Homilies on John (part 2 of 2)

John Chrysostom (c. AD 349–407)

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Homily 57

John ix. 6, 7.-"When Jesus had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said, Go, wash in the pool of Siloam."

[1. Those who intend to gain any advantage from what they read, must not pass by even any small portion of the words; and on this account we are bidden to "search" the Scriptures, because most of the words, although at first sight easy, appear to have in their depth much hidden meaning. For observe of what sort is the present case. "Having said these words," It saith," He spat on the ground. What words? "That the glory of God should be made manifest," and that, "I must work the works of Him that sent Me. For not without a cause hath the Evangelist mentioned to us His words, and added that, "He spat," but to show that He confirmed His words by deeds. And why used He not water instead of spittle for the clay? He was about to send the man to Siloam: in order therefore that nothing might be ascribed to the fountain, but that thou mightest learn that the power proceeding from His mouth, the same both formed and opened the man's eyes, He "spat on the ground"; this at least the Evangelist signified, when he said, "And made clay of the spittle. Then, that the successful issue might not seem to be of the earth, He bade him wash. But wherefore did He not this at once, instead of sending him to Siloam? That thou mayest learn the faith of the blind man, and that the obstinacy of the Jews might be silenced:

for it was probable that they would all see him as he departed, having the clay spread upon his eyes, since by the strangeness of the thing he would attract to himself all, both those who did and those who did not know him, and they would observe him exactly. And because it is not easy to recognize a blind man who hath recovered sight, He first maketh by the length of way many to be witnesses, and by the strangeness of the spectacle exact observers, that being more attentive they may no longer be able to say, "It is he: it is not he. Moreover, by sending him to Siloam, He desireth to prove that He is not estranged from the Law and the Old (Covenant), nor could it afterwards be feared that Siloam would receive the glory, since many who had often washed their eyes there gained no such benefit; for there also it was the power of Christ that wrought all. On which account the Evangelist addeth for us the interpretation of the name; for having said, "in Siloam," he addeth,

"Which is, Sent." That thou mayest learn that there also it was Christ who healed him. As Paul saith, "They drank of that spiritual Rock that followed them, and that Rock was Christ." (1 Cor. x. 4.) As then Christ was the spiritual Rock, so also was He the spiritual Siloam. To me also the sudden coming in of the water seems to hint an ineffable mystery. What is that? The unlooked for (nature) of His appearance, beyond all expectation. But observe the mind of the blind man, obedient in everything. He said not, "If it is really the clay or the spittle which gives me eyes, what need of Siloam? Or if there be need of Siloam, what need of the clay? Why did he anoint me? Why bid me wash?" But he entertained no such thoughts, he held himself prepared for one thing only, to obey in all things Him who gave the command, and nothing that was done offended him. If any one ask, "How then did he recover his sight, when he had removed the clay?" he will hear no other answer from us than that we know not the manner. And what wonder if we know it not, since not even the Evangelist knew, nor the very man that was healed? What had been done he knew, but the manner of doing it he could not comprehend. So when he was asked he said, that "He put clay upon mine eyes, and I washed, and do see"; but how this took place he cannot tell them, though they ask ten thousand times.

Ver. 8, 9. "The neighbors therefore, and they which had seen him, that he was a beggar, said, Is not this he that sat and begged? Some said, This is he." The strangeness of what had been brought to pass led them even to unbelief, though so much had been contrived that they might not disbelieve. They said, "Is not this he that sat and begged?" O the lovingkindness of God! Whither did He descend, when with great kindness He healed even beggars, and so silenced the Jews, because He deemed not the illustrious, nor the distinguished, nor the rulers, but men of no mark to be fit objects of the same Providence. For He came for the salvation of all. And what happened in the case of the paralytic, happened also with this man, for neither did the one or the other know who it was that healed him. And this was caused by the retirement of Christ, for Jesus when He healed always retired, that all suspicion might be removed from the miracles. Since how could they who knew not who He was flatter Him, or join in contriving what had been done? Neither was this man one of those who went about, but of those who sat at the doors of the Temple. Now when all were doubting concerning him,what saith he?

"I am he." He was not ashamed of his former blindness, nor did he fear the wrath of the people, nor did he decline showing himself that he might proclaim his Benefactor. Ver. 10, 11. "They said unto him, How were thine eyes opened? He answered and said, A man that is called Jesus." What sayest thou? Doth "a man" work such deeds? As yet he knew nothing great concerning Him. "A man that is called Jesus made clay, and anointed mine eyes." [2.] Observe how truthful he is. He saith not whence He made it, for he speaks not of what he doth not know; he saw not that He spat on the ground, but that He spread it on he knew from sense and touch. "And said unto me, Go, wash in the pool of Siloam." This too his hearing witnessed to him. But how did he recognize His voice? From His conversation with the disciples. And saying all this, and having received the witness by the works, the manner

(of the cure) he cannot tell. Now if faith is needed in matters which are felt and handled, much more in the case of things invisible.

Ver. 12. "They said unto him, Where is he? He said, I know not." They said, "Where is he?" having already murderous intentions against Him. But observe the modesty of Christ, how He continued not with those who were healed; because He neither desired to reap glory, nor to draw a multitude, nor to make a show of Himself. Observe too how truthfully the blind man maketh all his answers. The Jews desired to find Christ to bring Him to the priests, but when they did not find Him, they brought the blind man to the Pharisees, as to those who would question him more severely. For which reason the Evangelist remarks, that it was "the Sabbath" (ver. 14), in order to point out their wicked thoughts, and the cause for which they sought Him, as though forsooth they had found a handle, and could disparage the miracle by means of what appeared to be a transgression of the Law. And this is clear from their saying immediately on seeing him nothing but, "How opened he thine eyes?" Observe also the manner of their speech; they say not, "How didst thou receive thy sight?" but, "How opened he thine eyes?" thus affording him an excuse for slandering Jesus, because of His having worked. But he speaks to them shortly, as to men who had already heard; for without mentioning His name, or that "He said unto me, Go, wash," he at once saith,

Ver. 15. "He put clay upon my eyes, and I washed, and do see." Because the slander was now become great, and the Jews had said, "Behold what work Jesus doth on the Sabbath day, he anointeth with clay!" But observe, I pray you, how the blind man is not disturbed. When being questioned he spake in the presence of those others without danger, it was no such great thing to tell the truth, but the wonder is, that now when he is placed in a situation of greater fear, he neither denies nor contradicts what he had said before. What then did the Pharisees, or rather what did the others also? They had brought him (to the Pharisees), as being about to deny; but, on the contrary, that befell them which they desired not, and they learned more exactly. And this they everywhere have to endure, in the case of miracles; but this point we will more clearly demonstrate in what follows. What said the Pharisees?

Ver. 16. "Some said," (not all, but the more forward,) "This man is not of God, because he keepeth not the Sabbath day; others said, How can a man that is a sinner do such miracles?"

Seest thou that they were led up by the miracles? For hear what they say now, who before his had sent to bring Him. And if all did not so, (for being rulers through vainglory they fell into unbelief,) yet still the greater number even of the rulers believed on Him, but confessed Him not. Now the multitude was easily overlooked, as being of no great account in their synagogue, but the rulers being more conspicuous had the greater difficulty in speaking boldly, or some the love of rule restrained, others cowardice, and the fear of the many. Wherefore also He said, "How can ye believe who receive honor from men?" (c. v. 44.) And these who were seeking to kill Him unjustly said that they were of God, but that He who healed the blind could not be of God, because He kept not the Sabbath; to which the others objected, that a sinner could not do such miracles. Those first maliciously keeping silence about what

had taken place, brought forward the seeming transgression; for they said not, "He healeth on the Sabbath day," but, "He keepeth not the Sabbath." These, on the other hand, replied weakly, for when they ought to have shown that the Sabbath was not broken, they rely only upon the miracles; and with reason, for they still thought that He was a man. If this had not been the case, they might besides have urged in His defense, that He was Lord of the Sabbath which Himself had made, but as yet they had not this opinion. Anyhow, none of them dared to say what he wished openly, or in the way of an assertion, but only in the way of doubt, some from not having boldness of speech, others through love of rule.

"There was therefore a division among them." This division first began among the people, then later among the rulers also, and some said, "He is a good man"; others, "Nay, but he deceiveth the people." (c. vii. 12.) Seest thou that the rulers were more void of understanding than the many, since they were divided later than they? and after they were divided, they did not exhibit any noble feeling, when they saw the Pharisees pressing upon them. Since had they been entirely separated from them, they would soon have known the truth. For it is possible to do well in separating. Wherefore also Himself hath said, "I am come not to bring peace upon the earth but a sword." (Matt. x. 34.) For there is an evil concord, and there is a good disagreement. Thus they who built the tower (Gen. xi. 4), agreed together to their own hurt; and these same again were separated, though unwillingly, yet for their good. Thus also Corah and his company agreed together for evil, therefore they were separated for good; and Judas agreed with the Jews for evil. So division may be good, and agreement may be evil. Wherefore It saith, "If thine eye offend thee, smite it out, if thy foot, cut it off." (Matt. v. 29, and xviii. 8.) Now if we must separate ourselves from an ill-joined limb, must we not much more from friends united to us for evils ? So that agreement is not in all cases a good, just as division is not in all cases an evil.

[3. These things I say, that we may shun wicked men, and follow the good; for if in the case of our limbs we cut off that which is rotten and incurable, fearing test the rest of the body should catch the same disease, and if we do this not as having no care for that part, but rather as desiring to preserve the remainder, how much more must we do this in the case of those who consent with us for evil? If we can set them right without receiving injury ourselves, we ought to use every means to do so; but if they remain incorrigible and may injure us, it is necessary to cut them off and cast them away. For so they will often be gainers rather (than losers). Wherefore also Paul exhorted, saying, "And ye shall put away from among yourselves that wicked person"; and, "that he that hath done this deed may be put away from among you. (1 Cor. v. 13, 2. A dreadful thing, dreadful indeed, is the society of wicked men; not so quickly doth the pestilence seize or the itch infect those that come in contact with such as are under the disease, as doth the wickedness of evil men. For "evil communications corrupt good manners. (1 Cor. xv. 33. And again the Prophet saith, "Come out from among them, and be ye separate. (Isa. lii. 11. Let no one then have a wicked man for his friend.

For if when we have bad sons we publicly disclaim them, without regarding nature or its laws, or the constraint which it lays upon us, much more ought we to fly from our companions and acquaintances when they are wicked. Because even if we receive no injury from them, we shall anyhow not be able to escape ill report, for strangers search not into our lives, but judge us from our companions. This advice I address to young men and maidens. ”Providing,” It saith, ”things honest,” not only in the sight of the Lord, but also ”in the sight of all men. (Rom. xii. 17. Let us then use every means that our neighbor be not offended. For a life, though it be very upright, if it offend others hath lost all. But how is it possible for the life that is upright to offend? When the society of those that are not upright invests it with an evil reputation; for when, trusting in ourselves, we consort with bad men, even though we be not harmed, we offend others. These things I say to men and women and maidens, leaving it to their conscience to see exactly how many evils are produced from this source. Neither I, perhaps, nor any of the more perfect, suspect any ill; but the simpler brother is harmed by occasion of thy perfection; and thou oughtest to be careful also for his infirmity. And even if he receive no injury, yet the Greek is harmed.

Now Paul biddeth us be ”without offense, both to Jews and Greeks, and to the Church of God. (1 Cor. x. 32. (I think no evil of the virgin, for I love virginity, and ”love thinketh no evil” (1 Cor. xiii. 5); I am a great admirer of that state of life, and I cannot have so much as an unseemly thought about it. How shall we persuade those that are without? For we must take forethought for them also. Let us then so order what relates to ourselves, that none of the unbelievers may be able even to find a just handle of accusation against us. For as they who show forth a right life glorify God, so they who do the contrary cause Him to be blasphemed. May no such persons be among us: but may our works so shine, that our Father which is in Heaven may be glorified, and that we may enjoy the honor which is from Him. To which may we all attain, through the grace and lovingkindness of our Lord Jesus Christ, by whom and with whom, to the Father and the Holy Ghost, be glory forever and ever. Amen.

Homily 58

John ix. 17, 18.-"They say unto the blind man again, What sayest thou of him, that he hath opened thine eves? He said, He is a Prophet. The Jews then did not believe." [1.] We must go over the Scriptures not in a chance way or carelessly, but with all exactness, that we be not entangled. Since even now in this place one might with show of reason question, how, when they had asserted, "This man is not of God, because he keepeth not the Sabbath," they now say to the man, "What sayest thou of him, that he hath opened thine eyes?" and not, "What sayest thou of him, that he hath broken the Sabbath?" but put now that which was the ground of the defense, not that of the accusation. What then have we to reply? That these (who speak) are not the men who said, "This man is not of God," but those who separated themselves from them, who also said, "A man that is a sinner cannot do such miracles." For desiring to silence their opponents the more, in order that they may not seem to be partisans of Christ, they bring forward theman who had received proof of His power, and question him. Observe now the wisdom of thepoor man, he speaketh more wisely than themall. First he saith, "He is a Prophet"; and shrank not from the judgment of the perverse Jews who spake against Him and said, "How can this man be of God, not keeping the Sabbath?" but replied to them, "He is a Prophet."

"And they did not believe that he had beenblind, and received his sight, until they hadcalled his parents."

Observe in how many ways they attempt to obscure and take away the miracle. But this isthe nature of truth, by the very means by whichit seems to be assailed by men, by these itbecomes stronger, it shines by means of that bywhich it is obscured. For if these things had not taken place, the miracle might have been suspected by the many; but now, as if desiring to lay bare the truth, so do they use all means, and would not have acted otherwise, supposing they had done all in Christ's behalf. For they first attempted to cast Him down by occasion of this mode (of cure), saying, "How opened he thine eyes? that is, "was it by some sorcery? In another place also, when they had no charge to bring against Him, they endeavored to insult the mode of the cure, saying, "He doth not cast out devils save by Beelzebub. (Matt. xii. 24. And here again, when they have nothing to say, they betake themselves to the time (of cure), saying, "He breaketh the Sabbath"; and again, "He is a sinner. Yet He asked you, who would slay Him, and who were ready to lay hold of His

actions, most plainly, saying, "Which of you convinceth Me of sin? (c. viii. 46); and no man spake, nor said "Thou blasphemest because thou makest thyself without sin. But if they had had it in their power to say so, they would not have held their peace.

