proportion as the trials waxed in intensity, in the same proportion the grace was increased and continued.

Ver. 10. "Wherefore I take pleasure in many weaknesses." Of what sort? tell me. "In injuries, in persecutions, in necessities, in distresses. "' Seest thou how he has now revealed it in the clearest manner? For in mentioning the species of the infirmity he spake not of fevers, nor any return of that sort, nor any other bodily ailment, but of "injuries, persecutions, distresses." Seest thou a single-minded soul? He longs to be delivered from those dangers; but when he heard God's answer that this befitteth not, he was not only not sorry that he was disappointed of his prayer, but was even glad. Wherefore he said, "I take pleasure," ' I rejoice, I long, to be injured, persecuted, distressed for Christ's sake.' And he said these things both to check those, and to raise the spirits of these that they might not be ashamed at Paul's sufferings. For that ground was enough to make them shine brighter than all men. Then he mentions another reason also.

"For when I am weak, then am I strong." 'Why marvellest thou that the power of God is then conspicuous? I too am strong "then;"' for then most of all did grace come upon him. "For as His sufferings abound, so doth our consolation abound also." (Chap. i. 5.) [4.] Where affliction is, there is also consolation; where consolation, there is grace also. For instance when he was thrown into the prison, then it was he wrought those marvellous things; when he was shipwrecked and cast away upon that barbarous country, then more than ever was he glorified. When he went bound into the judgment-hall, then he overcame even the judge. And so it was too in the Old Testament; by their trials the righteous flourished. So it was with the three children, so with Daniel, with Moses, and Joseph; thence did they all shine and were counted worthy of great crowns. For then the sonl also is purified, when it is afflicted for God's sake: it then enjoys greater assistance as needing more help and worthy of more grace. And truly, before the reward which is proposed to it by God, it reaps a rich harvest of good things by becoming philosophic. For affliction rends pride away and prunes out all listlessness and exerciseth unto patience: it revealeth the meanness of human things and leads unto much philosophy. For all the passions give way before it, envy, emulation, lust, rule desire of riches, of beauty, boastfulness, pride, anger; and the whole remaining swarm of these distempers. And if thou desirest to see this in actual working, I shall be able

to show thee both a single individual and a whole people, as well under affliction as at ease; and so to teach thee how great advantage cometh of the one, and how great listlessness from the other.

For the people of the Hebrews, when they were vexed and persecuted, groaned and besought God, and drew down upon themselves great influences from above: but when they waxed fat, they kicked. The Ninevities again, when they were in the enjoyment of security, so exasperated God that He threatened to pluck up the entire city from its foundations: but after they had been humbled by that preaching, they displayed all virtue. But if thou wouldest see also a single individual, consider Solomon. For he, when deliberating with anxiety and trouble concerning the government of that nation, was vouchsafed that vision: but when he was in the enjoyment of luxury, he slid into the very pit of iniquity. And what did his father? When was he admirable and passing belief? Was it not when he was in trials? And Absalom, was he not sober-minded, whilst still an exile; but after his return, became both tyrannical and a parricide? And what did Job? He indeed shone even in prosperity, but showed yet brighter after his affliction. And why must one speak of the old and ancient things? for if one do but examine our own state at present, he will see how great is the advantage of affliction. For now indeed that we are in the enjoyment of peace, we are become supine, and lax and have filled the Church with countless evils; but when we were persecuted, we were more sober-minded, and kinder, and more earnest, and more ready as to these assemblies and as to hearing.

For what fire is to gold, that is affliction unto souls; wiping away filth, rendering men clean, making them bright and shining. It leadeth unto the kingdom, that unto hell. And therefore the one way is broad, the other narrow. Wherefore also, He Himself said, "In the world ye shall have tribulation," (John chapter 16, verse 33) as though he were leaving some great good behind unto us. If then thou art a disciple, travel thou the straight and narrow way, and be not disgusted nor discouraged. For even if thou be not afflicted in that way; thou must inevitably be afflicted on other grounds, of no advantage to thee. For the envious man also, and the lover of money, and he that burneth for an harlot, and the vainglorious, and each one of the rest that follow whatsoever is evil, endureth many disheartenings and afflictions, and is not less afflicted than they who mourn. And if he doth not weep nor mourn, it is for shame and insensibility: since if thou shouldest look into his soul, thou wilt see it filled with countless waves. Since then whether we follow this way of life or that, we must needs be afflicted: wherefore choose we not this way which along with affliction bringeth crowns innumerable? For thus hath God led all the saints through affliction and distress, at once doing them service, and securing the rest of men against entertaining a higher opinion of them than they deserve. For thus it was that idolatries gained ground at first;

men being held in admiration beyond their desert. Thus the Roman senate decreed Alexander to be the thirteenth God, for it possessed the privilege of electing and enrolling Gods. For instance, when all about Christ had been reported, the ruler of the nation sent to inquire, whether they would be pleased to elect Him also a God. They however refused their

consent, being angry and indignant that previous to their vote and decree, the Power of the Crucified flashing abroad had won over the whole world to its own worship. But thus it was ordered even against their will that the Divinity of Christ was not proclaimed by man's decree, nor was He counted one of the many that were by them elected. For they counted even boxers to be Gods, and the favorite of Hadrian; after whom the city Antinous is named. For since death testifies against their moral nature, the devil invented another way, that of the soul's immortality; and mingling therewith that excessive flattery, he seduced many into impiety. And observe what wicked artifice. When we advance that doctrine for a good purpose, he overthrows our words; but when he himself is desirous of framing an argument for mischief, he is very zealous in setting it up. And if any one ask, 'How is Alexander a God.? Is he not dead? and miserably too?' 'Yes, but the soul is immortal?' he replies. Now thou arguest and philosophizest for immortality, to detach men from the God Who is over all:

but when we declare that this is God's greatest gift, thou persuadest thy dupes that men are low and grovelling, and in no better case than the brutes. And if we say, 'the Crucified lives,' laughter follows immediately: although the whole world proclaims it, both in old time and now; in old time by miracles, now by converts; for truly these successes are not those of a dead man: but if one say, 'Alexander lives,' thou believest, although thou hast no miracle to allege.

[5.] 'Yes,' one replies; 'I have; for when he lived he wrought many and great achievements; for he subdued both nations and cities, and in many wars and battles he conquered, and erected trophies.'

If then I shall show [somewhat] which he when alive never dreamed of, neither he, nor any other man that ever lived, what other proof of the resurrection wilt thou require? For that whilst alive one should win battles and victories, being a king and having armies at his disposal, is nothing marvelous, no, nor startling or novel; but that after a Cross and Tomb one should perform such great things throughout every land and sea, this it is which is most especially replete with such amazement, and proclaims His divine and unutterable Power. And Alexander indeed after his decease never restored again his kingdom which had been rent in pieces and quite abolished: indeed how was it likely he, dead, should do so? but Christ then most of all set up His after He was dead. And why speak I of Christ? seeing that He granted to His disciples also, after their deaths, to shine? For, tell me, where is the tomb of Alexander? show it me and tell me the day on which he died. But of the servants of Christ the very tombs are glorious, seeing they have taken possession of the most loyal city; and their days are well known, making festivals for the world. And his tomb even his own people know not, but this man's the very barbarians know. And the tombs of the servants of the Crucified are more splendid than the palaces of kings;

not for the size and beauty of the buildings, (yet even in this they surpass them,) but, what is far more, in the zeal of those who frequent them. For he that wears the purple himself goes to embrace those tombs, and, laying aside his pride, stands begging the saints to be

his advocates with God, and he that hath the diadem implores the tent-maker and the fisherman, though dead, to be his patrons. Wilt thou dare then, tell me, to call the Lord of these dead; whose servants even after their decease are the patrons of the kings of the world? And this one may see take place not in Rome only, but in Constantinople also. For there also Constantine the Great, his son considered he should be honoring with great honor, if he buried him in the porch of the fisherman; and what porters are to kings in their palaces, that kings are at the tomb to fisherman. And these indeed as lords of the place occupy the inside, whilst the others as though but sojourners and neighbors were glad to have the gate of the porch assigned them; showing by what is done in this world, even to the unbelievers, that in the Resurrection the fisherman will be yet more their superiors. For if here it is so in the burial [of each], much more will it in the resurrection. And their rank is interchanged; kings assume that of servants and ministers, and subjects the dignity of kings, yea rather a brighter still.

And that this is no piece of flattery, the truth itself demonstrates; for by those these have become more illustrious. For far greater reverence is paid to these tombs than to the other royal sepulchres; for there indeed is profound solitude, whilst here there is an immense concourse. But if thou wilt compare these tombs with the royal palaces, here again the palm remains with them. For there indeed there are many who keep off, but here many who invite and draw to them rich, poor, men, women, bond, free; there, is much fear; here, pleasure unutterable. 'But,' saith one, 'it is a sweet sight to look on a king covered with gold and crowned, and standing by his side, generals, commanders, captains of horse and foot, lieutenants. Well, but this of ours is so much grander and more awful that that must be judged, compared with it, to be stage scenery and child's play. For the instant thou hast stepped across the thresh-hold, at once the place sends up thy thoughts to heaven, to the King above, to the army of the Angels, to the lofty throne, to the unapproachable glory. And here indeed He hath put in the ruler's power, of his subjects to loose one, and bind another; but the bones of the saints possess no such pitiful and mean authority, but that which is far greater. For they summon demons and put them to the torture, and loose from those bitterest of all bonds, them that are bound. What is more fearful than this tribunal?