For they who because they heard that He was before Abraham would have stoned Him, and said that He was not of God, who boasted that they, murderers as they were, were of God, but who said that One who did such wonders, after that He had wrought a cure, was not of God, because He kept not the Sabbath, if they had had but a shadow of a charge against Him, would never have let it pass. And if they call Him a sinner because He seemed to break the Sabbath, this charge also is shown to be unsound, when those who are ranked with them condemn their great coldness and littleness of soul. Being therefore entangled on every side, they afterwards betake themselves to something else more shameless and impudent. What is that? They "did not believe," It saith, "that he had been blind, and received his sight. How then did they charge Christ with not keeping the Sabbath? Plainly, as having believed. But why gave ye not heed to the great number of people? to the neighbors who knew him? As I said, falsehood everywhere defeats itself by the very means by which it seems to annoy the truth, and makes the truth to appear more bright. Which was now the case.

For that no one might say that his neighbors and those who had seen him did not speak with precision, but guessed from a likeness, they bring forward his parents, by whom they succeeded against their will in proving that what had taken place was real, since the parents best of all knew their own child. When they could not terrify the man himself, but beheld him with all boldness proclaim his Benefactor, they thought to wound the miracle by means of his parents. Observe the malice of their questioning. For what saith it? Having placed them in the midst so as to throw them into distress, they apply the questioning with great severity and anger,

Ver. 19. "Is this your son?" (and they said not, "who once was blind," but) "of whom ye say that he was born blind?" As if they were acting deceitfully, and plotting on behalf of Christ. O ye accursed, utterly accursed! What father would choose to invent such falsehoods against his child? For they almost say, "Whom ye have made out blind, and not only so, but have spread abroad the report everywhere.""How then doth he now see?" [2.] O folly! "Yours," saith one, "is the trick and the contrivance." For by these two things do they attempt to lead the parents to a denial; by using the words, "Whom ye say," and, "How then doth he now see?" Now when there were three questions asked, whether he was their son, whether he had been blind, and how he received his sight, the parents only acknowledged two of them, but do not add the third. And this came to pass for the sake of the truth, in order that none other save the man that was healed, who was also worthy of credit, should acknowledge this matter. And how would the parents have favored (Christ), when even of what they knew some part they spake not through fear of the Jews? What say they?

Ver. 20, 21. "We know that this is our son,and that he was born blind; but by what means he now seeth we know not, or who hath opened his eyes we know not; he is of age, he shall speak for himself." By making him to be worthy of credit, they begged off themselves; "He is not a

child, say they, nor incapable, but able to testify for himself." Ver. 22. "These words spake they, because they feared the Jews." Observe how the Evangelist again brings forward their opinion and thoughts. This I say, because of that speech which they before uttered, when they said, "He maketh Himself equal to God." (c. v. 18.) For had that also been the opinion of the Jews but not the judgment of Christ, he would have added and said, that "it was a Jewish opinion." When therefore the parents referred them to him that had been healed, they called him again the second time, and did not say openly and shamelessly, "Deny that Christ healed thee," but would fain effect this under a pretense of piety.

Ver. 24. "Give," sait one, "the glory to God." For to have said to the parents, "Deny that he is your son, and that he was born blind," would have seemed very ridiculous. And again, to have said this to himself would have been manifest shamelessness. Wherefore they say not so, but manage the matter in another way, saying, "Give God the glory," that is, "confess that this man hath wrought nothing." "We know that this man is a sinner." "Why then did ye not convict Him when He said, 'Which of you convinceth Me of sin?' (c. viii. 46.) Whence know ye that He is a sinner?" After that they had said, "Give God the glory," and the man had made no reply, Christ meeting praised him, and did not rebuke him, nor say, "Wherefore hast thou not given glory to God?" But what said He? "Dost thou believe on the Son of God?" (ver. 35), that thou mayest learn that this is "to give glory to God." Now had He not been equal in honor to the Father, this would not have been giving glory; but since he that honoreth the Son honoreth the Father also, the blind is with good reason not rebuked. Now while they expected that the parents would contradict and deny the miracle, the Pharisees said nothing to the man himself, but when they saw that they profited nothing by this, they again return to him, saying, "This man is a sinner."

Ver. 25. "He answered and said, Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see."

Surely the blind man was not terrified? That be far from him. How then doth he who said, "He is a Prophet" (ver. 17), now say, "Whether he be a sinner, I know not"? He said so, not as being in such a state of mind, nor as having persuaded himself of this thing, but desiring to clear Him from their charges by the testimony of the fact, not by his own declaration, and to make the defense credible, when the testimony of the good deed done should decide the matter against them. Since if after many words when the blind man said, "Except this were a righteous manhe could not do such miracles" (ver. 33), they were so enraged as to reply, "Thou wast altogether born in sin, and dost thou teach us?" what would they not have said, if he had spoken so from the beginning; what would they not have done? "Whether he be a sinner or not, I know not"; as though he had said, "I say nothing in this man's favor, I make no declaration at present, yet thisI certainly know and would affirm, that if he were a sinner he could not have done such things." Thus he kept himself free from suspicion, and his testimony uncorrupted, as not speaking from partiality, but as bearing witness according to the fact. When therefore they could neither upset nor remove what had been done, they again return to their former plan, making trifling enquiries about the manner of the cure,

like men who search on every side about a prey which is before them, and cannot be hurt, hastening round now in one direction, now in another; and they recur to the man's former assertions, in order now to make them unsound by continual questions, and say,

Ver. 26. "What did he to thee? How opened he thine eyes?" What was his reply? Having conquered and cast them down, he no longer speaks to them submissly. As long as the matter needed enquiry and arguments he spake guardedly, while he supplied the proof; but when he had conquered and gained a splendid victory, he then takes courage, and tramples upon them. What saith he? Ver. 27. "I have told you once, and ye did not hear; wherefore would ye hear it again?" Seest thou the bold-speaking of a beggar towards Scribes and Pharisees? So strong is truth, so weak is falsehood. Truth, though she take hold but of ordinary men, maketh them to appear glorious; the other, even though it be with the strong, shows them weak. What he saith is of this kind: "Ye give no heed to my words, therefore I will no longer speak or answer you continually, who question me to no purpose, and who do not desire to hear in order to learn, but that you may insult over my words."

"Will ye also be His disciples?" [3.] Now he hath ranked himself among the band of disciples, for the "will ye also?"is the expression of one who is declaring himself to be a disciple. Then he mocked and annoyed them abundantly. For since he knew that this struck them hard, he said it, wishing to upbraid them with exceeding severity; the act of a soul courageous, soaring on high and despising their madness, pointing out the greatness of this dignity, in which he was very confident, and showing that they insulted him who was a man worthy to be admired, but that he took not the insult to himself, but grasped as an honor what they offered as a reproach. Ver. 28. "Thou art his disciple, but we are Moses' disciples." "But this cannot be. Ye are neither Moses' nor this Man's; for were ye Moses', ye would become this Man's also." Wherefore Christ before said unto them, because they were continually betaking themselves to these speeches, "Had ye believed Moses, ye would have believed Me, for he wrote of Me." (c. v. 46.)

Ver. 29. "We know that God spake unto Moses." By whose word, whose report? "That of our forefathers," saith one. Is not He then more to be believed than your forefathers, who confirmeth by miracles that He came from God, and that He speaketh things from above? They said not, "We have heard that God spake to Moses," but, "We know." Do ye affirm, O Jews, what ye have by hearing, as knowing it, but deem what ye have by sight as less certain than what ye have by hearing? Yet the one ye saw not, but heard, the other ye did not hear, but saw. What then saith the blind man? Ver. 30. "Why herein is a marvelous thing, that ye know not whence He is, and He doeth such miracles." "That a Man, who is not one of the distinguished or noble or illustrious among you, can do such things; so that it is in every way clear that He is God, needing no human aid."

Ver. 31. "We know that God heareth not sinners." Since they had been the first to say, "How can a man that is a sinner do such miracles?" (ver. 16), he now brings forward even their judgment, reminding them of their own words. "This opinion," saith he, "is common to me and you. Stand fast now to it." And observe, I pray you, his wisdom. He turns about

the miracle in every way, because they could not do away with it, and from it he draws his inferences. Seest thou that at first he said "Whether he be a sinner or not, I know not"? not doubting (God forbid!) but knowing that He was not a sinner. At least now, when he had an opportunity, see how he defended Him. "We know that God heareth not sinners": "But if any man be a worshiper of God, and doeth His will."

Here he not only hath cleared Him from sin, but declareth that He is very pleasing to God, and doeth all His will. For since they called themselves worshipers of God, he added, "and doeth His will"; "since," saith he, "it is not sufficient to know God: men must also do His will." Then he magnifies what had been done, saying, Ver. 32. "Since the world began was it not heard that any man opened the eyes of one that was born blind." "If now ye acknowledge that God heareth not sinners, and this Person hath wrought a miracle, and such a miracle as no man ever wrought, it is clear that He hath surpassed all things in virtue, and that His power is greater than belongeth to man." What then say they? Ver. 34. "Thou wast altogether born in sins, and dost thou teach us?" As long as they expected that he would deny Christ, they deemed him trustworthy, calling upon him once and a second time. If ye deemed him not trustworthy, why did ye call and question him a second time? But when he spake the truth, unabashed, then, when they ought most to have admired, they condemned him. But what is the, "Thou wast altogether born in sins"? They here unsparingly reproach him with his very blindness, as though they had said, "Thou art in sins from thy earliest age"insinuating that on this account he was born blind; which was contrary to reason. On this point at least Christ comforting him said, "For judgment I am come into the world, that they which see not might see, and that they which see might be made blind." (c. ix. 39.)

"Thou wast altogether born in sins, and dost thou teach us?" Why, what had the man said? Did he set forth his private opinion? Did he not set forth a common judgment, saying, "We know that God heareth not sinners"?Did he not produce your own words? "And they cast him out." Hast thou beheld the herald of the truth, how poverty was no hindrance to his true wisdom? Seest thou what reproaches, what sufferings he bare from the beginning, and how by word and by deed he testified?

[4. Now these things are recorded, that we too may imitate them. For if the blind man, the beggar, who had not even seen Him, straightway showed such boldness even before he was encouraged by Christ, standing opposed to a whole people, murderous, possessed, and raving, who desired by means of his voice to condemn Christ, if he neither yielded nor gave back, but most boldly stopped their mouths, and chose rather to be cast out than to betray the truth; how much more ought we, who have lived so. long in the faith, who have seen ten thousand marvels wrought by faith, who have received greater benefits than he, have recovered the sight of the eyes within, have beheld the ineffable Mysteries, and have been called to such honor, how ought we, I say, to exhibit all boldness of speech towards those who attempt toaccuse, and who say anything against the Christians, and to stop their mouths, and not to acquiesce without an effort. And we shall be ableto do this, if we are bold, and give heed to the Scriptures, and hear them not carelessly. For if one should come in here

regularly, even though he read not at home, if he attends to what is said here, one year even is sufficient tomake him well versed in them; because we do not to-day read one kind of Scriptures, and tomorrow another, but always and continually the same.

Still such is the wretched disposition of the many, that after so much reading, they do not even know the names of the Books, and are not ashamed nor tremble at entering so carelessly into a place where they may hear God's word. Yet if a harper, or dancer, or stage-player call the city, they all run eagerly, and feel obliged to him for the call, and spend the half of an entire day in attending to him alone; but when God speaketh to us by Prophets and Apostles, we yawn, we scratch ourselves, we are drowsy. And in summer, the heat seems too great, and we betake ourselves to the market place; and again, in winter, the rain and mire are a hindrance, and we sit at home; yet at horse races, though there is no roof over them to keep off the wet, the greater number, while heavy rains are falling, and the wind is dashing the water into their faces, stand like madmen, caring not for cold, and wet, and mud, and length of way, and nothing either keeps them at home, or prevents their going thither. But here, where there are roofs over head, and where the warmth is admirable, they hold back instead of running together; and this too, when the gain is that of their own souls. How is this tolerable, tell me? Thus it happens, that while we are more skilled than any in those matters, in things necessary we are more ignorant than children.

If a man call you a charioteer, or a dancer, you say that you have been insulted, and use every means to wipe off the affront; but if he draw you to be a spectator of the action, you do not start away, and the art whose name you shun, you almost in every case pursue. But where you ought to have both the action and the name, both to be and to be called a Christian, you do not even know what kind of thing the action is. What can be worse than this folly? These things I have desired continually to say to you, but I fear lest I gain hatred in vain and unprofitably. For I perceive that not only the young are mad, but the old also; about whom I am especially ashamed, when I see a man venerable from his white hairs, disgracing those white hairs, and drawing a child after him. What is worse than this mockery? What more shameful than this conduct? The child is taught by the father to act unseemly.

[5. Do the words sting? This is what I desire, that you should suffer the pain caused by the words, in order to be delivered from the disgrace caused by the actions. For there are some too far colder than these, who are not even ashamed at the things spoken of, nay, who even put together a long argument in defense of the action. If you ask them who was Amos or Obadiah, or what is the number of the Prophets or Apostles, they cannot even open their mouth but for horses and charioteers, they compose excuses more cleverly than sophists or rhetoricians, and after all this, they say, "What is the harm? what is the loss? This is what I groan for, that ye do not so much as know that the action is a loss, nor have a sense of its evils. God hath given to thee an appointed space of life for serving Him, and dost thou while thou spendest it vainly, and at random, and on nothing useful, still ask, "What loss is there? If thou hast spent a little money to no purpose, thou callest it a loss: when thou

spendest whole days of thine upon the devil's pageants, thinkest thou that thou art doing nothing wrong?

Thou oughtest to spend all thy life in supplications and prayers, whereas thou wastest thy life and substance heedlessly, and to thine own hurt, on shouts, and uproar, and shameful words, and fighting, and unseasonable pleasure, and actions performed by trickery, and after all this thou askest, "What is the loss? not knowing thou shouldest be lavish of anything rather than time. Gold, if thou shalt have spent, thou mayest get again; but if thou lose time, thou shall hardly recover that. Little is dealt out to us in this present life; if therefore we employ it not as we ought, what shall we say when we depart "there"? For tell me, if thou hadst commanded one of thy sons to learn some art, and then he had continually stayed at home, or even passed his time somewhere else, would not the teacher reject him? Would he not say to thee, "Thou hast made an agreement with me, and appointed a time; if now thy son will not spend this time with me but in other places, how shall I produce him to thee as a scholar? Thus also we must speak. For God will say also to us, "I gave you time to learn this art of piety, wherefore have ye foolishly and uselessly wasted that time? Why did ye neither go constantly to the teacher, nor give heed to his words? For to show that piety is an art, hear what the Prophet saith, "Come, ye children, hearken unto me;

I will teach you the fear of the Lord. (Ps. xxxiv. 11. And again, "Blessed is the man whom Thou instructest, Lord, and teachest him out of Thy Law. (Ps. xciv. 12. When therefore thou hast spent this time in vain, what excuse wilt thou have? "And why," saith some one, "did He deal out to us but little time? O senselessness and ingratitude! That for which thou wert most bounden to give thanks to Him, for that He hath cut short thy labors and abridged thy toils, and made the rest long and everlasting, for this dost thou find fault, and art discontented?

But I know not how we have brought our discourse to this point, and have made it so long; we must therefore shorten it now. For this too is a part of our wretchedness, that here if the discourse be long, we all become careless, while there they begin at noon, and retire by torch and lamp light. However, that we be not always chiding, we now entreat and beseech you, grant this favor to us and to yourselves; and getting free from all other matters, to these let us rivet ourselves. So shall we gain from you joy and gladness, and honor on your account, and a recompense for these labors; while ye will reap all the reward, because having been aforetime so madly riveted to the stage, ye tore yourselves away, through fear of God, and by our exhortations, from that malady, and brake your bonds, and hastened unto God. Nor is it "there" alone that ye shall receive your reward, but "here" also ye shall enjoy pure pleasure. Such a thing is virtue; besides giving us crowns in heaven, even here it maketh life pleasant to us. Let us then be persuaded by what has been said, that we may obtain the blessings both here and hereafter, through the grace and lovingkindness of our Lord Jesus Christ, by whom and with whom, to the Father and the Holy Ghost be glory, now and ever and world without end. Amen.

Homily 59

John ix. 34-36.-"And they cast him out. And Jesus heard that they had cast him out; and when He had found him, He said unto him, Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him?" And the rest. [1.]. They who for the sake of the truth and the confession of Christ suffer anything terrible and are insulted, these are especially honored. For as he who loseth his possessions for His sake, the same it is who most findeth them; as he who hateth his own life, the same it is who most loveth it; so too he who is insulted, is the same who is most honored. As fell out in the case of the blind man. The Jews cast him out from the Temple, and the Lord of the Temple found him; he was separated from that pestilent company, and met with the Fountain of salvation; he was dishonored by those who dishonored Christ, and was honored by the Lord of Angels. Such are the prizes of truth. And so we, if we leave our possessions in this world, find confidence in the next; if here we give to the afflicted, we shall have rest in heaven; if we be insulted for the sake of God, we are honored both here and there.

When they had cast him out from the Temple, Jesus found him. The Evangelist shows, that He came for the purpose of meeting him. And observe how He recompenseth him, by that which is the chiefest of blessings. For He made Himself known to him who before knew Him not,and enrolled him into the company of His own disciples. Observe also how the Evangelist describes the exact circumstances; for when Christ had said, "Dost thou believe on the Son of God? the man replied, "Lord, who is He? For as yet he knew Him not, although he had been healed; because he was blind before he came to his Benefactor, and after the cure, he was being worried by those dogs. Therefore, like some judge at the games, He receiveth the champion who had toiled much and gained the crown. And what saith He? "Dost thou believe on the Son of God? What is this, after so much arguing against the Jews, after so many words, He asketh him, "Dost thou believe? He spake it not from ignorance, but desiring to make Himself known, and showing that He gently valued the man's faith. "This great multitude," He saith, "hath insulted Me, but of them I make no account; for one thing I care, that thou shouldest believe. For better is one who doeth the will of God, than ten thousand transgressors. "Dost thou believe on the Son of God? As having both been present, and as approving what had been said by him, He asketh this question;

and first, He brought him to a state of longing for Himself. For He said not directly, "Believe," but in the way of an enquiry. What then said the man? "Lord, who is He, that I might believe on Him? The expression is that of a longing and enquiring soul. He knoweth not Him in whose defense he had spoken so much, that thou mayest learn his love of truth. For he had not yet seen Him.

Ver. 37. "Jesus saith unto him, Thou hast both seen Him, and it is He that talketh with thee." He said not "I am He," but as yet in an intermediate and reserved manner, "Thou hast both seen Him." This was still uncertain; therefore He addeth more clearly, "It is He that talketh with thee." Ver. 38. "He saith, Lord, I believe; and he worshiped Him" (straightway). He said not, "I am He that healed thee, that bade thee, Go, wash in Siloam "; but keeping silence on all these points, He saith, "Dost thou believe on the Son of God?" and then the man, showing his great earnestness, straightway worshiped; which few of those who were healed had done; as, for instance, the lepers, and some others; by this act declaring His divine power. For that no one might think that what had been said by him was a mere expression, he added also the deed. When he had worshiped, Christ said,

Ver. 39. "For judgment I am come into the world, that they which see not might see, and that they which see might be made blind." So also saith Paul; "What shall we say then? That the Gentiles which followed not after righteousness have attained to righteousness, even the righteousness which is of the faith of Jesus; but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness." (Rom. ix. 30, 31.) By saying, "For judgment I am come into this world," He both made the man stronger respecting the faith, and aroused those who followed Him; for the Pharisees were following Him. And the, "For judgment," He spake with reference to a greater punishment; showing that they who had given sentence against Him, had received sentence against themselves; that they who had condemned Him as a sinner, were themselves the persons condemned. In this passage He speaketh of two recoveries of sight, and two blindnesses; one sensible, the other spiritual.

Ver. 40. "Some of them that followed Him, say unto Him, Are we also blind?" As in another place they said, "We were never servants to any man"; and, "We be not born of fornication" (c. viii. 33, 41); so now they gape on material things alone, and are ashamed of this kind of blindness. Then to show that it was better for them to be blind than seeing, He saith, Ver. 41. "If ye were blind, ye should have no sin." Since they deemed the calamity a matter to be ashamed of, He turneth this back upon their own head, telling them, that "this very thing would have rendered your punishment more tolerable"; cutting away on every side their human thoughts, and leading them to a notion high and marvelous. "But now ye say, We see." As He saith in that other place, "Of whom ye said that He was your God" (c.viii. 54); so too here, "Now ye say that ye see, but ye see not." He showeth that what they deemed a great matter for praise, brought punishment upon them. He also comforted him who was blind from his birth, concerning his former maimed state, and then speaketh concerning their blindness. For He directeth His whole speech to this end, that they may not say, "We

did not refuse to come to thee owing to our blindness, but we turn away and avoid thee as a deceiver."

[2.] And not without a cause hath the Evangelist mentioned, that they of the Pharisees who were with Him heard these things, and said, "Are we blind also?" but to remind thee that these were the men who first withdrew from and then stoned Him, for they were persons who followed Him superficially, and who easily changed to the contrary opinion. How then doth He prove that He is not a deceiver, but a Shepherd? By laying down the distinguishing marks both of the shepherd, and of him who is a deceiver and a spoiler, and from these affording them opportunity of searching into the truth of the matter. And first He showeth who is a deceiver and a spoiler, calling him so from the Scriptures, and saying, Chap. x. ver. 1. "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

Observe the marks of a robber; first, that he doth not enter openly; secondly, not according to the Scriptures, for this is the, "not by the door. Here also He referreth to those who had been before, and to those who should be after Him, Antichrist and the false Christs, Judasand Theudas, and whatever others there have been of the same kind. And with good cause He calleth the Scriptures "a door," for they bring us to God, and open to us the knowledge of God, they make the sheep, they guard them, and suffer not the wolves to come in after them. For Scripture, like some sure door, barreth the passage against the heretics, placing us in a state of safety as to all that we desire, and not allowing us to wander; and if we undo it not, we shall not easily be conquered by our foes. By it we can know all, both those who are, and those who are not, shepherds. But what is "into the fold"? It refers to the sheep, and the care of them. For he that useth not the Scriptures, but "climbeth up some other way," that is, who cutteth out for himself another and an unusual way, "the same is a thief. Seest thou from this too that Christ agreeth with the Father, in that He bringeth forward the Scriptures? On which account also He said to the Jews, "Search the Scriptures" (c. v. 39);

and brought forward Moses, and called him and all the Prophets witnesses, for "all," saith He, "who hear the Prophets shall come to Me"; and,"Had ye believed Moses, ye would have believed Me. But here He hath put the same thing metaphorically. And by saying, "climbeth up some other way," He alluded to the Scribes, because they taught for commandments the doctrines of men, and transgressed the Law (Matt. xv. 9); with which He reproached them, and said, "None of you doeth the Law. (c. vii. 19. Well did He say, "climbeth up," not "entereth in," since to climb is the act of a thief intending to overleap a wall, and who doeth all with danger. Hast thou seen how He hath sketched the robber? now observe the character of the shepherd. What then is it?

Ver. 2-4. "He that entereth in by the door, the same is the shepherd of the sheep; to him the doorkeeper openeth, and the sheep hear his voice, and he calleth his own by name. And when he hath brought them out, he goeth before them."

[3. He hath set down the marks of the shepherd, and of the evil doer; let us now see how He hath fitted to them what followeth. "To him," He saith, "the doorkeeper openeth"; He continueth in the metaphor to make the discourse more emphatic. But if thou shouldest be minded to examine the parable word by word, there is nothing to hinder thee from supposing Moses to be the doorkeeper, for to him were entrusted the oracles of God. "Whose voice the sheep hear, and he calleth his own by name. Because they everywhere said that He was a deceiver, and confirmed this by their own unbelief, saying, "Which of the rulers hath believed on him? (c. vii. 48. He showeth that they ought not on account of the unbelief of those persons to call Him a spoiler and deceiver, but that they, because they gave no heed to Him were consequently even excluded from the rank of sheep. For if a shepherd's part is to enter through the usual door, and if He entered through this, all they who followed Him might be sheep, but they who rent themselves away, hurt not the reputation of the Shepherd, but cast themselves out from the kindred of the sheep. And if farther on He saith that He is "the door," we must not again be disturbed, for He also calleth Himself "Shepherd," and "Sheep," and in different ways proclaimeth His dispensations.

Thus, when He bringeth us to the Father, He calleth Himself "a Door," when He taketh care of us, "a Shepherd"; and it is that thou mayest not suppose, that to bring us to the Father is His only office, that He calleth Himself a Shepherd. "And the sheep hear his voice, and he calleth his own sheep, and leadeth them out, and goeth before them. Shepherds indeed do the contrary, for they follow after them; but He to show that He will lead all men to the truth, doeth differently; as also when He sent the sheep, He sent them, not out of the way of wolves, but "in the midst of wolves. (Matt. x. 16. For far more wonderful is this manner of keeping sheep than ours. He seemeth to me also to allude to the blind man, for him too, having "called," He "led out" from the midst of the Jews, and the man heard "His voice," and "knew" it.

Ver. 5. "And a stranger will they not follow, for they know not the voice of strangers." Certainly here He speaketh of Theudas and Judas, (for "all, as many as believed on them, were scattered" [Acts v. 36], It saith,) or of the false Christs who after that time should deceive. For lest any should say that He was one of these, He in many ways separateth Himself from them. And the first difference He setteth down is His teaching from the Scriptures; for He by means of these led men to Him, but the others did not from these draw men after them. The second is, the obedience of the sheep; for on Him they all believed, not only while He lived, but when He had died; the others they straightway left. With these we may mention a third difference, no trifling one. They did all as rebels, and to cause revolts, but He placed Himself so far from such suspicion, that when they would have made Him a king, He fled; and when they asked, "Is it lawful to give tribute unto Caesar?" He bade them pay it, and Himself gave the two drachm piece. (Matt. xvii. 27.) Besides this, He indeed came for the saving of the sheep, "That they might have life, and that they might have more abundantly" (ver. 10), but the others deprived them even of this present life. They betrayed those who were entrusted to them and fled, but He withstood so nobly as even to give up His life. They

unwillingly, and by compulsion, and desiring to escape, suffered what they suffered, but He willingly and by choice endured all.

Ver. 6. "This parable spake Jesus unto them, but they understood not what things they were which He spake unto them." And wherefore spake He obscurely? Because He would make them more attentive; when Hehad effected this, He removes the obscurity, saying, Ver. 9. "I am the door, by Me if any man enter in, he shall go in and out, and find pasture." As though He had said, "shall be in safety and security," (but by "pasture," He here meaneth His nurturing and feeding the sheep, and His power and Lordship,) that is, "shall remain within, and none shall thrust him out." Which took place in the case of the Apostles, who came in and went out securely, as having become lords of all the world, and none was able to cast them out. Ver. 8. "All that ever came before Me are thieves and robbers, but the sheep did not hear them."

He doth not here speak of the Prophets, (as the heretics assert,) for as many as believed on Christ did hear them also, and were persuaded by them; but of Theudas and Judas, and the other exciters of sedition. Besides, He saith, "the sheep did not hear them," as praising them; now nowhere is He seen to praise those who refused to hearken to the Prophets, but, on the contrary, to reproach and accuse them vehemently; whence it is evident that the, "did not hear," refers to those leaders of sedition. Ver. 10. "The thief cometh not but for to steal, and to kill, and to destroy." Which then took place when all (their followers) were slain and perished. "But I am come that they might have life, and that they might have more." And what is "more" than life, tell me? The kingdom of heaven. But He doth not as yet say this, but dwelleth on the name of "life," which was known to them.

Ver. 11. "I am the good Shepherd." Here He next speaketh concerning the Passion, showing that this should be for the salvation of the world, and that He came to it not unwillingly. Then again He mentioneth the character of the shepherd and the hireling. "For the shepherd layeth down his life." Ver. 12. "But he that is an hireling and not a shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf cometh and catcheth them." Here He declareth Himself to be Master even as the Father, if so be that He is the Shepherd, and the sheep are His. Seest thou how He speaketh in a more lofty tone in His parables, where the sense is concealed; and giveth no open handle to the listeners? What then doth this hireling? He "seeth the wolf coming, and leaveth the sheep, and the wolf cometh, and scattereth them." This those false teachers did, but He the contrary. For when He was taken, He said, "Let these go their way, that the saying might be fulfilled" (c. xviii. 8, 9), that not one of them was lost. Here also we may suspect a spiritual wolf to be intended; for neither did Christ allow him to go and seize the sheep. But he is not a wolf only, but a lion also. "Because our adversary the devil," It saith, "walketh about as a roaring lion." (1 Pet. v. 8.) He is also a serpent, and a dragon; for, "Tread ye on serpents and scorpions." (Luke x. 19.)