Though no one is seen, though no one piles the sides of the demon, yet are there cries, and tearings, lashes, tortures, burning tongues, because the demon cannot endure that marvellous power. And they that once wore bodies, are victorious over bodiless powers; [their] dust and bones and ashes rack those invisible natures. And therefore in truth it is that none would ever travel abroad to see the palaces of kings, but many kings and have often traveled to see this spectacle. For the Martyries of the saints exhibit outlines and symbols of the judgment to come; in that demons are scourged, men chastened and delivered. Seest thou the power of saints, even dead? seest thou the weakness of sinners, even living? Flee then wickedness, that thou mayest have power over such; and pursue virtue with all thy might. For if the case be thus here, consider what it will be in the world to come. And as being evermore possessed with this love, lay hold on the life eternal; whereunto may we all attain, through the grace and love towards men of our Lord Jesus Christ, with Whom to

the Father together with the Holy Ghost, be glory, might, honor, now and ever, and world without end. Amen.

Homily 27

2 Corinthians chapter 12, verse 11. I am become foolish in glorying; ye compelled me: for I ought to have been commended of you.

Having fully completed what he had to say about his own praises, he did not stay at this; but again excuses himself and asks pardon for for what he said, declaring that his doing so was of necessity and not of choice. Still nevertheless, although there was necessity, he calls himself "a fool." And when he began indeed, he said, "As foolish receive me, "and" as in foolishness;" but now, leaving out the 'as,' he calls himself "foolish." For after he had established the point he wished by saying what he did, he afterwards boldly and unsparingly grapples with all failing of the sort, teaching all persons that none should ever praise himself where there is no necessity, seeing that even where a reason for it existed, Paul termed himself a fool [for so doing]. Then he turns the blame also of his so speaking not upon the false Apostles, but wholly upon the disciples. For "ye," he saith, "compelled me." 'For if they gloried, but were not by doing so leading you astray nor causing your destruction, I should not have been thus led on to descend unto this discussion: but because they were corrupting the whole Church, with a view to your advantage I was compelled to become foolish.' And he did not say, 'For I feared lest if they obtained the highest estimation with you, they should sow their doctrines,' yet this indeed he set down above when he said, "I fear, lest by any means, as the serpent deceived Eve, so your minds should be corrupted." (Chap. xi. 3.) Here however he does not so express himself, but in a more commanding manner and with more authority, having gained boldness from what he had said, "For I ought to have been commended of you." Then he also assigns the reason; and again he mentions not his revelations nor his miracles only, but his temptations also.

"For in nothing was I behind the chiefest Apostles." See how he here too again speaks out with greater authoritativeness. For, before indeed he said, "I reckon I am not a whit behind," but here, after those proofs, he now boldly speaks out asserting the fact, as I said, thus absolutely. Not that even thus he departs from the mean, nor from his proper character. For as though he had uttered something great and exceeding his deserts, in that he numbered himself with the Apostles, he thus again speaks modestly, and adds, Ver. 12. "Although I be nothing, the signs of an Apostle were wrought among you." 'Look not thou at this,' he says, 'whether I be mean and little, but whether thou hast not enjoyed those things which

from an Apostle it was meet thou shouldest enjoy.' Yet he did not say 'mean,' but what was lower, "nothing." For where is the good of being great, and of use to nobody? even as there is no advantage in a skilful physician if he heals none of those that be sick. 'Do not then,' he says, 'scrutinize this that I am nothing, but consider that, that wherein ye ought to have been benefitted, I have failed in nothing, but have given proof of mine Apostleship. There ought then to have been no need for me to say aught.' Now he thus spoke, not as wanting to be commended, (for how should he, he who counted heaven itself to be a small thing in comparison with his longing after Christ?) but as desiring their salvation. Then lest they should say, 'And what is it to us, even though thou wast not a whit behind the very chiefest Apostles?' he therefore added,

"The signs of an Apostle were wrought among you in all patience, and by signs and wonders." Amazing! what a sea of good works hath he traversed in a few words! And observe what it is he puts first, "patience." For this is the note of an Apostle, bearing all things nobly. This then he expressed shortly by a single word; but upon the miracles, which were not of his own achieving, he employs more. For consider how many prisons, how many stripes, how many dangers, how many conspiracies, how many sleet-showers of temptations, how many civil, how many foreign wars, how many pains, how many attacks he has implied here in that word, "patience!" And by "signs" again, how many dead raised, how many blind healed, how many lepers cleansed, how many devils cast out! Hearing these things, let us learn if we happen upon a necessity for such recitals to cut our good deeds short, as he too did.

[2.] Then lest any should say, Well! if thou be both great, and have wrought many things, still thou hast not wrought such great things, as the Apostles have in the other Churches, he added, Ver. 13. "For what is there wherein ye were made inferior to the rest of the Churches?" 'Ye were partakers,' he says, 'of no less grace than the others.' But perhaps some one will say, 'What can be the reason that he turns the discourse upon the Apostles, abandoning the contest against the false Apostles?' Because he is desirous to erect their spirits yet further, and to show that he is not only superior to them, but not even inferior to the great Apostles. Therefore, surely, when he is speaking of those he says, "I am more;" but when he compares himself with the Apostles, he considers it a great thing not to be "behind," although he labored more than they. And thence he shows that they insult the Apostles, in holding him who is their equal second to these men.

"Except it be that I myself was not a burden to you?" Again he has pronounced their rebuke with great severity. And what follows is of yet more odious import.

"Forgive me this wrong. Still, nevertheless, this severity contains both words of love and a commendation of themselves; if, that is, they consider it a wrong done to them, that the Apostle did not consent to receive aught from them, nor relied on them enough to be supported by them. 'If,' says he, 'ye blame me for this:' he did not say, 'Ye blame me wrongly,' but with great sweetness, 'I ask your pardon, forgive me this fault.' And observe his prudence. For because the mooring this continually tended to bring disgrace upon them, he continually softens it down; saying above, for instance, "As the truth of Christ is in me,

this boasting shall not be stopped in me; (Chap. xi. 10. then again, "Because I love you not? God knoweth. ....But that I may cut off occasion from them that desire occasion, and that wherein they glory, they may be found even as we."; (Chap. xi. xx, 12. And in the former Epistle "What is my reward then? Verily, "that when I preach the Gospel, I may make the Gospel without charge. (1 Corinthians chapter 9, verse 18) And here; Forgive me this wrong. For every where he avoids showing that it is on account of their weakness he taketh not [from them]; and here not to wound them. And therefore here he thus expresses himself; 'If ye think this to be an offense, I ask forgiveness.' Now he spoke thus, at once to wound and to heal.

For do not say this, I pray thee; 'If thou meanest to wound, why excuse it? but if thou excusest it, why wound?' For this is wisdom's part, at once to lance, and to bind up the sore. Then that he may not seem, as he also said before, to be continually harping upon this for the sake of receiving from them, he remedies this [suspicion], even in his former Epistle, saying, "But I write not these things that it may be so done in my case; for it were good for me rather to die, than that any man should make my glorying void; (1 Corinthians chapter 9, verse 15) but here with more sweetness and gentleness. How, and in what manner?

Ver. 14 "Behold this is the third time I am ready to come to you, and I will not be a burden to you; for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children." What he says is this; 'It is not because I do not receive of you that I do not come to you; nay, I have already come twice; and I am prepared to come this third time, "and I will not be a burden to you.'"And the reason is a noble one. For he did not say, 'because ye are mean,' 'because ye are hurt at it,' 'because, ye are weak:' but what? "For I seek not yours, but you." 'I seek greater things; souls instead of goods; instead of gold, salvation.' Then because there still hung about the matter some suspicion, as if he were displeased at them; he therefore even states an argument. For since it was likely they would say, ' Can you not have both us and ours?' he adds with much grace this excuse for them, saying, "For the children ought not to lay up for the parents, but the parents for the children;" instead of teachers and disciples, employing the term parents and children, and showing that he does as a matter of duty what was not of duty. For Christ did not so command, but he says this to spare them; and therefore he adds also something further. For he did not only say that" the children ought not to lay up," but also that the parents ought to. Therefore since it is meet to give,

Ver. 15. "I will most gladly spend and be spent for your souls." 'For the law of nature indeed has commanded the parents to lay up for the children; but I do not do this only, but I give myself also besides.' And this lavishness of his, the not only not receiving, but giving also besides, is not in common sort but accompanied with great liberality, and out of his own want; for the words, "I will be spent," are of one who would imply this. 'For should it be necessary to spend my very flesh, I will not spare it for your salvation.' And that which follows contains at once accusation and love, "though the more abundantly I love you, the less I be loved." 'And I do this,' he says, 'for the sake of those who are beloved by me, yet

love me not equally.' Observe then, now, how many steps there are in this matter. He had a right to receive, but he did not receive; here is good work the first: and this, though in want; [good work] the second; and though preaching to them, the third; he gives besides, the fourth; and not merely gives, but lavishly too, the fifth; not money only, but himself, the sixth; for those who loved him not greatly, the seventh; and for those whom he greatly loved, the eighth.

[3. Let us then also emulate this man! For it is a serious charge, the not loving even; but becomes more serious, when although one is loved he loveth not. For if he that loveth one that loveth him be no better than the publicans; (Matthew chapter 5, verse 46) he that doth not so much as this ranks with the beasts; yea rather, is even below them. What sayest thou, O man? Lovest thou not him that loveth thee? What then dost thou live for? Wherein wilt thou be of use hereafter? in what sort of matters? in public? in private? By no means; for nothing is more useless than a man that knows not to love. This law even robbers have oftentimes respected, and murderers, and housebreakers; and having only taken salt with one, have been made his friends, letting the board change their disposition, and thou that sharest not salt only, but words and deeds, and comings in and goings out, with him, dost thou not love? Nay: those that live impurely lavish even whole estates on their strumpets; and thou who hast a worthy love, art thou so cold, and weak, and unmanly, as not to be willing to love, even when it costs thee nothing? 'And who,' one asks, 'would be so vile, who such a wild beast, as to turn away from and to hate him that loves him?' Thou dost well indeed to disbelieve it, because of the unnaturalness of the thing;

but if I shall show that there are many such persons, how shall we then bear the shame? For when thou speakest ill of him whom thou lovest, when thou hearest another speak ill of him and thou defendest him not, when thou grudgest that he should be well accounted of, what sort of affection is this? And yet it is not sufficient proof of love, not grudging, nor yet again not being at enmity or war with, but only supporting and advancing him that loves thee: but when a man does and says everything to pull down his neighbor even, what can be more wretched than such a spirit? Yesterday and the day before his friend, thou didst both converse and eat with him: then because all at once thou sawest thine own member highly thought of, casting off the mask of friendship, thou didst put on that of enmity, or rather of madness. For glaring madness it is, to be annoyed at the goodness of neighbors; for this is the act of mad and rabid dogs. For like them, these also fly at all men's faces, exasperated with envy. Better to have a serpent twining about one's entrails than envy crawling in us. For that it is often possible to vomit up by means of medicines, or by food to quiet: but envy twineth not in entrails but harboreth in the bosom of the soul, and is a passion hard to be effaced.