[4. Wherefore, I beseech you, let us remain pasturing beneath this Shepherd; and we shall remain, if we obey Him, if we hear His voice, if we follow not a stranger. And what is His

voice? "Blessed are the poor in spirit, blessed are the pure in heart, blessed are the merciful. (Matt. v. 3, 8, 7. If thus we do, we shall remain beneath the Shepherd, and the wolf will not be able to come in; or if he come against us, he will do so to his own hurt. For we have a Shepherd who so loveth us, that He gave even His life for us. When therefore He is both powerful and loveth us, what is there to hinder us from being saved? Nothing, unless we ourselves revolt from Him. And how can we revolt? Hear Him say ing, "Ye cannot serve two masters, God and mammon. (Matt. vi. 24. If then we serve God, we shall not submit to the tyranny of mammon. And truly a bitterer thing than any tyranny is the desire of riches; for it brings no pleasure, but cares, and envyings, and plottings, and hatred, and false accusations, and ten thousand impediments to virtue, indolence, wantonness, greediness, drunkenness, which make even freemen slaves, nay, worse than slaves bought with money, slaves not to men, but even to the most grievous of the passions, and maladies of the soul. Such a one dares many things displeasing to God and men, dreading lest any should remove from him this dominion.

O bitter slavery, and devlish tyranny! For this is the most grievous thing of all, that when entangled in such evils we are pleased and hug our chain, and dwelling in a prison house full of darkness, refuse to come forth to the light, but rivet evil upon ourselves, and rejoice in our malady. So that we cannot be freed, but are in a worse state than those that work the mines, enduring labors and affliction, but not enjoying the fruit. And what is in truth worse than all, if any one desire to free us from this bitter captivity, we do not suffer it, but are even vexed and displeased, being in this respect in no better case than madmen, or rather in a much more miserable state than any such, inasmuch as we are not even willing to be delivered from our madness. What? was it for this, O man, that thou wast brought into the world? Was it for this that thou wast made a man, that thou mightest work in these mines, and gather gold? Not for this did God create thee in His Image, but that thou mightest please Him, that thou mightest obtain the things to come, that thou mightest join the choir of Angels. Why now dost thou banish thyself from such a relationship, and thrust thyself into the extreme of dishonor and meanness? He who came by the same birth pangs with thee, (the spiritual birth pangs I mean,) is perishing with hunger, and thou art bursting with fullness:

thy brother goeth about with naked body, but thou providest garments even for thy garments, heaping up all this clothing for the worms. How much better would it have been to put them on the bodies of the poor; so would they have remained undestroyed, would have freed thee from all care, and have won for thee the life to come. If thou wilt not have them to be moth-eaten, give them to the poor, these are they who know how to shake these garments well. The Body of Christ is more precious and more secure than the coffer, for not only doth It keep the garments safe, not only doth It preserve them unconsumed, but even rendereth them brighter. Oftentimes the coffer taken with the garments causeth thee the utmost loss, but this place of safety not even death can harm. With It we need neither doors nor bolts, nor wakeful servants, nor any other such security, for our possessions are free from all treacherous attacks, and are laid up under guard, as we may suppose things laid

up in heaven would be; for to all wickedness that place is inaccessible. These thing we cease not continually to say to you, and you hearing are not persuaded. The reason is, that we are of a soul which is mean, gaping upon the earth, groveling on the ground. Or rather, God forbid that I should condemn you all of wickedness, as though all were incurably diseased.

For even if those who are drunk with riches stop their ears against my words, yet they who live in poverty will be able to look clearly to what I say. "But what," saith some one, "hath, this to do with the poor? for they have no gold, or any such garments. No, but they have bread and cold water, but they have two obols, and feet to visit the sick, but they have a tongue and speech to comfort the bedridden, but they have house and shelter to make the stranger their inmate. We demand not from the poor such and such a number of talents of gold, these we ask from the rich. But if a man be poor, and come to the doors of others, our Lord is not ashamed to receive even an obol, but will say that He hath received more from the giver, than from those who cast in much. How many of those who now stand here would desire to have been born at that time, when Christ went about the earth in the flesh, to have conversed and sat at meat with Him? Lo, this may be done now, we may invite Him more than then to a meal, and feast with Him, and that to greater profit. For of those who then feasted with Him many even perished, as Judas and others like him; but every one of those who invite Him to their houses now, and share with Him table and roof, shall enjoy a great blessing.

"Come," it saith, "ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in; sick, and ye visited Me; I was in prison, and and ye came unto Me. (Matt. xxv. 34-36. That then we may hear these words, let us clothe the naked, let us bring in the stranger, feed the hungry, give the thirsty drink, let us visit the sick, and look upon him that is in prison, that we may have boldness and obtain remission of our sins, and share those good things which transcend both speech and thought. Which may we all obtain, through the grace and lovingkindness of our Lord Jesus Christ, to whom be the glory and the might forever. Amen.

Homily 60

John x. 14, 15.-"I am the Good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father; and I lay down My life for the sheep."

[1. A Great matter, beloved, a great matter it is to preside over a Church: a matter needing wisdom and courage as great as that of which Christ speaketh, that a man should lay down his life for the sheep, and never leave them deserted or naked; that he should stand against the wolf nobly. For in this the shepherd differs from the hireling; the one always looks to his own safety, caring not for the sheep; the other always seeks that of the sheep, neglecting his own. Having therefore mentioned the marks of a shepherd, Christ hath put two kinds of spoilers; one, the thief who kills and steals; the other, one who doth not these things, but who when they are done doth not give heed nor hinder them. By the first, pointing to Theudas and those like him; by the second, exposing the teachers of the Jews, who neither cared for nor thought about the sheep entrusted to them. On which account Ezekiel of old rebuked them, and said, "Woe, ye shepherds of Israel! Do the shepherds feed themselves? Do not the shepherds feed the sheep? (Ezek. xxxiv. 2, Ezek. xxxiv 2 LXX. But they did the contrary, which is the worst kind of wickedness, and the cause of all the rest. Wherefore It saith, "They have not turned back the strayed, nor sought the lost, nor bound up the broken, nor healed the sick, because they fed themselves and not the sheep. (Ezek. xxxiv. 4.

As Paul also hath declared in another passage, saying, "For all seek their own, not the things which are Jesus Christ's" (Phil. ii. 21); and again, "Let no man seek his own, but every man his neighbor's. (1 Cor. x. 24. From both Christ distinguisheth Himself; from those who came to spoil, by saying, "I am come that they might have life, and that they might have more abundantly" (ver. 10); and from those who cared not for the sheep being carried away by wolves, by never deserting them, but even laying down His life for them, that the sheep might not perish. For when they desired to kill Him, He neither altered His teaching, nor betrayed those who believed on Him, but stood firm, and chose to die. Wherefore He continually said, "I am the good Shepherd. Then because His words appeared to be unsupported by testimony, (for though the, "I lay down My life," was not long after proved, yet the, "that they might have life, and that they might have more abundantly," was to come to pass after their departure hence in the life to come,) what doth He? He proveth one from the other; by giving His mortal life (He proveth) that He giveth life immortal. As

Paul also saith, "If when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved. (Rom. v. 10.

And again in another place, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? (Rom. viii. 32.)

But wherefore do they not now bring againstHim the charge which they did before, whenthey said, "Thou bearest witness of thyself, thywitness is not true?" (c. viii. 13.) Because He had often stopped their mouths, and because His boldness towards them had been increased by His miracles. Then because He said above "And the sheep hear his voice, and follow him," lest any should say, "What then is this to those who believe not?" hear what He addeth "And I know My sheep, and am known of Mine." As Paul declared when he said, "God hath not rejected His people whom He foreknew" (Rom. xi. 2); and Moses, "The Lord knew those that were His" (2 Tim. ii. 19; comp. Num. xvi. 5); "those," He saith, "I mean, whom He foreknew." Then that thou mayest not deem the measure of knowledge to be equal, hear how He setteth the matter right by adding, "I know My sheep, and am known of Mine." But the knowledge is not equal. "Where is it equal?" In the case of the Father and Me, for there, "As the Father knoweth Me, even so know I the Father." Had He not wished to prove this, why should He have added that expression? Because He often ranked Himself among the many, therefore, lest any one should deem that He knew as a man knoweth, He added, "As the Father knoweth Me, even so know I the Father." "I know Him as exactly as He knoweth Me." Wherefore He said, "No man knoweth the Son save the Father, nor the Father save the Son" (Luke x. 22), speaking of a distinct kind of knowledge, and such as no other can possess.

[2.] "I lay down My life." This He saith continually, to show that He is no deceiver. So also the Apostle, when he desired to show that he was a genuine teacher, and was arguing against the false apostles, established his authority by his dangers and deaths, saying, "In stripes above measure, in deaths oft." (2 Cor. xi. 23.) For to say, "I am light," and "I am life," seemed to the foolish to be a matter of pride; but to say, "I am willing to die," admitted not any malice or envy. Wherefore they do not say to Him, "Thou bearest witness of thyself, thy witness is not true," for the speech manifested very tender care for them, if indeed He was willing to give Himself for those who would have stoned Him. On this account also He seasonably introduceth mention of the Gentiles; Ver. 16. "For other sheep also I have," He saith, "which are not of this fold, them also must I bring."

Observe again, the word "must," here used, doth not express necessity, but is declaratory of something which will certainly come to pass. As though He had said, "Why marvel ye if these shall follow Me, and if My sheep shall hear My voice? When ye shall see others also following Me and hearing My voice, then shall ye be astonished more." And be not confounded when you hear Him say, "which are not of this fold" (Gal. v. 6), for the difference relateth to the Law only, as also Paul saith, "Neither circumcision availeth anything, nor uncircumcision." "Them also must I bring." He showeth that both these and those were scattered and mixed, and without shepherds, because the good Shepherd had not yet come.

Then He proclaimeth beforehand their future union, that, "They shall be one fold." Which same thing also Paul declared, saying, "For to make in Himself of twain one new man." (Eph. ii. 15.)

Ver. 17. "Therefore doth My Father love Me, because I lay down My life, that I might take it again." What could be more full of humanity than this saying, if so be that on our account our Lord shall be beloved, because He dieth for us? What then? tell me, was He not beloved during the time before this; did the Father now begin to love Him, and were we the causes of His love? Seest thou how He used condescension? But what doth He here desire to prove? Because they said that He was alien from the Father, and a deceiver, and had come to ruin and destroy He telleth them, "This if nothing else would persuade Me to love you, namely, your being so beloved by the Father, that I also am beloved by Him, because I die for you." Besides this He desireth also to prove that other point, that He came not to the action unwillingly, (for it unwillingly, how could what was done cause love?) and that this was especially known to the Father. And if He speaketh as a man, marvel not, for we have often mentioned the cause of this, and to say again the same things is superfluous and unpleasant.

"I lay down My life, that I might take it again." Ver. 18. "No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again."

Because they often took counsel to kill Him, He telleth them, "Except I will, your labor is unavailing. And by the first He proveth the second, by the Death, the Resurrection. For this is the strange and wonderful thing. Since both took place in a new way, and beyond ordinary custom. But let us give heed exactly to what He saith, "I have power to lay down My life. And who hath not "power to lay down his life"? Since it is in the power of any that will, to kill himself. But He saith it not so, but how? "I have in such a way the power to lay it down, that no one can effect this against My will. And this is a power not belonging to men; for we have no power to lay it down in any other way than by killing ourselves. And if we fall into the hands of men who plot against us, and have the power to kill us, we no longer are free to lay it down or not, but even against our will they take it from us. Now this was not the case with Christ, but even when others plotted against Him, He had power not to lay it down.

Having therefore said that, "No man taketh it from Me," He addeth, "I have power to lay down My life," that is, "I alone can decide as to laying it down," a thing which doth not rest with us, for many others also are able to take it from us. Now this He said not at first, (since the assertion would not have seemed credible,) but when He had received the testimony of facts, and when, having often plotted against Him, the), had been unable to lay hold on Him, (for He escaped from their hands ten thousand tithes,) He then saith, "No man taketh it from me. But if this be true, that other point follows, that He came to death voluntarily. And if this be true, the next point is also certain, that He can "take it again" when He will. For if the dying was a greater thing than man could do, doubt no more about the other. Since the fact that He alone was able to let go His life, showeth that He was able by the

same power to take it again. Seest thou how from the first He proved the second, and from His death showed that His Resurrection was indisputable?

"This commandment have I received of My Father." What commandment was this? To die for the world. Did He then wait first to hear, and then choose, and had He need of learning it? Who that had sense would assert this? But before when He said, "Therefore doth My Father love Me," He showed that the first motion was voluntary, and removed all suspicion of opposition to the Father; so here when He saith that He received a commandment from the Father, He declared nothing save that, "this which I do seemeth good to Him," in order that when they should slay Him, they might not think that they had slain Him as one deserted and given up by the Father, nor reproach Him with such reproaches as they did, "He saved others, himself he cannot save"; and, "If thou be the Son of God, come down from the cross" (Matt. xxvii. 42, 40); yet the very reason of His not coming down was, that He was the Son of God.

[3.] Then test on hearing that, "I have received a command from the Father," thou shouldest deem that the achievement doth not belong to Him, He hath said preventing the, "The good Shepherd layeth down His life for the sheep"; showing by this that the sheep were His, and that all which took place was His achievement, and that He needed no command. For had He needed a commandment, how could He have said, "I lay it down of Myself"? for He that layeth it down of Himself needeth no commandment. He also assigneth the cause for which He doeth this. And what is that? That He is the Shepherd, and the good Shepherd. Now the good Shepherd needeth no one to arouse him to his duty; and if this be the case with man, much more is it so with God. Wherefore Paul said, that "He emptied Himself." (Phil. ii. 7.) So the "commandment" put here means nothing else, but to show His unanimity with the Father; and if He speaketh in so humble and human a way, the cause is the infirmity of His hearers.

Ver. 19. "There was a division therefore among the Jews. And some said, He hath a devil (and is mad). Others said, These are not the words of him that hath a devil: can a devil open the eyes of the blind?" For because His words were greater than belonged to man, and not of common use, they said that He had a devil, calling Him so now for the fourth time. For they before had said "Thou hast a devil, who seeketh to kill thee?" (c. vii. 20); and again, "Said we not well that thou art a Samaritan, and hast a devil?" (c. viii. 48); and here, "He hath a devil and is mad why hear ye him?" Or rather we should say, that He heard this not for the fourth time, but frequently. For to ask, "Said we not well that thou hast a devil?" is a sign that they had said so not twice or thrice, but many times. "Others said, These are not the words of him that hath a devil: can a devil open the eyes of the blind?" For since they could not silence their opponents by words, they now brought proof from His works. "Certainly neither are the words those of one that hath a devil, yet if ye are not persuaded by the words, be ye shamed by the works. For if they are not the acts of one that hath a devil, and are greater than belong to man, it is quite clear that they proceed from some divine power." Seest thou the argument? That they were greater than belonged to man is

plain, from the Jews saying, "He hath a devil" that He had not a devil, He showed by what He did.

What then did Christ? He answered nothing to these things. Before this He had replied, "I have not a devil"; but not so now; for since He had afforded proof by His actions, He afterwards held His peace. For neither were they worthy of an answer, who said that He was possessed of a devil, on account of those actions for which they ought to have admired and deemed Him to be God. And how were any farther refutations from Him needed, when they opposed and refuted each other? Wherefore He was silent, and bore all mildly. And not for this reason alone, but also to teach us all meekness and long-suffering.

[4. Let us now imitate Him. For not only did He now hold His peace, but even came among them again, and being questioned answered and showed the things relating to His foreknowledge; and though called "demoniac" and "madman," by men who had received from Him ten thousand benefits, and that not once or twice but many times, not only did He refrain from avenging Himself, but even ceased not to benefit them. To benefit, do I say? He laid down His life for them, and while being crucified spake in their behalf to His Father. This then let us also imitate, for to be a disciple of Christ, is the being gentle and kind. But whence can this gentleness come to us? If we continuallyreckon up our sins, if we mourn, if we weep; for neither doth a soul that dwelleth in the company of so much grief endure to be provoked or angered. Since wherever there is mourning, it is impossible that there should be anger; where grief is, all anger is out of the way; where there is brokenness of spirit, there is no provocation. For the mind, when scourged by sorrow, hath not leisure to be roused, but will groan bitterly, and weep yet more bitterly. I know that many laugh on hearing these things, but I will not cease to lament for the laughers.

For the present is a time for mourning, and wailings, and lamentations, since we do many sins both in word and deed, and hell awaiteth those who commit such transgressions, and the river boiling with a roaring stream of fire, and banishment from the Kingdom, which is the most grievous thing of all. When these things then are threatened, tell me, dost thou laugh and bear thee proudly? And when thy Lord is angered and threatening, dost thou stand careless, and fearest thou not lest by this thou light for thyselfthe furnace to a blaze? Hearest thou not whatHe crieth out every day? "Ye saw Me an hungered, and gave Me no meat;thirsty, and ye gave Me no drink; depart ye into the fire prepared for the devil and his angels. (Matt. xxv. And these things He threatened every day. "But," saith some one, "I did give Him meat. When, and for how many days? Ten or twenty? But He willeth it not merely for so much time as this, but as much as thou spendest upon earth. For the virgins also had oil, yet not sufficient for their salvation; they too lighted their lamps, yet they were shut out from the bridechamber. And with reason, since the lamps had gone out before the coming of the Bridegroom. On this account we need much oil, and abundant lovingkindness. Hear at least what the Prophet saith, "Have mercy upon me, O God, according to Thy great mercy. (Ps. li. 1.

We therefore must so take pity upon our neighbor, according to His great mercy towards us. For such as we are towards our fellow-servants,such shall we find our Lord towards ourselves. And what kind of "mercy" is "great"? When we give not of our abundance, but of our deficiency. But if we give not even of our abundance, what hope shall there be for us? Whence shall we have deliverance from those woes? Where shall we be enabled to flee and to find salvation? For if the virgins after so many and so great toils found no comfort anywhere, who shall stand forth for us when we hear those fearful words of the Judge Himself, addressing and reproaching us, because "I was an hungered, and ye gave Me no meat; for inasmuch," It saith, "as ye did it not unto one of the least ofthese, ye did it not unto Me"; saying this not merely of His disciples, nor of those who have taken upon themselves the ascetic life, but of every faithful man. For such an one though he be a slave, or one of those that beg in the market-place, yet if he believeth in God, ought by right to enjoy all our good will. And if we neglect such an one when naked or hungry, we shall hear those words. With reason. For what difficult or grievous thing hath He demanded of us? What that is not of the very lightest and easiest?

He saith not, "I was sick, and ye restored Me not," but, "and ye visited Me not. He saith not, "I was in prison, and ye delivered Me not," but, "and ye came not unto Me. In proportion therefore as the commands are easy, so is the punishment greater to them that disobey. For what is easier, tell me, than to walk forth and enter into a prison? And what more pleasant? For when thou seest some bound, others covered with filth, others with uncut hairand clothed in rags, others perishing with hunger, and running like dogs to your feet, others with deep ploughed sides, others now returning in chains from the market-place, who beg all day and do not collect even necessary sustenance, and yet at evening are required by those set over them to furnish that wicked and savage service; though thou be like any stone, thou wilt certainly be rendered kinder; though thou livest a soft and dissipated life, thou wilt certainly become wiser, when thou observest the nature of human affairs in other men's misfortunes; for thou wilt surely gain an idea of that fearful day, and of its varied punishments. Revolving and considering these things, thou wilt certainly cast out both wrath and pleasure, and the love of worldly things, and wilt make thy soul more calm than the calmest harbor; and thou wilt reason concerning that Judgment seat, reflecting that if among men there is so much forethought, and order, and terror, and threatenings, much more will there be with God.

"For there is no power but from God. (Rom. xiii. 1. He therefore who permitteth rulers to order these things thus, will much more do the same Himself.

[5. And certainly were there not this fear, all would be lost, when though such punishments hang over them, there are many who go over to the side of wickedness. These things if thou wisely observe, thou wilt be more ready-minded towards alms-doing, and wilt reap much pleasure, far greater than those who come down from the theater. For they when they remove from thence are inflamed and burn with desire. Having seen those women hovering on the stage, and received fromthem ten thousand wounds, they will be in no

better condition than a tossing sea, when the image of the faces, the gestures, the speeches, the walk, and all the rest, stand before their eyes and besiege their soul. But they who come forth from a prison will suffer nothing of this kind, but will enjoy great calmand tranquillity. For the compunction arising from the sight of the prisoners, quenches all that fire. And if a woman that is an harlot and a wanton meet a man coming forth from among the prisoners, she will work him no mischief. For becoming for the time to come, as it were, incapable of molding, he will thus not be taken by the nets of her countenance, because instead of that wanton countenance there will then be placed before his eyes the fear of the Judgment. On this account, he who had gone over every kind of luxury said, "It is better to go into the house of mourning than into the house of mirth. (Eccl. vii. 2.

And so "here" thou wilt show forth great wisdom, and "there" wilt hear those words which are worth ten thousand blessings. Let us then not neglect such a practice and occupation. For although we be not able to bring them food, nor to help them by giving money, yet shall we be able to comfort them by our words, and to raise up the drooping spirit, and to help them in many other ways by conversing with those who cast them into prison, and by making their keepers kinder, and we certainly shall effect either small or great good. But if thou sayest that the men there are neither men of condition, nor good, nor gentle, but man-slayers, tomb-breakers, cut-purses, adulterers, intemperate, and full of many wickednesses, by this again thou showest to me a pressing reason for spending time there. For we are not commanded to take pity on the good and to punish the evil, but to manifest this lovingkindness to all men. "Be ye," It saith, "like to My Father which is in heaven, for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (Matt. v. 45. Do not then accuse other men's faults bitterly, nor be a severe judge, but mild and merciful. For we also, if we have not been adulterers, or tomb-breakers, or cut-purses, yet have we other transgressions which deserve infinite punishment. Perchance we have called our brother "fool," which prepares for us the pit;

we have looked on women with unchastened eyes, which constitutes absolute adultery; and what is more grievous than all, we partake not worthily of the Mysteries, which maketh us guilty of the Body and Blood of Christ. Let us then not be bitter enquirers into the conduct of others, but consider our own state, so shall we desist from this inhumanity and cruelty. Besides this, it may be said that we shall there find many good men, and often men worth as much as all the city. Since even that prison-house in which Joseph was had in it many evil men, yet that just man had the care of them all, and was, with the rest, concealed as to his real character; for he was worth as much as all the land of Egypt, yet still he dwelt in the prison-house, and no one knew him of those that were within it. Thus also even now it is likely that there are many good and virtuous men, though they be not visible to all men, and the care thou takest of such as these gives thee a return for thy exertions in favor of the whole. Or if there be none such, still even in this case great is thy recompense; for thy Lord conversed not with the just only, while He avoided the unclean, but received with kindness both the Canaanitish woman, and her of Samaria, the abominable and impure;

another also who was a harlot, on whose account the Jews reproached Him, He both received and healed, and allowed His feet to be washed by the tears of the polluted one, teaching us to condescend to those that are in sin, for this most of all is kindness. What sayest thou? Do robbers and tomb-breakers dwell in the prison? And, tell me, are all they just men that dwell in the city? Nay, are there not many worse even than these, robbing with greater shamelessness? For the one sort, if there be no other excuse for them, at least put before themselves the veil of solitude and darkness, and the doing these things clandestinely; but the others throw away the mask and go after their wickedness with uncovered head, being violent, grasping, and covetous. Hard it is to find a man pure from injustice.

[6.] If we do not take by violence gold, or such and such a number of acres of land, yet we bring about the same end by deceit and robbery in lesser matters, and where we are able to do so. For when in making contracts, or when we must buy or sell anything, we dispute and strive to pay less than the value, and use our utmost endeavors to have it so, is not the action robbery? Is it not theft and covetousness? Tell not me that thou hast not wrested away houses or slaves, for injustice is judged not by the measure of the things taken, but by the intention of those who commit the robbery. Since ”just” and ”unjust” have the same force in great and in little things; and I call cut-purses alike the man who cuts through a purse and takes the gold, and him who buying from any of the market people deducts something from the proper price; nor is he the only house-breaker who breaks through a wall and steals anything within, but that manalso who corrupts justice, and takes anything from his neighbor.

Let us not then pass by our own faults, and become judges of other men’s; nor let us, when it is time for lovingkindness, be searching out their wickedness; but considering what our own state was once, let us now be gentle and kind. What then was our state? Hear Paul say; ”For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, hateful, and hating one another” (Tit. iii. 3); and again, ”We were by nature children of wrath. (Eph. ii. 3. But God seeing us as it were confined in a prison-house, and bound with grievous chains, far more grievous than those of iron, was not ashamed of us, but came and entered the prison, and, though we deserved ten thousand punishments, both brought us out from hence, and brought us to a kingdom, and made us more glorious than the heaven, that we also might do the same according to our power. For when He saith to His disciples, ”If I, your Lord and Master, have washed your feet, ye also ought to wash one another’s feet; for I have given you an example, that ye should do as I have done to you” (c. xiii. 14), He writeth this law not merely for the washing the feet, but also in all the other acts which He manifested towards us. Is it a manslayer who inhabits the prison? Yet let not us be weary in doing Him good. Is it a tomb-breaker, or an adulterer? Let us pity not his wickedness, but his calamity.

But often, as I before said, one will be found there worth ten thousand; and if thou goest continually to the prisoners, thou shall not miss so great a prize. For as Abraham, by entertaining even common guests, once met with Angels, so shall we meet with great men

too, if we make the action a business. And if I may make a strange assertion, he who entertains a great man is not so worthy of praise as he who receives the wretched and miserable. For the former hath, in his own life, no slight occasion of being well treated, but the other, rejected and given up by all, hath one only harbor, the pity of his benefactor;so that this most of all is pure kindness. He,moreover, who shows attention to an admired and illustrious man, doth it often for ostentationamong men, but he who tends the abject and despairing, doth it only because of the command of God. Wherefore, if we make a feast, we are bidden to entertain the lame and halt, and if we do works of mercy, we are bidden to do them to the least and meanest. "For," It saith, "inasmuch as ye have done it unto one of the least of these, ye have done it unto Me. (Matt. xxv. 45. Knowing, therefore, the treasure which is laid up in that place, let us enter continually, and make it our business, and turn there our eager feelings about theaters. If thou hast nothing to contribute, contribute the comfort of thy words.

For God recompenseth not only him that feedeth, but him also who goeth in. When thou enterest and arouseth the trembling and fearful soul, exhorting, succoring, promising assistance, teaching it true wisdom, thou shalt thence reap no small reward. For if thou shouldest speak in such manner outside the prison, many will even laugh, being dissipated by their excessive luxury: but those who are in adversity, having their minds humbled, shall meekly attend to thy words, and praise them, and become better men. Since even when Paul preached, the Jews often derided him, but the prisoners listened with much stillness. For nothing renders the soul so fit for heavenly wisdom as calamity and temptation, and the pressure of affliction. Considering all these things, and how much good we shall work both to those within the prison, and to ourselves, by being continually mixed up with them, let us there spend the time we used to spend in the market-place, and in unseasonable occupations, that we may both win them and gladden ourselves, and by causing God to be glorified, may obtain the everlasting blessings, through the grace and lovingkindness of our Lord Jesus Christ, by whom and with whom, to the Father and the Holy Ghost, be glory for ever and ever. Amen.

Homily 61

John x. 22-24.-"And it was at Jerusalem, the Feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about Him, and said unto Him, How long dost thou make us to doubt?" [1.] Every virtue is a good thing, but most of all gentleness and meekness. This showeth us men; this maketh us to differ from wild beasts; this fitteth us to vie with Angels. Wherefore Christ continually expendeth many words about this virtue, bidding us be meek and gentle. Nor doth He merely expend words about it, but also teacheth it by His actions; at one time buffeted and bearing it, at another reproached and plotted against; yet again coming to those who plotted against Him. For those men who had called Him a demoniac, and a Samaritan and who had often desired to kill Him, and had cast stones at Him, the same surrounded and asked Him, "Art thou the Christ?" Yet not even in this case did He reject them after so many and so great plots against Him, but answered them with great gentleness.

But it is necessary rather to enquire into thewhole passage from the beginning. "It was," It saith, "at Jerusalem, the Feast of the dedication, and it was winter." This feast was a great and national one. For they celebrated with great zeal the day on which the Temple was rebuilt, on their return from their long captivity in Persia. At this feast Christ also was present, for henceforth He continually abode in Judaea, because the Passion was nigh. "Then came the Jews round about Him, and said, How long dost thou make us to doubt?" "If thou be the Christ, tell us plainly."