And indeed if such a serpent were within one, it would not touch men's bodies so long as it had a supply of food; but envy, even though thou spread for it ever so endless a banquet, devoureth the soul itself, gnawing on every side, tearing, tugging, and it is not possible to find any palliative whereby to make it quit its madness, save one only, the adversity of

the prosperous; so is it appeased, nay rather, not so even. For even should this man suffer adversity, yet still he sees some other prosperous, and is possessed by the same pangs, and everywhere are wounds, everywhere blows. For it is not possible to live in the world and not see persons well reputed of. And such is the extravagance of this distemper, that even if one should shut its victim up at home, he envies the men of old who are dead.

Now, that men of the world should feel in this way, is indeed a grievous thing, yet it is not so very dreadful; but that those who are freed from the turmoils of busy life should be possessed by this distemper,-this is most grievous of all. And I could have wished indeed to be silent: and if silence took away too the disgrace of those doings, it were a gain to say nothing: if however, though I should hold my peace the doings will cry out more loudly than my tongue, no harm will accrue from my words, because of their parading these evils before us, but possibly some gain and advantage. For this distemper has infected even the Church, it has turned everything topsy-turvy, and dissevered the connection of the body, and we stand opposed to each other, and envy supplies us arms. Therefore great is the disruption. For if when all build up, it is a great thing if our disciples stand; when all at once are pulling down, what will the end be?

[4.] What doest thou, O man? Thou thinkest to pull down thy neighbor's; but before his thou pullest down thine own. Seest thou not them that are gardeners, that are husbandmen, how they all concur in one object? One hath dug the soil, another planted, a third carefully covered the roots, another watereth what is planted, another hedges it round and fortifies it, another drives off the cattle; and all look to one end, the safety of the plant. Here, however, it is not so: but I plant indeed myself, and another shakes and disturbs [the plant.] At least, allow it to get nicely fixed, that it may be strong enough to resist the assault. Thou destroyest not my work, but abandonest thine own. I planted, thou oughtest to have watered. If then thou shake it it, thou hast torn it up by the roots, and hast not wherein to display thy watering. But thou seest the planter highly esteemed. Fear not: neither am I anything, nor thou. "For neither is he that planteth nor he that watereth any thing;" (1 Corinthians chapter 3, verse 7) one's is the work, God's. So it is with Him thou tightest and warrest, in plucking up what is planted.

Let us then at length come to our sober senses again, let us watch. For I fear not so much the battle without, as the fight within; for the root also, when it is well fitted into the ground, will suffer no damage from the winds; but if it be itself shaken, a worm gnawing through it from within, the tree will fall, even though none molest.it. How long gnaw we the root of the Church like worms? For of earth such imaginings are begotten also, or rather not of earth, but of dung, having corruption for their mother; and they cease not from the detestable flattery that is from women. Let us at length be generous men, let us be champions of philosophy, let us drive back the violent career of these evils. For I behold the mass of the Church prostrate now, as though it were a corpse. And as in a body newly dead, one may see eyes and hands and feet and neck and head, and yet no one limb performing its proper office; so, truly, here also, all who are here are of the faithful, but their faith is not active;

for we have quenched its warmth and made the body of Christ a corpse. Now if this sounds awful when said, it is much more awful when it appears in actions. For we have indeed the name of brothers, but do the deeds of foes; and whilst all are called members, we are divided against each other like wild beasts.

I have said this not from a desire to parade our condition, but to shame you and make you desist. Such and such a man goes into a house; honor is paid to him; thou oughtest to give God thanks because thy member is honored and God is glorified; but thou doest the contrary: thou speakest evil of him to the man that honored him, so that thou trippest up the heels of both, and, besides, disgracest thyself. And wherefore, wretched and miserable one? Hast thou heard thy brother praised, either amongst men or women? Add to his praises, for so thou shalt praise thyself also. But if thou overthrow the praise, first, thou hast spoken evil of thyself, having so acquired an ill character, and thou hast raised him the higher. When thou hearest one praised, become thou a partner in what is said; if not in thy life and virtue, yet still in rejoicing over his excellencies. Hath such an one praised? Do thou too admire: so shall he praise thee ago as good and candid. Fear not, as though thou wast ruining thine own interest by thy praises of another: for this is [rather] the result of accusation of him. For mankind is of a contentious spirit; and when it sees thee speaking ill of any, it heaps on its praises, wishing to mortify by so doing; and reprobates those that are accusers, both in its own mind arid to others. Seest thou what disgrace we are the causes of to ourselves?

how we destroy and rend the flock? Let us at length be members (of one another), let us become one body. And let him that is praised repudiate the praises, and transfer the encomium to his brother; and let him that hears another praised, feel pleasure to himself. If we thus come together ourselves, we shall also draw unto ourselves the Head; but if we live parted" from each other, we shall also put from us the aid which comes from thence; and when that is put aside, the body will receive great damage, not being bound together from above. That this then may not happen, let us, banishing ill will and envy, and despising what the many may think of us, embrace love and concord. For thus we shall obtain both the present good things and those to come; where-unto may we all attain, through the grace and love towards men of our Lord Jesus Christ, with Whom to the Father together with the Holy Ghost, be glory, might, honor, now and forever, and world without end. Amen.

Homily 28

2 COR. XII. 16-18. But be it so, I myself did not burden you: but being crafty, I caught you with guile. Did I take advantage of you by any one of them whom I have sent unto you? I exhorted Titus, and with him I sent the brother. Did Titus take any advantage of you? Walked we not by the same spirit? walked we not in the same steps?

Paul has spoken these words very obscurely, but not without a meaning or purpose. For seeing he was speaking about money, and his defence on that score, it is reasonable that what he says must be wrapt in obscureness. What then is the meaning of what he says? He had said, 'I received not, nay I am ready even to give besides, and to spend;' and much discourse is made on this subject both in the former Epistle and in this. Now he says something else, introducing the subject in the form of an objection and meeting it by anticipation. What he says is something like this; 'I indeed have not made a gain of you: but perhaps some one has it to say that I did not receive [of you] indeed myself, but, being crafty, I procured those who were sent by me to ask for something of you as for themselves, and through them Imyself received, yet keeping myself clear of seeming to receive, by receiving through others. But none can have this to say either; and you are witnesses.' Wherefore also he proceeds by question, saying, "I exhorted Titus, and with him I sent the brother. Did Titus make a gain of you?" 'walked he not just as I walked.' That is to say, neither did he receive.

Seest thou how intense a strictness [is here], in that he not only keeps himself clear of that receiving, but so modulates those also who are sent by him that he may not give so much as a slight pretence to those who were desirous of attacking him. For this is far greater than that which the Patriarch did. (Genesis chapter 14, verse 24) For he indeed, when he had returned from his victory, and the king would have given him the 'spoil, refused to accept aught save what the men had eaten; but this man neither himself enjoyed [from them] his necessary food, nor allowed his partners to partake of such: thus abundantly stopping the mouths of the shameless. Wherefore he makes no assertion, nor does he say that they did not receive either; but what was far more than this, he cites the Corinthians themselves as witnesses that they had received nothing, that he may not seem to be witnessing in his own person, but by their verdict;

which course we are accustomed to take in matters fully admitted and about which we are confident. 'For tell me,' he says, 'Did any one of those who were sent by us make unfair

gain of you?' He did not say, 'Did any one receive aught from you?' but he calls the things 'unfair gain;' attacking them and shaming them exceedingly, and showing that to receive of an unwilling [giver] is 'unfair gain.' And he said not 'did Titus?' but, "did any?" 'For ye cannot say this either,' he says, 'that such an one certainly did not receive, but another did. No single one of those who came did so.' "I exhorted Titus. This too is severely said. For he did not say, 'I sent Titus,' but, 'I exhorted' him; showing that if he had received even, he would have done so justly; but, nevertheless, even so he remained pure. Wherefore he asks them again, saying, "Did Titus take any advantage of you? Walked we not by the same spirit? What means, "by the same spirit? He ascribes the whole to grace and shows that the whole of this praise is the good result not of our labors, but of the gift of the Spirit and of Grace. For it was a very great instance of grace that although both in want and hunger they would receive nothing for the edification of the disciples. "Walked we not in the same steps? That is to say, they did not depart the least from this strictness, but preserved the same rule entire.

[2.] Ver. 19. "Again, think ye that we are excusing ourselves unto you? " Seest thou how he is continually in fear, lest he should incur the suspicion of flattery? Seest thou an Apostle's prudence, how constantly he mentions this? For he said before, "We commend not ourselves again, but give you occasion to glory;" (2 Corinthians chapter 5, verse 12) and in the commencement of the Epistle, "Do we need letters of commendation?" (ib. iii. 1.) "But all things are for your edifying." Again he is soothing them. And he does not here either say clearly, 'on this account we receive not, because of your weakness;' but, 'in order that we may edify you;' speaking out indeed more clearly than he did before, and revealing that wherewith he travailed; but yet without severity. For he did not say, 'because of your weakness;' but, 'that ye may be edified.' Ver. 20. "For I fear, lest by any means when I come, I should not find you such as I would, and should myself be found of you such as ye would not."