He did not reply, "What enquire ye of Me? Often have ye called Me demoniac, madman, and Samaritan, and have deemed me an enemy of God, and a deceiver, and ye said but now, Thou bearest witness of thyself, thy witness is not true; how is it then that ye seek and desire to learn from Me, whose witness ye reject? But He said nothing of the kind, although He knew that the intention with which they made the enquiry was evil. For their surrounding Him and saying, "How long dost thou make us to doubt? seemed to proceed from a certain longing and desire of learning, but the intention with which they asked the question was corrupt and deceitful. For since His works admitted not of their slander and insolence, while they might attack His sayings by finding out in them a sense other than that in which they were spoken, they continually proposed questions, desiring to silence Hint by means of His sayings; and when they could find no fault with His. works, they

wished to find a handle in His words. Therefore they said, "Tell us"; yet He had often told them. For He said to the woman of Samaria, "I Am that speak unto thee" (c. iv. 26); and to the blind man, "Thou hast both seen Him, and it is He that talketh with thee. (c. ix. 37. And He had told them also, if not in the same, at least in other words.

And indeed, had they been wise,and had they desired to enquire aright, it remained for them to confess Him by words, since by works He had often proved the point in question. But now observe their perverse and disputations temper. When He addresseth them, and instructeth them by His words, they say, "What sign showest thou us? (c. vi. 30. But when He giveth them proofs by His works, they say to Him, "Art thou the Christ? Tell us plainly"; when the works cry aloud, they seek words, and when the words teach, then they betake themselves to works, ever setting themselves to the contrary. But that they enquired not for the sake of learning, the end showed. For Him whom they deemed to be so worthy of credit, as to receive His witness of Himself, when He had spoken a few words they straightway stoned; so that their very surrounding and pressing upon Him was done with ill intent.

And the mode of questioning was full of much hatred. "Tell us plainly, Art thou the Christ?" Yet He spake all things openly, being ever present at their feasts, and in secret He said nothing; but they brought forward words of deceit, "How long dost thou make us to doubt?" in order that having drawn Him out, they might again find some handle against Him. For that in every case they questioned Him not in order to learn, but to find fault with His words, is clear, not from this passage only, but from many others also. Since when they came to Him and asked, "Is it lawful to give tribute unto Caesar or not?" (Matt. xxii. 17), when they spake about putting away a wife (Matt. xix. 3), when they enquired about her who, they said, had had seven husbands (Matt. xxii. 23), they were convicted of bringing their questions to Him, not from desire of learning, but from an evil intention. But there He rebuked them, saying, "Why tempt ye Me, ye hypocrites?" showing that He knew their secret thoughts, while here He said nothing of the kind; teaching us not always to rebuke those who plot against us, but to bear many things with meekness and gentleness.

Since then it was a sign of folly, when the works proclaimed Him aloud, to seek the witness of words, hear how He answereth them, at once hinting to them that they made these enquiries superfluously, and not for the sake of learning, and at the same time showing that He uttered a voice plainer than that by words, namely, that by works. Ver. 25. "I told you often," He saith, "and ye believe not: the works that I do in My Father's Name, they are they that bear witness of Me." [2.] A remark which the more tolerable among them continually made to one another; "A man that is a sinner cannot do such miracles." And again, "A devil cannot open the eyes of the blind": and, "No man can do such miracles except God be with him." (c. iii. 2.) And beholding the miracles that He did, they said, "Is not this the Christ?" Others said, "When Christ cometh, will He do greater miracles than those which this Man hath done?" (c. vii. 31.) And these very persons as many as then desired to believe on Him, saying, "What sign showest thou us, that we may see, and believe thee?" (c. vi. 30.) When then they who had not been persuaded by such great works, pretended that they should be persuaded by

a bare word, He rebuketh their wickedness, saying, "If ye believe not My works, how will ye believe My words? so that your questioning is superfluous."

Ver. 26. "But," He saith, "I told you, and ye believe not, because ye are not of My sheep." "For I on My part have fulfilled all that it behooved a Shepherd to do, and if ye follow Me not, it is not because I am not a Shepherd, but because ye are not My sheep." Ver. 27-30. "For My sheep hear My voice, and follow Me; and I give unto them eternal life ; neither can any man pluck them out of My hand. The Father, which gave them Me, is greater than all, and no man is able to pluck them out of My Father's hand. I and the Father are One." Observe how in renouncing He exciteth them to follow Him. "Ye hear Me not," He saith, "for neither are ye sheep, but they who follow, these are of the flock." This He said, that they might strive to become sheep. Then by mentioning what they should obtain, He maketh these men jealous, so as to rouse them, and cause them to desire such things.

"What then? Is it through the power of the Father that no man plucketh them away, and hast thou no strength, but art too weak to guard them? By no means. And in order that thou mayest learn that the expression, "The Father which gave them to Me," is used on their account, that they might not again call Him an enemy of God, therefore, after asserting that, "No man plucketh them out of My hand," He proceedeth to show, that His hand and the Father's is One. Since had not this been so, it would have been natural for Him to say, "The Father which gave them to Me is greater than all, and no man can pluck them out of My hand. But He said not so, but, "out of My Father's hand. Then that thou mayest not suppose that He indeed is weak, but that the sheep are in safety through the power of the Father, He addeth, "I and the Father are One. As though He had said "I did not assert that on account of the Father no man plucketh them away, as though I were too weak to keep the sheep. For I and the Father are One. Speaking here with reference to Power, for concerning this was all His discourse; and if the power be the same, it is clear that the Essence is also. And when the Jews used ten thousand means, plotting and casting men out of their synagogues, He telleth them that all their contrivances are useless and vain;

"For the sheep are in My Father's hand"; as the Prophet saith, "Upon My hand I have pictured thy walls. (Isa. xlix. 16. Then to show that the hand is One, He sometimes saith that it is His own, sometimes the Father's. But when thou hearest the word "hand," do not understand anything material, but the power, the authority. Again, if it was on this account that no one could pluck away the sheep, because the Father gave Him power, it would have been superfluous to say what follows, "I and the Father are One. Since were He inferior to Him, this would have been a very daring saying, for it declares nothing else than an equality of power; of which the Jews were conscious, and took up stones to cast at Him. (Ver. 31. Yet not evenso did He remove this opinion and suspicion; though if their suspicion were erroneous, He ought to have set them right, and to have said, "Wherefore do ye these things? I spake not thus to testify that my power and the Father's are equal"; but now He doth quite the contrary, and confirmeth their suspicion, and clencheth it, and that too when they were exasperated. For He maketh no excuse for what had been said, as though it had

been said ill, but rebuketh them for not entertaining a right opinion concerning Him. For when they said,

Ver. 33-36. "For a good workwe stone thee not, but for blasphemy; and because that thou being a man makest thyself God"; hear His answer; "If the Scripture called them gods unto whom the word of God came, how sayye that I blaspheme, because I said, I am the Son of God?" What He saith is of this kind: "If those who have received this honor by grace, are not found fault with for calling themselves gods, how can He who hath this by nature deserve to be rebuked?" Yet He spake not so, but proved it at a later time, having first relaxed and yielded somewhat in His discourse, and said, "Whom the Father hath sanctified and sent." And when He had softened their anger, He bringeth forward the plain assertion. For a while, that His speech might be received, He spoke in a humbler strain, but afterwards He raised it higher, saying,

Ver. 37, 38. "If I do not the works of My Father, believe Me not; but if I do, though ye believe not Me, believe the works." Seest thou how He proveth what I said, that He is in nothing inferior to the Father, but in every way equal to Him? For since it was impossible to see His Essence, from the equality and sameness of the works He affordeth a proof of unvaryingness as to Power. And what, tell me, shall we believe? [3.] "That I am in the Father, and the Father in Me." "For I am nothing other than what the Father is, yet still Son; He nothing other than what I am, yet still Father. And if any man know Me, he knoweth the Father, and if he knoweth the Father, he hath learnt also the Son." Now were the power inferior, then also what relateth to the knowledge would be false, for it is not possible to become acquainted with one substance or power by means of another.

Ver. 39-41. "Therefore they sought again to take Him, but He escaped out of their hands, and went away again beyond Jordan, into the place where John at first baptized. And many resorted unto Him, and said, John did no miracle, but all things that John spake of this man were true." When He hath uttered anything great and sublime, He quickly retireth, giving way to their anger, so that the passion may abate and cease through His absence. And thus He acted at that time. But wherefore doth the Evangelist mention the place? That thou mayest learn that He went there to remind them of the things there done and said by John, and of his testimony; at least when they came there, they straightway remembered John. Wherefore also they said, "John indeed did no miracle," since how did it follow that they should add this, unless the place had brought the Baptist to their memory, and they had come to remember his testimony. And observe howthey form incontrovertible syllogisms. "John indeed did no miracle," "but this man doth," saith some one; "hence therefore his superiority is shown. If therefore men believed him who did no miracles, much more must they believe this man." Then, since it was John who bore the witness, lest his having done no miracle might seem to prove him unworthy of being a witness, they added, "Yet if he did no miracle, still he spake all things truly concerning this man"; no longer proving Christ to be trustworthy by means of John, but John to be so by what Christ had done.

Ver. 42. "Many therefore believed on Him." There were many things that attracted them. They remembered the words which John had spoken, calling Christ "mightier than himself," and "light," and "life," and "truth," and all the rest. They remembered the Voice which came down from heaven, and the Spirit which appeared in the shape of a dove, and pointed Him out to all; and with this they recollected the demonstration afforded by the miracles, looking to which they were for the future established. "For," saith some one, "if it was fight that we should believe John, much more ought we to believe this man; if him without miracles, much more this man, who besides the testimony of John, hath also the proof from miracles." Seest thou howmuch the abiding in this place, and the being freed from the presence of evil men, profiled them? wherefore Jesus continually leadeth and draweth them away from the company of those persons; as also He seemeth to have done under the old Covenant, forming and ordering the Jews in all points, in the desert, at a distance from the Egyptians.

And this He now adviseth us also to do, bidding us avoid public places, and tumults, and disturbances, and pray peacefully in the chamber. For the vessel which is free from confusion, sails with a fair wind, and the soul which is separated from worldly matters rests in harbor. Wherefore women ought to have more true wisdom than men, because they are for the most part riveted to keeping at home. So, for instance, Jacob was a plain man, because he dwelt at home, and was free from the bustle of public life; for not without a cause hath Scripture put this, when It saith, "dwelling in a house. (Gen. xxv. 27. "But," saith some woman, "even in a house there is great confusion. Yes, when thou wilt have it so, and bringest about thyself a crowd of cares. For the man who spends his time in the midst of the market-places and courts of justice is overwhelmed, as if by waves, by external troubles; but the women who sits in her house as in some school of true wisdom, and collects her thoughts within herself, will be enabled to apply herself to prayers, and readings, and other heavenly wisdom. And as they who dwell in deserts have none to disturb them, so she being continually within can enjoy a perpetual calm. Nor even if at any time she need to go forth, is there then any cause for confusion.

For the necessary occasions for a women to leave her house are, either for the purpose of coming hither, or when the body need to be cleansed in the bath; but for the most part she sits at home, and it is possible for her both to be herself truly wise, and receiving her husband when agitated to calm and compose him, to abate the excess and fierceness of his thoughts, and so to send him forth again, having put off all the mischiefs which he collected from the market-place, and carrying with him whatever good he learnt at home. For nothing, nothing is more powerful than a pious and sensible women to bring a man into proper order, and to mould his soul as she will. For he will not endure friends, or teachers, or rulers, as he will his partner advising and counseling him, since the advice carries even some pleasure with it, because she who gives the counsel is greatly loved. I could tell of many hard and disobedient men who have been softened in this way. For she who shares his table, his bed, and his embraces, his words and secrets, his comings in and goings out, and many other things, who is entirely given up and joined to him, as it is likely that a body

would be joined to a head, if she happen to be discreet and well attuned, will go beyond and excel all others in the management of her husband.

[4. Wherefore I exhort women to make this their employment, and to give fitting counsel. For as they have great power for good, so have they also for evil. A women destroyed Absalom, a woman destroyed Amnon, a woman was like to have destroyed Job, a woman rescued Nabal from the slaughter. Women have preserved whole nations; for Deborah and Judith exhibited successes worthy of men; so also do ten thousand other women. Wherefore Paul saith, "For what knowest thou, O wife, whether thou shall save thy husband? (1 Cor, vii. 16. And in those times we see Persis and Mary and Priscilla taking part in the labors of the Apostles (Rom. 16); whom we also needs must imitate, and not by words only, but also by actions, bring into order him that dwelleth with us. But how shall we instruct him by our actions? When he sees that thou art not evilly disposed, not fond of expense or ornament, not demanding extravagant supplies of money, but content with what thou hast, then will he endure thee counseling him. But if thou art wise in word, and in actions doest the contrary, he will condemn thee for very foolish talking. But when together with words thou affordest him also instruction by thy works, then will he admit thee and obey thee the more readily; as when thou desirest not gold, nor pearls, nor costly clothing, but instead of these, modesty, sobriety, kindness; when thou exhibitest these virtues on thy part and requirest them on his.

For if thou must needs do somewhat to please thy husband, thou shouldest adorn thy soul, not adorn and so spoil thy person. The gold which thou puttest about thee will not make thee so lovely and desirable to him, as modesty and kindness towards himself, and a readiness to die for thy partner; these things most subdue men. Indeed, that splendor of apparel even displeases him, as straitening his means, and causing him much expense and care; but those things which I have named will rivet a husband to a wife; for kindness and friendship and love cause no cares, give rise to no expense, but quite the contrary. That outward adornment becomes palling by use, but that of the soul blooms day by day, and kindles a stronger flame. So that if thou wouldest please thy husband. adorn thy soul with modesty, piety, and management of the house. These things both subdue him more, and never cease. Age destroys not this adornment, sickness wastes it not. The adornment of the body length of time is wont to undo, sickness and many other things to waste, but what relates to the soul is above all this. That adornment causes envy, and kindles jealousy, but this is pure from disease, and free from all vainglory.