He is going to say something great and offensive. And therefore he also inserts this excuse [for it], both by saying, "All things are for your edifying," and by adding, "I fear," softening the harshness of what was presently going to be said. For it was not here out of arrogance nor the authority of a teacher, but out of a father's tender concern, when he is more fearful and trembling than the sinners themselves at that which is likely to reform them. And not even so does he run them down or make an absolute assertion; but says doubtingly, "lest by any means when I come, I should not find you such as I would." He did not say, 'not virtuous,' but "not such as I would," everywhere employing the terms of affection. And the words, "I should find," are of one who would express what is out of natural expectation, as are also those, "I shall be found by you." For the thing is not of deliberate choice, but of a necessity originating with you. Wherefore he says, "I should be found such as ye would not." He said not here, "such as I would not," but, with more severity, "such as ye wish not." For it would in that case become his own will, not indeed what he would first have willed, but his will nevertheless. For he might indeed have said again, 'such as I would not,' and so have showed his love: but he wishes not to relax his hearer. Yea rather, his words would in that case have been even harsher; but now he has at once dealt them a smarter blow and showed himself

more gentle. For this is thecharacteristic of his wisdom; cutting more deeply, to strike more gently. Then, because he had spoken obscurely, he unveils his meaning, saying,

"Lest there be strife, jealousy, wraths, backbitings, whisperings, swellings." And what he might well put first, that he puts last: for they were very proud against him. Therefore, that he may not seem principally to be seeking his own, he first mentions what was common. For all these things were gendered of envy, their slanderings, accusations, dissensions. For just like some evil root, envy produced wrath, accusation, pride, and all thee other evils, and by them was increased further, Vet. 21. And "lest when I come again, my God should humble me among you."

And the word "again," too, is as smiting them. For he means, 'What happened before is enough;' as he said also in the beginning [of the Epistle], "to spare you, I came not as yet to Corinth." (Chap. i. 18, 23.) Seest thou how he shows both indignation and tender affection? But what means, "will humble me?" And yet this is glorious rather, to accuse, to take vengeance, to call to account, to be seated in the place of judge; howbeit he calls it a humbling. So far was he from being ashamed of that [cause of] humbling, because, "his bodily presence was weak, and his speech of no account," that he wished to be even for ever in that case, and deprecated the contrary. And he says this more clearly as he proceeds; and he counts this to be especially humbling, to be involved in such a necessity as the present, of punishing and taking vengeance. And wherefore did he not say, 'lest when I come I shall be humbled,' but, "lest when I come my God will humble me." 'Because had it not been for His sake, I should have paid no attention nor been anxious. For it is not as possessing authority and for my own pleasure, that I demand satisfaction, but because of His commandment.' Now above, indeed, he expressed himself thus, "I shall be found;" here, however, he relaxes and adopts milder and gentler language, saying,

"I shall mourn for many of them who have sinned." Not simply, "who have sinned," but, "Who have not repented." And he said not, 'all,' but "many;" nor made it clear who these were either, thereby making the return unto repentance easy to them; and to make it plain that a repentance is able to right transgressions, he bewails those that repent not, those who are incurably diseased, those who continue in their wounds. Observe then Apostolic virtue, in that, conscious of no evil in himself, he laments over the evils of others and is humbled for other men's transgressions. For this is the especial mark of a teacher, so to sympathize with the calamities of his disciples, and to mourn over the wounds of those who are under him. Then he mentions also the specific sin. "Of the lasciviousness and uncleanness which they committed." Now in these words he alludes indeed to fornication; but if one carefully examine the subject, every kind of sin can be called by this name. For although the fornicator and adulterer is preeminently styled unclean, yet still the other sins also produce uncleanness in the soul. And therefore it is that Christ also calls the Jews unclean, not charging them with fornication only, but with wickedness of other kinds as well. Wherefore also He says that they made the outside clean, and that "not the things which enter in defile the man, but those which come out from him;" (Matthew chapter 15,

verse 11) and it is said in another place, "Every one that is proud in heart is unclean before the Lord." (Proverbs chapter 16, verse 5. LXX.)

[3. For nothing is purer than virtue, nothing uncleaner than vice; for the one is brighter than the sun, the other more stinking than mire. And to this they will themselves bear witness, who are wallowing in that mire and living in that darkness; at any rate, when one prepares them a little to see clearly. For as long as they are by themselves, and inebriate with the passion, just as if living in darkness they lie in unseemly wise to their much infamy, conscious even then where they are, although not fully; but after they have seen any of those who live in virtue reproving them or even showing himself, then they understand their own wretchedness more clearly; and as if a sunbeam had darted upon them, they cover up their own unseemliness and blush before those who know of their doings, yea, though the one be a slave and the other free, though the one be a king and the other a subject. Thus when Ahab saw Elijah, he was ashamed, even when he had as yet said nothing; standing convicted by the mere sight of him; and when his accuser was silent, he pronounced a judgment condemnatory of himself; uttering the language of such as are caught, and saying, "Thou hast found me, O mine enemy! (1 Kings chapter 21, verse 20. Thus Elijah himself conversed with that tyrant then with great boldness.

Thus Herod, unable to bear the shame of those reproofs, (which [shame] the sound of the prophet's tongue with mighty and transparent clearness exposed more evidently,) cast John into the prison: like one who was naked and attempting to put out the light, that he might be in the dark again; or rather he himself dared not put it out, but, as it were, placed it in the house under a bushel; and that wretched and miserable woman compelled it to be done. But not even so could they cover the reproof, nay, they lit it up the more. For both they that asked, Wherefore doth John dwell in prison? learnt the reason, and all they that since have dwelt on land or sea, who then lived, or now live, and who shall be hereafter, both have known and shall know clearly these wicked tragedies, both that of their lewdness and that of their bloodguiltiness, and no time shall be able to wipe out the remembrance of them.

So great a thing is virtue: so immortal is its memory, so completely even by words only cloth it strike down its adversaries. For wherefore did he cast him into the prison? Wherefore did he not despise him? Was he going to drag him before the judgment-seat? Did he demand vengeance upon him for his adultery? Was not what he said then simply a reproof? Why then doth he fear and tremble? Was it not words and talk merely? But they stung him more than deeds. He led him not to any judgment-seat, but he dragged him before that other tribunal of conscience; and he sets as judges upon him all who freely gave their verdicts in their thought. Therefore the tyrant trembled, unable to endure the lustre of virtue. Seest thou how great a thing is philosophy? It made a prisoner more lustrous than a king, and the latter is afraid and trembles before him. He indeed only put him in bonds; but that polluted woman rushed on to his slaughter also, although the rebuke was leveled rather against him, [than herself. For he did not then meet "her" and say, Why cohabitest thou with the king?

not that she was guiltless, (how should she be so? but he wished by that other means to put all to rights. Wherefore he blamed the king, and yet not him with violence of manner.

For he did not say, O polluted and all-polluted and lawless and profane one, thou hast trodden under foot the law of God, thou hast despised the commandments, thou hast made thy might law. None of these things; but even in his rebukings great was the gentleness of the man, great his meekness. For, "It is not lawful for! thee," lie says, "to have thy brother Philip's wife. The words are those of one who teacheth rather than reproveth, instructeth rather than chasteneth, who composeth to order rather than exposeth, who amendeth rather than trampleth on him. But, as I said, the light is hateful to the thief, and the mere sight of the just man is odious to sinners; "for he is grievous unto us even to behold. (Wisdom of Solomon chapter 2, verse 15) For they cannot bear his radiance, even as diseased eyes cannot bear the sun's. But to many of the wicked he is grievous not to behold only, but even to hear of. And therefore that polluted and all-polluted woman, the procuress of her girl, yea rather her murderess, although she had never seen him nor heard his voice, rushed on to his slaughter; and prepareth her whom she brought up in lasciviousnss to proceed also to murder, so extravagantly did she fear him.

[4. And what says she? "Give me here in a charger the head of John the Baptist. (Matthew chapter 14, verse 8) Whither rushest thou over precipices, wretched and miserable one? What? is the accuser before thee? is he in sight and troubleth thee? Others said, "He is grievous unto us even to behold; but to her, as I said, he was grievous to even hear of. Wherefore she saith, "Give me here in a charger the head of John. And yet because of thee he inhabits a prison, and is laden with chains, and thou art free to wanton over thy love and to say, 'So completely have I subdued the king, that though publicly reproached he yielded not, nor desisted from his passion, nor tore asunder his adulterous connection with me, but even put him that reproached him in bonds.' Why art thou mad and rabid, when even after that reproof of his sin thou retainest thy paramour? Why seekest thou a table of furies, and preparest a banquet of avenging demons? Seest thou how nothing-worth, how cowardly, how unmanly, is vice; how when it shall most succeed, it then becomes more feeble? For this woman was not so much disturbed before she had cast John into prison, as she is troubled after he is bound, and she is urgent, saying, "Give me here in a charger the head of John.