Thus will matters at home be easier, and your income without trouble, when the gold is not laid on about your body or encircling your arms, but passes on to necessary uses, such as the feeding of servants, the necessary care of children, and other useful purposes. But if this be not the case, if the (wife's) face becovered with ornaments, while the (husband's) heart is pressed by anxiety, what profit, what kind of advantage is there? The one being grieved allows not the marvelous beauty of the other to be seen. For ye know, ye know that though a man see the most beautiful of all women, he cannot feel pleasure at the sight while

his soul is sorrowful, because in order to feel pleasure a man must first rejoice and be glad. And when all his gold is heaped together to adorn a woman's body, while there is distress in his dwelling, her partner can have no pleasure. So that if we desire to be agreeable to our husbands, let us give them pleasure; and we shall give them pleasure, if we remove our ornaments and fineries. For all these things at the actual time of marriage appear to afford some delight, but this afterwards fades by time. Since if when the heaven is so beautiful, and the sun, to which thou canst not name any body that is equal, so bright, we admire them less from habitually seeing them, how shall we admire a body tricked out with gewgaws?

These things I say, desiring that you should be adorned with that wholesome adornment which Paul enjoined; "Not with gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. (1 Tim. ii. 9, 10. But dost thou wish to please strangers, and to be praised by them? Then assuredly this is not the desire of a modest woman. However, if thou wishest it, by doing as I have said, thou wilt have strangers also to love thee much, and to praise thy modesty. For the woman who adorns her person no virtuous and sober person will praise, but the intemperate and lascivious; nay, rather neither will these praise her, but will even speak vilely of her, having their eyes inflamed by the wantonness displayed about her; but the other all will approve, both the one sort and the other, because they receive no harm from her, but even instruction in heavenly wisdom. And great shall be her praise from men, and great her reward with God. After such adornment then let us strive, that we may live here without fear, and may obtain the blessings which are to come; which may we all obtain through the grace and loving-kindness of our Lord Jesus Christ, to whom be glory for ever and ever. Amen.

Homily 62

John xi. 1, 2.-"Now a certain man was sick, named Lazarus, of Bethany, of the town of Mary and her sister Martha. It was that Mary which anointed the Lord with ointment." ,

[1. Many men, when they see any of those who are pleasing to God suffering anything terrible, as, for instance, having fallen into sickness, or poverty, and any other the like, are offended, not knowing that to those especially dear to God it belongeth to endure these things; since Lazarus also was one of the friends of Christ, and was sick. This at least they who sent said, "Behold, he whom Thou lovest is sick. But let us consider the passage from the beginning. "A certain man," It saith, "was sick, Lazarus of Bethany. Not without a cause nor by chance hath the writer mentioned whence Lazarus was, but for a reason which he will afterwards tell us. At present let us keep to the passage before us. He also for our advantage informeth us who were Lazarus' sisters; and, moreover, what Mary had more (than the other), going on to say, "It was that Mary which anointed the Lord with ointment. Here some doubting say, "How did the Lord endure that a woman should do this? In the first place then it is necessary to understand, that this is not the harlot mentioned in Matthew (Matt. xxvi. 7), or the one in Luke (Luke vii. 37), but a different person; they were harlots full of many vices, but she was both grave and earnest; for she showed her earnestness about the entertainment of Christ. The Evangelist also means to show, that the sisters too loved Him, yet He allowed Lazarus to die.

Butwhy did they not, like the centurion and the nobleman, leave their sick brother, and cometo Christ, instead of sending? They were veryconfident in Christ, and had towards Him astrong familiar feeling. Besides, they were weak women, and oppressed with grief; for that they acted not in this way as thinking slightly of Him, they afterwards showed. It is then clear, that this Mary was not the harlot. "But wherefore," saith some one, "did Christ admit that harlot? That He might put away her iniquity; that He might show His lovingkindness; that thou mightest learn that there is no malady which prevaileth over His goodness. Look not therefore at this only, that He received her, but consider the other point also, how He changed her. But, (to return,) why doth the Evangelist relate this history to us? Or rather, what doth he desire to show us by saying,

Ver. 5. "Jesus loved Martha, and her sister, and Lazarus." That we should never be discontented or vexed if any sickness happen to good men, and such as are dear to God. Ver.

3. "Behold, he whom thou lovest is sick." They desired to draw on Christ to pity, for they still gave heed to Him as to a man. This is plain from what they say, "If thou hadst been here, he had not died," and from their saying, not, "Behold, Lazarus is sick," but "Behold, he whom thou lovest is sick." What then said Christ? Ver. 4. "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Observe how He again asserteth that His glory and the Father's is One; for after saying "of God," He hath added, "that the Son of God might be glorified." "This sickness is not unto death." Since He intended to tarry two days where He was, He for the present sendeth away the messengers with this answer. Wherefore we must admire Lazarus' sisters, that after hearing that the sickness was "not unto death," and yet seeing him dead, they were not offended, although the event had been directly contrary. But even so they came to Him, and did not think that He had spoken falsely.

The expression "that" in this passage denotes not cause, but consequence; the sickness happened from other causes, but He used it for the glory of God. Ver. 6. "And having said this, He tarried two days." Wherefore tarried He? That Lazarus might breathe his last, and be buried; that none might be able to assert that He restored him when not yet dead, saying that it was a lethargy, a fainting, a fit, but not death. On this account He tarried so long, that corruption began, and they said, "He now stinketh." Ver. 7. "Then saith He to his disciples, Let us go into Judea." Why, when He never in other places told them beforehand where He was going, doth He tell them here? They had been greatly terrified, and since they were is this way disposed, He forewarneth them, that the suddenness might not trouble them. What then say the disciples?

Ver. 8. "The Jews of late sought to stone Thee, and goest Thou thither again?" They therefore had feared for Him also, but for the more part rather for themselves; for they were not yet perfect. So Thomas, shaking with fear, said, "Let us go, that we also may die with Him" (ver. 16), because Thomas was weaker and more unbelieving than the rest. But see how Jesus encourageth them by what He saith. Ver. 9. "Are there not twelve hours of the day?" He either saith this, that "he who is conscious to himself of no evil, shall suffer nothing dreadful; only he that doeth evil shall suffer, so that we need not fear, because we have done nothing worthy of death"; or else that, "he who 'seeth the light of this world' is in safety; and if he that seeth the light of this world is in safety, much more he that is with Me, if he separate not himself from Me." Having encouraged them by these words, He addeth, that the cause of their going thither was pressing, and showeth them that they were about to go not unto Jerusalem, but unto Bethany.

Ver. 11, 12. "Our friend Lazarus," He saith, "sleepeth, but I go that I may awake him out of sleep." That is, "I go not for the same purpose as before, again to reason and contend with the Jews, but to awaken our friend." Ver. 12. "Then said His disciples, Lord, if he sleep he shall do well." This they said not without a cause, but desiring to hinder the going thither. "Sayest Thou," asks one of them, "that he sleepeth? Then there is no urgent reason for going." Yet on this account He had said, "Our friend," to show that the going there was

necessary. When therefore their disposition was somewhat reluctant, He said,[2.] Ver. 14. "He is dead." The former word He spake, desiring to prove that He loved not boasting; but since they understood not, He added, "He is dead." Ver. 15. "And I am glad for your sakes."

Why "for your sakes"? "Because I have forewarned you of his death, not being there, and because when I shall raise him again, there will be no suspicion of deceit." Seest thou how the disciples were yet imperfect in their disposition, and knew not His power as they ought? and this was caused by interposing terrors, which troubled and disturbed their souls. When He said, "He sleepeth," He added, "I go to awake him"; but when He said, "He is dead," He added not, "I go to raise him"; for He would not foretell in words what He was about to establish certainly by works, everywhere teaching us not to be vainglorious, and that we must not make promises without a cause. And if He did thus in the case of the centurion when summoned, (for He said, "I will come and heal him-Matt. viii. 7,) it was to show the faith of the centurion that He said this. If any one ask, "How did the disciples imagine sleep? How did they not understand that death was meant from His saying, 'I go to awake him?' for it was folly if they expected that He would go fifteen stadia to awake him"; we would reply, that they deemed this to be a dark saying, such as He often spake to them.

Now they all feared the attacks of the Jews, but Thomas above the rest; wherefore also he said, Ver. 16. "Let us go, that we also may die with Him." Some say that he desired himself to die; but it is not so; the expression is rather one of cowardice. Yet he was not rebuked, for Christ as yet supported his weakness, but afterwards he became stronger than all, and invincible. For the wonderful thing is this; that we see one who was so weak before the Crucifixion, become after the Crucifixion, and after having believed in the Resurrection, more zealous than any. So great was the power of Christ. The very man who dared not go in company with Christ to Bethany, the same while not seeing Christ ran well nigh through the inhabited world, and dwelt in the midst of nations that were full of murder, and desirous to kill him.

But if Bethany was "fifteen furlongs off," which is two miles, how was Lazarus "dead four days"? Jesus tarried two days, on the day before those two one had come with the message, (on which same day Lazarus died,) then in the course of the fourth day He arrived. He waited to be summoned, and came not uninvited on this account, that no one might suspect what took place; nor did those women who were beloved by Him come themselves, but others were sent. Ver. 18. "Now Bethany was about fifteen furlongs off." Not without cause doth he mention this, but desires to inform us that it was near, and that it was probable on this account that many would be there. He therefore declaring this adds, Ver. 19. "Many of the Jews came to comfort them." But how should they comfort women beloved of Christ, when they had agreed, that if any should confess Christ, he should be put out of the synagogue? It was either because of the grievous nature of the calamity, or that they respected them as of superior birth, or else these who came were not the wicked sort, many at least even of them believed. The Evangelist mentions these circumstances, to prove that Lazarus was really dead.

[3.] But why did not [Martha,] when she went to meet Christ, take her sister with her? She desired to meet with Him apart, and to tell Him what had taken place. But when He had brought her to good hopes, she went and called Mary, who met Him while her grief was yet at its height. Seest thou how fervent her love was? This is the Mary of whom He said, "Mary hath chosen that good part." (Luke x. 42.) "How then," saith one, "doth Martha appear more zealous?" She was not more zealous, but it was because the other had not yet been informed, since Martha was the weaker. For even when she had heard such things from Christ, she yet speaks in a groveling manner, "By this time he stinketh, for he hath been dead four days." (Ver. 39.) But Mary, though she had heard nothing, uttered nothing of the kind, but at once believing, saith,

Ver. 21. "Lord, if Thou hadst been here, my brother had not died." See how great is the heavenly wisdom of the women, although their understanding be weak. For when theysaw Christ, theydid not break out into mourning and wailing and loud crying, as we do when we see any of those we know coming in upon our grief; but straightway they reverence their Teacher. So then both thesesisters believed in Christ, but not in a right way; for they did not yet certainly know either that He was God, or that He did these things by His own power and authority; on both which points He taught them. For they showed their ignorance of the former, by saying, "If thou hadst been here, our brother had not died"; and of the latter, by saying, Ver. 22. "Whatsoever thou wilt ask of God, He will give it thee." As though they spoke of some virtuous and approved mortal. But see what Christ saith;

Ver. 23. "Thy brother shall rise again." He thus far refuteth the former saying, "Whatsoever thou wilt ask"; for He said not, "I ask," but what? "Thy brother shall rise again." To have said, "Woman, thou still lookest below, I need not the help of another, but do all of Myself," would have been grievous, and a stumblingblock in her way, but to say, "He shall rise again," was the act of one who chose a middle mode of speech. And by means of that which follows, He alluded to the points I have mentioned; for when Martha saith, Ver. 24. "I know that he shall rise again in the last day," to prove more clearly His authority, He replieth, Ver. 25. "I am the Resurrection and the Life." Showing that He needed no other to help Him, if so be that He Himself is the Life; since if He needed another, how could Hebe "the Resurrection and the Life"? Yet He did not plainly state this, but merely hinted it. But when she saith again, "Whatsoever thou wilt ask," He replieth,

"He that believeth in Me, though he were dead, yet shall he live." Showing that He is the Giver of good things, and that we must ask of Him. Ver. 26. "And whosoever liveth and believeth in Me, shall never die." Observe how He leadeth her mind upward; for to raise Lazarus was not the only thing sought; it was necessary that both she and they who were with her should learn the Resurrection. Wherefore before the raising of the dead He teacheth heavenly wisdom by words. But if He is "the Resurrection," and "the Life," He is not confined by place, but, present everywhere, knoweth how to heal. If therefore they had said, as did the centurion, "Speak the word, and my servant shall be healed" (Matt. viii. 8), He would have done so; but since they summoned Him to them, and begged Him to come, He

condescendeth in order to raise them from the humble opinion they had formed of Him, and cometh to the place. Still while condescending, He showed that even when absent He had power to heal. On this account also He delayed, for the mercy would not have been apparent as soon as it was given, had there not been first an ill savor (from the corpse). But how did the woman know that there was to be a Resurrection? They had heard Christ say many things about the Resurrection, yet still she now desired to see Him. And observe how she still lingers below; for after hearing, "I am the Resurrection and the Life," not even so did she say, "Raise him," but,

Ver. 27. "I believe that Thou art the Christ, the Son of God." What is Christ's reply? "He that believeth on Me, though he were dead, yet shall he live," (here speaking of this death which is common to all.) "And whosoever liveth and believeth on Me, shall never die" (ver. 26), signifying that other death. "Since then I am the Resurrection and the Life, be not thou troubled, though thy brother be already dead, but believe, for this is not death." For a while He comforted her on what had happened; and gave her glimpses of hope, by saying, "He shall rise again," and, "I am the Resurrection"; and that having risen again, though he should again die, he shall suffer no harm, so that it needs not to fear this death. What He saith is of this kind: "Neither is this man dead, nor shall ye die." "Believest thou this?" She saith, "I believe that Thou art the Christ, the Son of God."

"Which should come into the world." The woman seems to me not to understand the saying; she was conscious that it was some great thing, but did not perceive the whole meaning, so that when asked one thing, she answered another. Yet for a while at least she had this gain, that she moderated her grief; such was the power of the words of Christ. On this account Martha went forth first, and Mary followed. For their affection to their Teacher did not allow them strongly to feel their present sorrow; so that the minds of these women were truly wise as well as loving.

[4. But in our days, among our other evils there is one malady very prevalent among our women; they make a great show in their dirges and wailings, baring their arms, tearing their hair, making furrows down their cheeks. And this they do, some from grief, others from ostentation and rivalry, others from wantonness; and they bare their arms, and this too in the sight of men. Why doest thou, woman? Dost thou strip thyself in unseemly sort, tell me, thou who art a member of Christ, in the midst of the market-place, when men are present there? Dost thou pluck thy hair, and rend thy garments, and wail loudly, and join the dance, and keep throughout a resemblance to Bacchanalian women, and dost thou not think that thou art offending God? What madness is this? Will not the heathen laugh? Will they not deem our doctrines fables? They will say, "There is no resurrection-the doctrines of the Christians are mockeries, trickery, and contrivance. For their women lament as though there were nothing after this world; they give no heed to the words engraven in their books; all those wordsare fictions, and these women show that they are so.