And wherefore so? 'I fear,' she says, 'lest there be any hushing up of his murder, lest any should rescue him from his peril.' And wherefore requirest thou not the whole corpse, but the head? 'The tongue,' she says, 'that pained me, that I long to see silent.' But the contrary will happen, as indeed it also hath done, thou wretched and miserable one! it will cry louder afterwards, when it is cut out. For then indeed it cried in Judaea only, but now it will reach to the ends of the world; and wheresoever thou enterest into a church, whether it be among the Moors, or among the Persians, or even unto the British isles themselves, thou hearest John crying, "It is not lawful for thee to have thy brother Phillip's wife. But she, unknowing to reason in any such way, urges and presses, and thrusts on the senseless tyrant to the murder, fearing lest he change his mind. But from this too learn thou again the power of

virtue. Not even when he was shut up and bound and silent, does she bear the righteous man. Seest thou how weak a thing vice is? how unclean? For in the place of meats it bringeth in a human head upon a charger. What is more polluted, what more accursed, what more immodest, than that damsel? what a voice she uttered in that theatre of the devil, in that banquet of demons! Seest thou this tongue and that;

the one bringing healthful medicines, the other one with poison on it, and made the purveyor to a devilish banquet. But wherefore did she not command him to be murdered within there, at the feast, when her pleasure would have been greater? She feared lest if he should come thither and be seen, he should change them all by his look, by his boldness. Therefore surely it is that she demandeth his head, wishing to set up a bright trophy of fornication; and give it to her mother. Seest thou the wages of dancing, seest thou the spoils of that devilish plot? I mean not the head of John, but her paramour himself. For if one examine it carefully, against the king that trophy was set up, and the victress was vanquished, and the beheaded was crowned, and proclaimed victor, even after his death shaking more vehemently the hearts of the offenders. And that what I have said is no [mere] boast, ask of Herod himself; who, when he heard of the miracles of Christ, said, "This is John, he is risen from the dead: and therefore do these powers work in him. (Matthew chapter 14, verse 2) So lively was the fear, so abiding the agony he retained; and none had power to cast down the terror of his conscience, but that incorruptible Judge continued to take him by the throat, and day by day to demand of him satisfaction for the murder. Knowing, then, these things, let us not fear to suffer evil, but to do evil;

for that indeed is victory, but this defeat.

Wherefore also Paul said, "Why not rather take wrong, why not rather be defrauded. Nay, ye yourselves do wrong, and defraud, and that your brethren." For by the suffering evil [come] those crowns, those prizes, that proclamation [of victory]. And this may be seen in all the saints. Since then they all were thus crowned, thus proclaimed, let us too travel this road, and let us pray indeed that we enter not into temptation; but if it should come, let us make stand with much manliness and display the proper readiness of mind, that we may obtain the good things to come, through the grace and love towards men of our Lord Jesus Christ, with Whom to the Father, together with the Holy Ghost, be glory, might, honor, now and for ever, and world without end. Amen.

Homily 29

2 COR. XIII. 1. This is the third time I am coming to you. At the mouth of two witnesses or three shall every word be established.

The wisdom of Paul and his much tender affection, one may observe in many other circumstances, but especially in this, his being so abundant and vehement in his admonitions, but so tardy and procrastinating in his punishments. For he did not chastise them immediately on their sinning, but warned them once and again; and not even so, upon their paying no attention, does he exact punishment, but warns again, saying, "This is the third time I am coming to you; "and 'before I come I write again.' Then, that his procrastinating may not produce indifference, see how he corrects this result also, by threatening continually and holding the blow suspended over them, and saying, "If I come again I will not spare; and "lest when I come again I should mourn for many. These things, then, he doeth and speaketh, in this too imitating the Lord of all: because that God also threateneth indeed continually and warneth often, but not often chastiseth and punisheth. And so in truth also doth Paul, and therefore he said also before, "To spare you I came net as yet to Corinth. What is, "to spare you? Lest finding you to have sinned and to continue unamended, I should visit with chastisement and punishment. And here, "This is the third time I am coming to you. At the mouth of two witnesses or three shall every word be established. He joins the unwritten to the written, as he has done also in another place, saying, "He that is joined to an harlot is one body;

for the twain," saith He, "shall become one flesh. (1 Corinthians chapter 6, verse 16) Howbeit, this was spoken of lawful marriage; but he diverted its application unto this thing conveniently, so as to terrify them the more. And so he doth here also, setting his comings and his warnings in the place of witnesses. And what he says is this: 'I spoke once and again when I was with you; I speak also now by letter. And if indeed ye attend to me, what I desired is accomplished; but if ye pay no attention, it is necessary henceforth to stop speaking, and to inflict the punishment.' Wherefore he says,

Ver. 2. "I have said beforehand, and I do say beforehand when I was present the second time; so now being absent I write to them that sinned heretofore and to all the rest, that if I come again, I will not spare."

'For if at the mouth of two witnesses or three every word shall be established, and I have come twice and spoken, and speak now also by this Epistle; it follows, I must after this keep my word. For think not, I pray you, that my writing is of less account than my coming; for as I spoke when present, so now I write also when absent.' Seest thou his fraternal solicitude? Seest thou forethought becoming a teacher? He neither kept silence nor punished, but he both foretells often, and continues ever threatening, and puts off the punishment, and if they should continue unamended, then he threatens to bring it to the proof.' But what didst thou tell them before when present, and when absent writest?' "That if I come again, I will not spare. Having showed before that he is unable to do this unless he is compelled, and having called the thing a mourning, and a humbling; (for he saith, "lest my God should humble me before you, and I should mourn for them that have sinned heretofore, and not repented;-Chap. xii. 21. and having made his excuse unto them, namely, that he had told them before, once and twice and thrice, and that he does and contrives all he can so as to hold back the punishment, and by the fear of his words to make them better, he then used this unpleasing and terrifying expression, "If I come again, I will not spare.

He did not say, 'I will avenge and punish and exact satisfaction:' but again expresses even punishment itself in paternal language; showing his tender affection, and his heart to be grieved along with them; be, cause that he always to "spare" them put off. Then that they may not think now also that there will be again a putting off, and merely a threat in words, therefore he both said before, "At the mouth of two witnesses or three shall every word be established; "and [now], "If I come again, I will not spare. Now what he means is this: 'I will no longer put off, if (which God forbid) I find you unamended; but will certainly Visit it, and make good what I have said.'

[2.] Then with much anger and vehement indignation against those who make a mock of him as weak, and ridicule his presence, and say," his presence is weak, and his speech of no account;" (Chap. x. 10.) aiming his efforts at these men, he says, Ver. 3. "Seeing that ye seek a proof of Christ that speaketh in me." For he said this, dealing at once a blow at these, and at the same time lashing those also. Now what he means is this; 'Since ye are desirous of proving whether Christ dwelleth in me, and call me to an account, and on this score make a mock of me as mean and despicable, as I 'were destitute of that Power; ye shall know that we are not destitute, if ye give us occasion, which God forbid.' What then? tell me. Dost thou therefore punish, because they seek a proof? 'No,' he says; for had he sought this, he would have punished them at the first on their sinning, and would not have put off. But that he does not seek this, he has shown more clearly as he proceeds, saying, "Now I pray that ye do no evil, not that we may appear approved, but that ye may be approved, though we be as reprobates." (Ver. 7.)

He doth not employ those words then as assigning a reason, but rather in indignation, rather as attacking those that despise him. 'For,' he says, 'I have no desire indeed to give you such a proof, but if you yourselves should furnish cause and should choose to challenge me, ye shall know by very deeds.' And observe how grievous he makes what he says. For he said

not, ‘Since ye seek a proof of me,’ but ”of Christ that speakest in me, showing that it was against Him they sinned.” And he did not say merely, ‘dwelling in me,’ but ”speaking in me,” showing that his words are spiritual. But if he doth not display His power nor punish, (for thenceforward the Apostle transferred what he said from himself to Christ, thus making his threat more fearful,) it is not from weakness; for He can do it: but from long suffering. Let none then think His forbearance to be weakness. For why marvellest thou that He doth not now proceed against sinners, nor in his forbearance and long suffering exacts satisfaction, seeing that He endured even to be crucified, and though suffering such things punished not? Wherefore also he added,

Ver. 3, 4. ”Who to you-ward is not weak, but is mighty in you. For though He was crucified through weakness, yet He liveth through the Power of God.”

These words have much obscurity and give disturbance to the weaker sort. Wherefore it is necessary to unfold them more clearly, and to explain the signification of the expression as to which the obscurity exists, that no one may be offended, even of the simpler sort. What then, at all, is that which is here said, and what the term ”weakness” designates, and in what signification it is used, it is necessary to learn. For the term is indeed one, but it has many meanings. For bodily sickness is termed ‘weakness:’ whence it is even said in the Gospel, ”Behold, he whom Thou lovest is weak, ” (John chapter 11, verse 3 and John chapter 11, verse 4) concerning Lazarus; and He Himself said, ”This weakness is not unto death; and Paul, speaking of Epaphras, ”For indeed he was weak nigh unto death, but God had mercy on him; (Philippians chapter 2, verse 57) and of Timothy, ”Use a little wine for thy stomach’s sake and thine often weaknesses. (1 Timothy chapter 5, verse 23) For all these denote bodily sickness. Again, the not being established firmly in the faith is called ‘weakness;’ the not being perfect and complete. And denoting this Paul said, ”Him that is weak in the faith receive ye but not to doubtful disputations: (Romans chapter 14, verse 1 and Romans chapter 14, verse 2) and again, ”One believeth that he may eat all things; another, who is weak, eateth herbs,” denoting him who is weak in the faith.

Here then are two significations of the term ‘weakness;’ there is yet a third thing which is called ‘weakness.’ What then is this? Persecutions, plottings, insults, trials, assaults. And denoting this Paul said, ”For this thing I besought the Lord thrice. And He said unto me, My grace is sufficient for thee: for My power is made perfect in weakness. (Chap. xii., 8, 9. What is ”in weakness? In persecutions, in dangers, in trials, in plottings, in deaths. And denoting this he said, Wherefore, I take pleasure in weakness. Then showing what kind of weakness he means, he spake not of fever, nor of doubt about the faith; but what? ”in injuries, in necessities, in distressses, in stripes, in imprisonments, that the power of Christ may rest upon me. For when I am weak, then am I strong. (Chap. xii. 10. That is to say ‘when I am persecuted, when I am driven up and down, when I am plotted against, then am I strong, then the rather I prevail over, and get the better of them that plot against me. because that grace resteth upon me, more largely, It is then in this third sense that Paul

useth "weakness; and this is what he means by it; aiming again, as I said also before, at that point, his seeming to them to be mean and contemptible.

For indeed he had no desire to boast, nor to seem to be what he really was, nor yet to display the power which he possessed of punishing and revenging;whence also he was accounted to be mean. When then as so accounting they were going on in great indifference and insensibility, and repented not of their sins, he seizes a favorable opportunity, discourses with much vigor upon these points also, and shows that it was not from weakness he did nothing, but from long-suffering.

[3.] Then, as I said, by transferring the argument from himself to Christ, he enhances their fear, he increases his threat. And what he says is this; 'for even supposing I should do something and chastise and take vengeance on the guilty ones, is it I that chastise and take vengeance? it is He that dwelleth in me, Christ Himself. But if ye do not believe this, but are desirous of receiving a proof by deeds of Him that dwelleth in me, ye shall know presently; "For he is not weak to you-ward, but is even powerful."' And wherefore added he "to you-ward," seeing He is mighty everywhere? for should He be minded to punish unbelievers, He is able; or demons, or anything whatsoever. What then is the import of the addition? The expression is either as shaming them exceedingly by remembrance of the proofs they have already received; or else as declaring this, that meanwhile He shows His power in you who ought to be corrected. As he said also in another place, "For what have I to do to judge them also that are without?" (1 Corinthians chapter 5, verse 12) 'For those that are without,' he says, 'He will then call to account in the day of judgment, but you even now, so as to rescue you from that punishment.' But nevertheless even this instance of his solicitude, although arising from tender affection, observe how he combines with fear and much anger, saying, "Who to you-ward is not weak, but is powerful in you."

Ver. 4. "For though He was crucified through weakness, yet He liveth through the Power of God."

What is, "though He was crucified through weakness?" 'For though He chose,' he says, 'to endure a thing which seems to carry a notion of weakness, still this in no way breaks in upon His Power. That still remains invincible, and that thing which seemeth to be of weakness, hath nothing harmed it, nay this very thing itself shows His Power most of all, in that He endured even such a thing, and yet His Power was not mutilated.' Let not then the expression "weakness" disturb thee; for elsewhere also he says, "The foolishness of God is wiser than men, and the weakness of God is stronger than men; (1 Corinthians chapter 1, verse 55) although in God is nothing either foolish or weak: but he called the Cross so, as setting forth the conception of the unbelieving regarding it. Hear him, at least, interpreting himself. "For the preaching of the Cross is to them that perish foolishness, but unto us which are saved it is the power of God. (Ib. 18. And again; "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. (Ib. 23, 24. And again; "But the natural man receiveth not the things of the Spirit, for they are

foolishness unto him. (1 Corinthians chapter 2, verse 14) Observe, how in every place he expresseth the conception of the unbelieving, who look upon the Cross as foolishness and weakness.

And so, in truth, here also he means not "weakness" really such, but what was suspected to be such with the unbelieving. He doth not then say this, that because He was weak He was crucified. Away with the thought! For that He had it in His power not to have been crucified He showed throughout; when He now cast men down prostrate, now turned back the beams of the sun, and withered a fig-tree, and blinded their eyes that came against Him, and wrought ten thousand other things. What then is this which he says, "through weakness! That even although He was crucified after enduring peril and treachery, (for we have showed that peril and treachery are called weakness,) yet still He was nothing harmed thereby. And he said this to draw the example unto his own case. For since the Corinthians beheld them persecuted, driven about, despised, and not avenging nor visiting it, in order to teach them that neither do they so suffer from want of power, nor from being unable to visit it, he leads on the argument up to The Master, because 'He too,' saith he, 'was crucified, was bound, suffered ten thousand things, and He visited them not, but continued to endure things which appeared to argue weakness, and in this way displaying His Power, in that although He punishes not nor requites, He is not injured any thing at all.

For instance, the Cross did not cut asunder His life, nor yet impeded His resurrection, but He both rose again and liveth.' And when thou hearest of the Cross and of life, expect to find the doctrine concerning the Incarnationfor all that is said here hath reference to that. And if he says "though the Power of God," it is not as though He were Himself void of strength to quicken His flesh; but it was indifferent with him to mention either Father or Son. For when he said, "the Power of God, he said by His own Power. For that both He Himself raised it up and sustains it, hear Him saying, "Destroy this temple, and in three days I will raise it up. (John chapter 2, verse 19) But if that which is His, this he saith to be the Father's, be not disturbed; "For," He saith, "all My Father's things are Mine. (John chapter 16, verse 15) And again, "All Mine are Thine, and Thine are Mine. (Ib. xvii. 10.) 'As then He that was crucified was nothing harmed,' he says, 'so neither are we when persecuted and warred against;' wherefore also he adds,

"For even we also if we are weak in Him, yet we shall live with Him through the Power of God." What is the meaning of "we are weak in Him?" We are persecuted, are driven here and there, suffer extremity. But what is "with Him?" 'Because of the preaching,' he says, 'and our faith in Him. But if for His sake we undergo what is sad and disagreeable, it is quite plain that we shall what is pleasant also:' andso he added, "but we are saved with Him by the Power of God." [4.] Ver. 5, 6. "Try your own selves, whether ye be in the faith, prove your own selves. Know ye not as to your own selves, that Christ is in you, unless indeed ye be reprobate? But I hope that ye shall know that we are net reprobate."

For since by what he has said he hath shown that even if he does not punish, it is not because he hath not Christ in himself, but because he intimates His long-suffering, Who

was crucified and yet avenged not Himself; he again, in another manner, produces the same effect, and still more irrefragably, establishing his argument by the disciples. 'For why speak I of myself,' he says 'the teacher, who have so much care upon me and am entrusted with the whole world and have done such great miracles. For if ye will but examine yourselves who are in the rank of disciples, ye will see that Christ is in you also. But if in you, then much more in your teacher. For if ye have faith, Christ is in you also.' For they who then believed wrought miracles. Wherefore also he added, "Try your own selves, prove your own selves, whether ye be in the faith. Know ye not as to your own selves, unless indeed that Christ is in you, ye be reprobate?" 'But if in you, much more in your teacher?' He seems to me here to speak of the "faith" which relates to miracles. 'For if ye have faith,' he says, "Christ is in you, except ye have become reprobates. Seest thou how again he terrifies them, and shows even to superfluity that Christ is with Him. For he seems to me to be here alluding to them, even as to their lives.

For since faith is not enough [by itself] to draw down the energy of the Spirit, and he had said that "'if ye are in the faith" ye have Christ in you,' and it happened that man y who had faith were destitute of that energy; in order to solve the difficulty, he says, "except ye be reprobate," except [that is] ye are corrupt in life. "But I hope that ye shall know that we are not reprobate. What followed naturally was to have said, "but if ye have become reprobate, yet we have not. He doth not, however, say so, for fear of wounding them, but he hints it in an obscure manner, without either making the assertion thus, 'ye are reprobate,' or proceeding by question and saying, 'But if ye are reprobate,' but leaving out even this way of putting it by question, he indicates it obscurely by adding, "But I hope that ye shall know that we are not reprobate. Here also again, great is the threat, great the alarm. 'For since ye desire,' he says, 'in this way, by your own punishment to receive the proof, we shall have no difficulty in giving you that demonstration.' But he does not indeed so express himself, but with more weight and threatening. "But I hope that ye shall know that we are not reprobate." 'For ye ought indeed,' he saith, 'to have known even without this what we are, and that we have Christ speaking and working in us;

but since ye desire to receive the proof of it by deeds also, ye shall know that we are not reprobate.' Then when he has held the threat suspended over their heads, and brought the punishment now up to their doors, and has set them a trembling, and made them look for vengeance; see how again he sweetens down his words and soothes their fear, and shows his unambitious temper, his tender solicitude towards his disciples, his high-principledness of purpose, his loftiness and freedom from vain-glory. For he exhibits all these qualities in what he adds, saying,

Ver. 7, 8, 9. "Now I pray to God that ye do no evil, not that we may appear approved, but that ye may do that which is honorable, though we be as reprobate. For we can do nothing against the truth but for the truth. For we rejoice when we are weak, and ye are strong. For this also we pray for even your perfecting.

[5. What can be equal to this soul? He was despised, he was spit upon, he was ridiculed, he was mocked, as mean, as contemptible, as a braggart, as boastful in his words but in his deeds unable to make even a little show; and although seeing so great a necessity for showing his own power, he not only puts off, not only shrinks back, but even prays that he may not fall into such a position. For he says, "I pray that ye do no evil, not that we may appear approved, but that ye may do that which is honorable, though we be as reprobate. What is it he says? 'I entreat God. I beseech Him,' he says, 'that I may find no one unreformed, may find no one' that has not repented? yea, rather, not this alone, but that none may have sinned at all. For,' he says, 'that ye have done no [evil], but if ye have perchance sinned, then that ye may have changed your conduct, and been beforehand with me in reforming, and arresting all wrath. For this is not what I am eager about, that we should be approved in this way, but clean the contrary, that we should not appear approved. For if ye should continue,' he says, 'sinning and not repenting, it will be necessary for us to chastise, to punish, to maim your bodies; (as happened in the case of Sapphira and of Magus; and we have given proof of our power.

But we pray not for this, but the contrary, that we may not be shown to be approved in this way, that we may not in this way exhibit the proof of the power which is in us, by chastising you and punishing you as sinning and as incurably diseased, but what? "That ye should do that which is honorable," we pray for this, that ye should ever live in virtue, ever in amendment; "and we should be as reprobate," not displaying our power of punishing.' And he said not, "reprobate" for he would not "be" reprobate, even though he did not punish, nay rather for this very reason he would be "approved;" 'but even if some suspect us,' he says, 'on account of our not displaying our power, to be contemptible and cast away, we care nothing for this. Better we should be so deemed of by those, than display the power which God hath given to us in those stripes, and in that unreformedness of heart.'

"For we can do nothing against the truth,but for the truth. For that he may not seem [merely] to be gratifying them, (for this is what one who was void of vain-glory might do,) but to be doing what the nature of the thing demanded, he added this, "for we can do nothing against the truth." 'For if we find you,' he says, 'in good repute, having driven away your sins by repentance and having boldness towards God; we shall not be able thereafter, were we never so willing, to punish you, but should we attempt it even, God will not work with us. For to this end gave He us our power that the judgment we give should be true and righteous, not contrary to the truth.' Seest thou how in every way he can, he makes what he says void of offensiveness, and softens the harshness of his menace? Moreover as he has eagerly endeavored this, so is he desirous also to show that his mind was quite joined to them; wherefore also he added, "For we rejoice when we are weak and ye are strong, and this also we pray for even your perfecting." 'For most certainly,' he says, 'we cannot do any thing against the truth, that is, punish you if you are well pleasing [to God]; besides, because we cannot, we therefore do not wish it, and even desire the contrary.

Nay, we are particularly glad of this very thing, when we find you giving us no occasion to show that power of ours for punishment. For even if the doing of such things shows men glorious and approved and strong; still we desire the contrary, that ye should be approved and unblamable, and that we should never at any time reap the glory thence arising.' Wherefore he says, "For we are glad when we are weak. What is, "are weak?" 'When we may be thought weak.' Not when we are weak, but when we are thought weak; for they were thought so by their enemies, because they displayed not their power of punishing. 'But still we are glad, when your behavior is of such a sort as to give us no pretence for punishing you. And it is a pleasure to us to be in this way considered weak, so that only ye be blameless;' wherefore he adds, "and ye are strong," that is, 'are approved, are virtuous. And we do not only wish for this, but we pray for this, that ye may be blameless, perfect, and afford us no handle.'

[6. This is paternal affection, to prefer the salvation of the disciples before his own good name. This is the part of a soul free from vainglory; this best releaseth from the bonds of the body and makes one to rise aloft from earth to heaven, the being pure from vain-glory; just as therefore the contrary leadeth unto many sins. For it is impossible that one who is not from vain-glory, should be lofty and great and noble; but he must needs grovel on the ground, and do much damage, whilst the slave of a polluted mistress, more cruel than any barbarian. For what can be fiercer than she who, when most courted, is then most savage? Even wild beasts are not this, but are tamed by much attention. But vain-glory is quite the contrary, by being contemned she is made tame, by being honored she is made savage and is armed against her honorer. The Jews honored her and were punished with exceeding severity; the disciples slighted her and were crowned. And why speak I of punishment and crowns? for to this very point of being seen to be glorious, it contributes more than any thing, to spit upon vainglory. And thou shalt see even in this world that they who honor it are damaged, whilst those who slight it are benefited. For the disciples who slighted it, (for there is no obstacle to our using the same example again,) and preferred the things of God, outshine the sun, having gained themselves an immortal memory even after their death;

whilst the Jews who crouched to it are become cityless, heartless, degraded, fugitives, exiles, mean, contemptible. Do thou, therefore, if thou desirest to receive glory, repel glory; but if thou pursuest glory, thou shalt miss glory. And, if ye will, let us also try this doctrine in worldly matters. For whom do we make sport of in our jests? Is it not of those whose minds are set upon it? Certainly then, these men are the most entirely destitute of it, having countless accusers and being slighted by all. And whom do we admire, tell me; is it not those who despise it? Certainly then, these are they that are glorified. For as he is rich, not who is in need of many things, but who is in need of nothing; so he is glorious, not who loveth glory, but who despiseth it; for this glory is but a shadow of glory. No one having seen a loaf painted, though he should be pressed with hunger ever so much, will attack the picture. Neither then do thou pursue these shadows, for this is a shadow of glory, not glory. And that thou mayest know that this is the manner of it and that it is a shadow, consider this that it must be so, when the thing hath a bad name amongst men, when all consider it a thing to be avoided, they even who desire it;

and when he who hath it and he covets it are ashamed to be called after it. ' Whence then is this desire,' saith one, ' and how is the passion engendered? ' By littleness of soul, (for one ought not only to accuse it, but also to correct it,) by an imperfect mind, by a childish judgment. Let us then cease to be children, and let us become men: and let us every where pursue the reality, not the shadows, both in wealth, and in pleasure, and in luxury, and in glory, and in power; and this disease will cease, and many others also. For to pursue shadows is a madman's part. Wherefore also Paul said, "Awake up righteously and sin not. (1 Corinthians chapter 15, verse 34) For there is yet another madness, sorer than that caused by devils, than that from frenzy. For that admits of forgiveness, but this is destitute of excuse, seeing the soul itself is corrupted and its right judgment lost; and that of frenzy indeed is an affection of the body, but this madness hath its seat in the artificer mind. As then of fevers those are sorer, yea incurable, which seize upon firm bodies and lurk in the recesses of the nerves and are hidden away in the veins, so truly is this madness also, seeing it lurks in the recesses of the mind itself, perverting and destroying it.

For how is it not clear and evident madness, yea, a distemper sorer than any madness, to despise the things which abide forever, and to cling with great eagerness to those which perish? For, tell me, if one were to chase the wind or try to hold it, should we not say that he was mad? And what? if one should grasp a shadow and neglect the reality; if one should hate his own wife and embrace her shadow; or loathe his son and again love his shadow, wouldest thou seek any other clearer sign in proof of madness? Such are they also who greedily follow the present things. For they are all shadow, yea, whether thou mention glory, or power, or good report, or wealth, or luxury, or any other thing of this life. And therefore truly it is that the prophet said, "Surely man walketh in a shadow, yea, he disquieth himself in vain; (Psalms chapter 39, verse 6) and again, "Our days decline like a shadow. (Psalms chapter 102, verse 11) And in another place, he calls human things smoke and the flower of grass. But it is not only his good things which are shadow, but his evils also, whether it be death thou mention, or poverty, or disease, or any other thing. What then are those things which abide, both good and evil? The eternal kingdom and the everlasting hell. For "neither shall the worm die, nor shall the fire be quenched: (Mark chapter 9, verse 44) and "these shall rise again to everlasting life:

and these to everlasting punishment. (Mark chapter 25, verse 46) That then we may escape the one and enjoy the other, letting go the shadow, let us cling to the real things with all earnestness, for so shall we obtain the kingdom of heaven, which may we all obtain though the grace and love towards men of our Lord Jesus Christ, to Whom be glory and might for ever and ever Amen.

Homily 30

2 Corinthians chapter 13, verse 10. For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.

HE was sensible he had spoken more vehemently than his wont, and especially towards the end of the Epistle. For he said before, ”Now I Paul myself entreat you by the meekness and gentleness of Christ; I who in your presence am lowly among you, but being absent am of good courage towards you: Yea, I beseech you, that I may not be bold when I am present, with the confidence wherewith I count to be bold against some which count of us as if we walked according to the flesh; (Chap. x. 1, 2. and, ”being in readiness to avenge all disobedience when your obedience shall be fulfilled: (Ib. 6. and, ”I fear lest when I come, I should find you not such as I would, and should myself be found of you such as ye would not; (Chap. xii. 20. and again, ”lest when I come my God should humble me before you, and that I should mourn many of them which have sinned heretofore, and repented not of the lasciviousness and uncleanness which they committed: (Ib. 21. and afterwards, ”I told you before and foretell you, as if I were present the second time, and being absent now I write, that, if I come again, I will not spare; seeing that ye seek a proof of Christ, that speaketh in me. (Chap. xiii. 2, 3.

Since then he had said these things and more besides, terrifying, shaming, reproaching, lashing them, he says, in excuse for all, ”For this cause I write these things while absent, that I may not when present dea. sharply. For I am desirous the sharpness should lie in my letters and not in my deeds. I wish my threats to be vehement, that they may continue threats and never go forth into action. Again even in this his apology he makes what he says more terrible, showing that it is not himself who is to punish, but God; for he added, ”according to the authority which the Lord gave me; and again, to show that he desires not to use his power to their punishment, he added, ”not for casting down, but for building up. And he hinted indeed this now, as I said, but he left it to them to draw the conclusion that if they should continue unamended, even this again is building up, to punish those that are of such a mind. For so it is, and he knew it and showed it by his deeds.

Ver. 11. ”For the rest, brethren, rejoice, be perfected, be comforted, be of the same mind, live in peace, and the God of love and peace shall be with you.” What means, ”for the rest,

brethren, rejoice?" Thou hast pained, terrified, thrown them into an agony, made them to tremble and fear, and how biddest thou them rejoice? 'Why, for this very reason I bid them rejoice. For,' he says, 'if what is your part follow' upon mine, there will be nothing to prevent that joy. For all my part has been done; I have suffered long, I have delayed, I have forborne to cut off, I have besought, I have advised, I have alarmed, I have threatened, so as by every means to gather you in unto the fruit of repentance. And now it behoveth that your part be done, and so your joy will be unfading.' "Be perfected." What is, "be perfected?" 'Be complete, fill up what is deficient.'

"Be comforted." For, since their trials were numerous, and their perils great, he says, ' "be comforted," both by one another, and by us, and by your change unto the better. For if ye should have joy of conscience and become complete, nothing is wanting unto your cheerfulness and comfort. For nothing doth so produce comfort as a pure conscience, yea, though innumerable trials surround.' "Be of the same mind, live in peace." The request he made in the former Epistle also, at the opening. For it is possible to be of one mind, and yet not to live in peace, [for instance], when people agree in doctrine, but in their dealings with each other are at variance. But Paul requires both. "And the God of love and peace shall be with you." For truly he not only recommends and advises, but also prays. For either he prays for this, or else foretells what shall happen; or rather, both. 'For if ye do these things,' he says, 'for instance, if ye be "of one mind" and "live in peace," God also will be with you, for He is "the God of love and of peace," and in these things He delighteth, He rejoiceth. Hence shall peace also be yours from His love; hence shall every evil be removed. This saved the world, this ended the long war, this blended together heaven and earth, this made men angels. This then let us also imitate, for love is the mother of countless good things. By this we were saved, by this all those unspeakable good things [come] to us.'

[2.] Then to lead them on unto it, he says, Ver. 12. "Salute one another with a holy kiss."

What is "holy? not hollow, not treacherous, like the kiss which Judas gave to Christ. For therefore is the kiss given, that it may be fuel unto love, that it may kindle the disposition, that we may so love each other, as brothers brothers, as children parents, as parents children; yea, rather even far more. For those things are a disposition implanted by nature, but these by spiritual grace. Thus our souls bound unto each other. And therefore when we return after an absence we kiss each other, our souls hastening unto mutual intercourse. For this is that member which most of all declares to us the workings of the soul. But about this holy kiss somewhat else may yet be said. To what effect? We are the temple of Christ; we kiss then the porch and entrance of the temple when we kiss each other. See ye not how many kiss even the porch of this temple, some stooping clown, others grasping it with their hand, and putting their hand to their mouth. And through these gates and doors Christ both had entered into us, and doth enter, whensoever we communicate. Ye who partake of the mysteries understand what I say. For it is in no common manner that our lips are honored, when they receive the Lord's Body. It is for this reason chiefly that we here kiss.

Let them give ear who speak filthy things, who utter railing, and let them shudder to think what that mouth is they dishonor; let those give ear who kiss obscenely.

Hear what things God hath proclaimed by thy mouth, and keep it undefiled. He hath discoursed of the life to come, of the resurrection, of immortality, that death is not death, of those other innumerable mysteries. For he that is about to be initiated comes to the priest's mouth as it were an oracle, to hear things full of awe. For he lost his life even from his forefathers, and comes to seek it again, and to ask how he may haply find and get it back. Then God announceth to him how it may be found, and that mouth becomes more awful than the very mercy-seat. For that mercy-seat never sent forth a voice like this, but spake much of lesser things, of wars and such peace as is here below: but this speaks all about heaven and the life to come, and things new and that pass understanding. And having said,

Ver. 13. "Salute one another with an holy kiss," he added, "All the saints salute you." By this also giving them good hopes. He has added this in the place of the kiss, knitting them together by the salutation, for the words also proceed from the same mouth from which the kiss. Seest thou how he brings them all together, both those who are widely separated in the body and those who are near, these by the kiss and those by the written message?

[3. Ver. 14. "The grace of our Lord Jesus Christ, and the love of God," and the Father, "and the communion of the Holy Ghost, be with you all. After having united them to one other by the salutations and the kisses, he again closes his speech with prayer, with much carefulness uniting them unto God also. Where now are they who say that because the Holy Spirit is not inserted in the beginnings of the Epistles, He is not of the same substance? For, behold, he hath now enumerated Him with the Father and Son. And besides this, one may remark, that when writing to the Colossians and saying, "Grace to you, and peace from God our Father," he was silent of the Son, and added not, as in all his Epistles, and from the Lord Jesus Christ. Is then the Son not of the same substance either, because of this? Nay, these reasonings are of extreme folly. For this very thing especially shows Him to be of the same substance, that Paul useth the expression [or not] indifferently. And that what is here said is no conjecture, hear how he mentions Son and Spirit, and is quite silent of the Father. For, writing to the Corinthians, he says, "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God. (1 Corinthians chapter 6, verse 11) What then, tell me? were these not baptized into the Father?

Then assuredly they were neither washed nor sanctified. But did they baptize them? doubtless then just as also they did baptize. How then did he not say, 'Ye are washed in the name of the Father?' Because it was indifferent in his view, at one time to make mention of this, at another of that Person; and you may observe this custom in many places of the Epistles. For writing to the Romans he says, "I beseech you therefore by the mercies of God," (Romans chapter 12, verse 1) although those mercies are of the Son; and, "I beseech you by the love of the Spirit," (Romans chapter 15, verse 30) although love is of the Father. Wherefore then mentioned he not the Son in "the mercies," nor the Father in "the love? Because as being things plain and admitted, he was silent about them. Moreover, he will be found again, to

put the gifts also themselves transposedly. For having said here, ”The grace of Christ, and the love of God and the Father, and the communion of the Holy Ghost; he in another place speaks of ”the communion of the Son,” and of ”the love of the Spirit. For, ”I beseech you,” he says, ”by the love of the Spirit. (Romans chapter 15, verse 30) And in his Epistle to the Corinthians, ”God is faithful, by Whom ye were called into the communion of His Son. (1 Corinthians chapter 1, verse 9) Thus the things of the Trinity are undivided:

and whereas the communion is of the Spirit, it hath been found of the Son; and whereas the grace is of the Son, it is also of the Father and of the Holy Spirit; for [we read], ”Grace be to you from God the Father. And in another place, having enumerated many forms of it, he added, ”But all these worketh the one and the same Spirit, dividing to each one severally as He will. (1 Corinthians chapter 12, verse 11) And I say these things, not confounding the Persons, (away with the thought!)but knowing both the individuality and distinctness of These, and the Unity of the Substance.

[4. Let us then continue both to hold these doctrines in their strictness, and to draw to us the love of God. For before indeed He loved us when hating Him, and reconciled us who were His enemies; but henceforth He wishes to love us as loving Him. Let us then continue to love Him, so that we may be also loved by Him. For if when beloved by powerful men we are formidable to all, much more when[beloved] by God, And should it be needful to give wealth, or body, or even life itself for this love, let us not grudge them. For it is not enough to say in words that we love, but we ought to give also the proof of deeds; for neither did He show love by words only, but by deeds also. Do thou then also show this by thy deeds and do those things which please Him, for so shalt thou thyself reap again the advantage. For He needeth nothing that we have to bestow, and this is also a special proof of a sincere love, when one who needeth nothing and is not in any necessity, doth all for the sake of being loved by us. Wherefore also Moses said, ”For what doth the Lord God require of you, but to love Him, and that thou shouldest be ready to walk after Him? (Deuteronomy chapter 10 verse 12) So that when He biddeth thee love Him, He then most of all showeth that He loves thee.

For nothing doth so secure our salvation as to love Him. See then, how that all His commandments even tend together to our repose and salvation and good report. For when he says, ”Blessed are the merciful, blessed are the pure in heart, blessed are the meek, blessed are the poor in spirit, blessed are the peacemakers; (Matthew chapter 5, verse 3-Matthew chapter 5, verse 9) He Himself indeed reaps no advantage from these, but he enjoins them for our adorning and attuning; and when He says, ”I was an hungred,” it is not as needing that ministry from us, but as exciting thee to humanity. For He was well able even without thee to feed the poor man; but as bestowing uponthee an exceeding treasure, he laid these commands upon thee. For if the sun, which is but a creature, needeth not our eyes; for he abideth in his own proper brightness, even though none should look upon him, and we it is who are the gainers when we enjoy his beams; much more is this so with God. But that thou mayest learn this in yet another way; how great wilt thou have the distance to be between

God and us? as great as between gnats and us, or much greater? Quite plainly it is much greater, yea, infinite. If then we vainglorious creatures need not service nor honor from gnats, much rather the Divine Nature [none from us], seeing It is impassible and needing nothing.

The measure of that which He enjoyeth by us is but the greatness of our benefit, and the delight He taketh in our salvation. For this reason He also oftentimes relinquisheth His own, and seeketh thine. "For if any," he saith," have a wife that believeth not, and she be pleased to dwell with him, let him not put her away; (1 Corinthians chapter 7, verse 12) and, "He that putteth away his wife, saving for the cause of fornication, causeth her to commit adultery. Seest thou what unspeakable goodness? ' If a wife be a harlot,' He says, ' I do not compel the husband to live with her; and if she be an unbeliever, I do not forbid him,' Again, ' if thou be grieved against any one, I command him that hath grieved thee to leave My gift and to run to thee.' For He saith, "If thou art offering thy gift, and there remember that thy brother hath aught against thee, leave thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. (Matthew chapter 5, verse 23 and Matthew chapter 5, verse 24) And what saith the parable of him that had devoured his all? (Matthew chapter 18, verse 24, &c. Doth it not show this? For when he had eaten up those ten thousand talents, He had mercy on him, and let him go;

but when he demanded of his fellowservant an hundred pence, he both called him wicked and delivered him over to the punishment. So great account doth He make of thy ease. The barbarian was about to sin against the wife of the just man, and He says, "I spared thee from sinning against me. (Genesis chapter 20, verse 6) Paul persecuted the Apostles, and He saith to him, "Why persecutest thou Me? Others are hungry, and He Himself saith He is an hungred, and wanders about naked and a stranger, wishing to shame thee, and so to force thee into the way of almsgiving.

Reflecting then upon the love, how great He hath shown in all things, and still shows it to be, both having vouchsafed to make Himself known to us, (which is the greatest crown of good things, and light to the understanding and instruction in virtue,) and to lay down laws for the best mode of life, and having done all things for our sakes, having given His Son, and promised a kingdom, and invited us to those unspeakable good things, and prepared for us a most blessed life, let us do and say every thing so as both to appear worthy of His love and to obtain the good things to come; whereunto may we all attain, through the grace and love towards men of our Lord Jesus Christ; with Whom to the Father, with the Holy Spirit, be glory now and ever, and world without end. Amen.parparpar

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Source. English translation: an older public-domain translation as collected in the Writings-Database (HistoricalChristianFaith), mostly from the Ante-Nicene, Nicene and Post-Nicene Fathers and similar nineteenth-century editions. SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. Square

brackets, Greek or Latin words and footnote-free text are as the source file prints them, and a transcription error may remain. No Greek or Latin text is shown beside it yet, and no modern English version has been made.