Since had they believed that he who hath died is not dead, but hath removed to a better life, they would not have mourned him as no longer being, they would not have thus beaten them-

selves, they would not have uttered such words as these, full of unbelief, 'I shall never see thee more, I shall never more regain thee,' all their religion is a fable, and if the very chief of good things is thus wholly disbelieved by them, much more the other things which are reverenced among them. The heathen are not so womanish, among them many have practiced heavenly wisdom; and a woman hearing that her child had fallen in battle, straightway asked, "And in what state are the affairs of the city? Another truly wise, when being garlanded he heard that his son had fallen for his country, took off the garland, and asked which of the two; then when he had learnt which it was, immediately put the garland on again. Many also gave their sons and their daughters for slaughter in honor of their evil deities; and Lacedaemonian women exhort their sons either to bring back their shield safe from war, or to be brought back dead upon it. Wherefore I am ashamed thatthe heathen show true wisdom in these matters, and we act unseemly. Those who know nothing about the Resurrection act the part of those who know; and those who know, the part of those who know not.

And ofttimes many dothrough shame of men what they do not for the sake of God. For women of the higher class neither tear their hair nor bare their arms; which very thing is a most heavy charge against them, not because they do not strip themselves, but because they act as they do not through piety, but that they may not be thought to disgrace themselves. Is their shame stronger than grief, and the fear of God not stronger? And must not this deserve severest censure? What the rich women do because of their riches, the poor ought to do through fear of God; but at present it is quite the contrary; the rich act wisely through vainglory, the poor through littleness of soul act unseemly. What is worse than this anomaly? We do all for men, all for the things of earth. And these people utter words full of madness and much ridicule. The Lord saith indeed, "Blessed are they that mourn" (Matt. v. 4), speaking of those who mourn for their sins; and no one mourneth that kind of mourning, nor careth for a lost soul; but this other we were not bidden to practice, and we practice it. "What then? saith some one, "Is it possible being man not to weep? No, neither do I forbid weeping, but I forbid the beating yourselves, the weeping immoderately. I am neither brutal nor cruel. I know that our nature asks and seeks for its friends and daily companions; it cannot but be grieved.

As also Christ showed, for He wept over Lazarus. So do thou; weep, but gently, but with decency, but with the fear of God. If so thou weepest, thou dost so not as disbelieving the Resurrection, but as not enduring the separation. Since even over those who are leaving us, and departing to foreign lands, we weep, yet we do this not as despairing.

[5. And so do thou weep, as if thou wert sending one on his way to another land. These things I say, not as giving a rule of action, but as condescending (to human infirmity). For if the dead man have been a sinner, and one who hath in many things offended God, it behooveth to weep (or rather not to weep only, since that is of no avail to him, but to do what one can to procure some comfort for him by almsgivings and offerings;) but it behooveth also to rejoice at this, that his wickedness hath been cut short. If he have been righteous, it again

behooveth to be glad, that what is his is now placed in security, free from the uncertainty of the future; if young, that he hath been quickly delivered from the common evils of life; if old, that he hath departed after taking to satiety that which is held desirable. But thou, neglecting to consider these things, incitest thy hand-maidens to act as mourners, as if forsooth thou wert honoring the dead, when it is an act of extreme dishonor. For honor to the dead is not wailings and lamentings, but hymns and psalmodies and an excellent life. The good man when hedeparteth, shall depart with angels, though no man be near his remains; but the corrupt, though he have a city to attend his funeral, shall be nothing profited. Wilt thou honor him who is gone? Honor him in another way, by alms-deeds, by acts of beneficence and public service.

What avail the many lamentations? And I have heard also another grievous thing, that many women attract lovers by their sad cries, acquiring by the fervor of their wailings a reputation for affection to their husbands. O devilish purpose! O Satanic invention! How long are we but dust and ashes, how long but blood and flesh? Look we up to heaven, take we thought of spiritual things. How shall we be able to rebuke the heathen, howto exhort them, when we do such things? How shall we dispute with them concerning the Resurrection? How about the rest of heavenly wisdom? How shall we ourselves live without fear? Knowest not thou that of grief cometh death? for grief darkening the seeing part of the soul not only hindereth it from perceiving anything that it ought, but also worketh it great mischief. In one way then we offend God, and advantage neither ourselves nor him who is gone; in the other we please God, and gain honor among men. If we sink not down ourselves, He will soon remove the remains of our despondency; if we are discontented, He permitteth us to be given up to grief. If we are thankful, we shall not despond. ”But how,” saith some one, ”is it possible not to be grieved, when one has lost a son or daughter or wife? I say not, ”not to grieve,” but ”not to do so immoderately.

For if we consider that God hath taken away, and that the husband or son which we had was mortal, we shall soon receive comfort. To be discontented is the act of those who seek for something higher than their nature. Thou wast born man, and mortal; why then grievest thou that what is natural hath come to pass? Grievest thou that thou art nourished by eating? Seekest thou to live without this? Act thus also in the case of death, and being mortal seek not as vet for immortality. Once for all this thing hath been appointed. Grieve not therefore, nor play the mourner, but submit to laws laid on all alike. Grieve for thy sins; this is good mourning, this is highest wisdom. Let us then mourn for this cause continually, that we may obtain the joy which is there, through the grace and lovingkindness of our Lord Jesus Christ, to whom be glory for ever and ever. Amen.

Homily 63

John xi. 30, 31.-"Now Jesus was not yet come into the town, but was in that place where Martha met Him. The Jews then which were with her," and what follows.

[1. A Great good is philosophy; the philosophy, I mean, which is with us. For what the heathen have is words and fables only; nor have these fables anything truly wise in them; since everything among those men is done for the sake of reputation. A great good then is true wisdom, and even here returns to us a recompense. For he that despises wealth, from this at once reaps advantage, being delivered from cares which are superfluous and unprofitable; and he that tramples upon glory from this at once receives his reward, being the slave of none, but free with the real freedom; and he that desires heavenly things hence receives his recompense, regarding present things as nothing, and being easily superior to every grief. Behold, for example, how this woman by practicing true wisdom even here received her reward. For when all were sitting by her as she mourned and lamented, she did not wait that the Master should come to her, nor did she maintain what might have seemed her due, nor was she restrained by her sorrow, (for, in addition to the other wretchedness, mourning women have this malady, that they wish to be made much of on account of their case,) but she was not at all so affected; as soon as she heard, she quickly came to Him. "Jesus was not yet come into the town. He proceeded somewhat slowly, that He might not seem to fling Himself upon the miracle, but rather to be entreated by them.

At least, it is either with an intention of implying this that the Evangelist has said the, "riseth up quickly," or else he showeth that she ran so as to anticipate Christ's arrival. She came not alone, but drawing after her the Jews that were in the house. Very wisely did her sister call her secretly, so as not to disturb those who had come together, and not mention the cause either; for assuredly many would have gone back, but now as though she were going to weep, all followed her. By these means again it is proved that Lazarus was dead.

Ver. 32. "And she fell at His feet." She is more ardent than her sister. She regarded not the multitude, nor the suspicion which they had concerning Him, for there were many of His enemies, who said, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" (ver. 37); but cast out all mortal things in the presence of her Master, and was given up to one thing only, the honor of that Master. And what saith she? "Lord, if Thou hadst been here, my brother had not died." What doth Christ?

He converseth not at all with her for the present, nor saith to her what He said to her sister, (for a great multitude was by, and this was no fit time for such words,) He only acteth measurably and condescendeth; and to prove His human nature, weepeth in silence, and deferreth the miracle for the present. For since that miracle was a great one, and such as He seldom wrought, and since many were to believe by means of it, lest to work it without their presence should prove a stumbling-block to the multitude, and so they should gain nothing by its greatness, in order that He might not lose the quarry, He draweth to Him many witnesses by His condescension, and showeth proof of His human nature. He weepeth, and is troubled; for grief is wont to stir up the feelings. Then rebuking those feelings, (for He "groaned in spirit" meaneth, "restrained His trouble,") He asked,

Ver. 34. "Where have ye laid him?" So that the question might not be attended with lamentation. But why doth He ask? Because He desired not to cast Himself on (the miracle), but to learn all from them, to do all at their invitation, so as to free the miracle from any suspicion. "They say unto Him, Come and see." Ver. 35. "Jesus wept." Seest thou that He had not as yet shown any sign of the raising, and goeth not as if to raise Lazarus, but as if to weep? For the Jews show that He seemed to them to be going to bewail, not to raise him; at least they said, Ver. 36, 37. "Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" Not even amid calamities did they relax their wickedness. Yet what He was about to do was a thing far more wonderful; for to drive away death when it hath come and conquered, is far more than to stay it when coming on. They therefore slander Him by those very points through which they ought to have marveled at His power. They allow for the time that He opened the eyes of the blind, and when they ought to have admired Him on account of that miracle, they, by means of this latter case, cast a slur upon it, as though it had not even taken place. And not from this only are they shown to be all corrupt, but because when He had not yet come, nor exhibited any action, they prevent Him with their accusations without waiting the end of the matter. Seest thou how corrupt was their judgment?

[2.] He cometh then to the tomb; and again rebuketh His feelings. Why doth the Evangelist carefully in several places mention that "He wept," and that, "He groaned"? That thou mayest learn that He had of a truth put on our nature. For when this Evangelist is remarkable for uttering great things concerning Christ more than the others, in matters relating to the body, here he also speaketh much more humbly than they. For instance, concerning His death he hath said nothing of the kind; the other Evangelists declare that He was exceedingly sorrowful, that He was in an agony; but John, on the contrary, saith, that He even cast the officers backwards. So that he hath made up here what is omitted there, by mentioning His grief. When speaking of His death, Christ saith "I have power to lay down My life"(c. x. 18), and then He uttereth no lowly word; therefore at the Passion they attribute to Him much that is human, to show the reality of the Dispensation. And Matthew proves this by the Agony, the trouble, the trembling, and the sweat; but John by His sorrow. For had He not been of our nature, He would not once and again have been

mastered by grief. What did Jesus? He made no defense with regard to their charges; for why should He silence by words those who were soon to be silenced by deeds? a means less annoying, and more adapted to shame them.

Ver. 39. "He saith, Take ye away the stone."

Why did not He when at a distance summon Lazarus, and place him before their eyes? Or rather, why did He not cause him to arise whilethe stone yet lay on the grave? For He who was able by His voice to move a corpse, and to show it again endowed with life, would much more by that same voice have been able to move a stone; He who empowered by His voice one bound and entangled in the grave-clothes to walk, would much more have been able to move a stone; why then did He not so? In order to make them witnesses of the miracle; that they might not say as they did in the case of the blind man, "It is he," "It is not he. For their hands and their coming to the tomb testified that it was indeed he. If they had not come, they might have deemed that they saw a vision, or one man in place of another. But now the coming to the place, the raising the stone, the charge given them to loose the dead man bound in grave-clothes from his bands; the fact that the friends who bore him from the tomb, knew from the grave-clothes that it was he; that his sisters were not left behind; that one of them said, "He now stinketh, for he hath been dead four days"; all these things, I say, were sufficient to silence the ill-disposed, as they were made witnesses of the miracle.

On this account He biddeth them take away the stone from the tomb, to show that He raiseth the man. On this account also He asketh, "Where have ye laid him? that they who said, "Come and see," and who conducted Him, might not be able to say that He had raised another person; that their voice and their hands might bear witness, (their voice by saying, "Come and see," their hands by lifting the stone, and loosing the grave-clothes,) as well as their eyes and ears, (the one by hearing His voice, the other by seeing Lazarus come forth,) and their smell also by perceiving the ill-odor, for Martha said, "He now stinketh, for he hath been dead four days."

Therefore I said with good reason, that the woman did not at all understand Christ's words, "Though he were dead, yet shall he live." At least observe, that she speaketh as though the thing were impossible on account of the time which had intervened. For indeed it was a strange thing to raise a corpse which had been dead four days, and was corrupt. To the disciples Jesus said, "That the Son of Man maybe glorified," referring to Himself; but to the woman, "Thou shalt see the glory of God," speaking of the Father. Seest thou that the weakness of the hearers is the cause of the difference of the words? He therefore remindeth her of what He had spoken unto her, well nigh rebuking her, as being forgetful. Yet He did not wish at present to confound the spectators, wherefore He saith, Ver. 40. "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?"

[3. A great blessing truly is faith, great, and one which makes great those who hold it rightly with (good) living. By this men (are enabled) to do the things of God in His name. And well did Christ say, "If ye have faith ye shall say unto this mountain, Remove, and it

shall remove" (Matt. xvii. 20); anti again, "He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do. (c. xiv. 12.) What meaneth He by "greater"? Those which the disciples are seen after this to work. For even the shadow of Peter raised a dead man; and so the power of Christ was the more proclaimed. Since it was not so wonderful that He while alive should work miracles, as that when He was dead others should be enabled to work in His name greater than He wrought. This was an indisputable proof of the Resurrection; nor if (that Resurrection) had been seen by all, would it have been equally believed. For men might have said that it was an appearance, but one who saw that by His name alone greater miracles were wrought than when He conversed with men, could not disbelieve unless he were very senseless. A great blessing then is faith when it arises from glowing feelings, great love, and a fervent soul; it makes us truly wise, it hides our human meanness, and leaving reasonings beneath, it philosophizes about things in heaven;

or rather what the wisdom of men cannot discover, it abundantly comprehends and succeeds in. Let us then cling to this, and not commit to reasonings what concerns ourselves. For tell me, why have not the Greeks been able to find out anything? Did they not know all the wisdom of the heathen? Why then could they not prevail against fishermen and tentmakers, and unlearned persons? Was it not because the one committed all to argument, the others to faith? and so these last were victorious over Plato and Pythagoras, in short, over all that had gone astray; and they surpass those whose lives had been worn out in astrology and geometry, mathematics and arithmetic, and who had been thoroughly instructed in every sort of learning, and were as much superior to them as true and real philosophers are superior to those who are by nature foolish and out of their senses. For observe, these men asserted that the soul was immortal, or rather, they did not merely assert this, but persuaded others of it. The Greeks, on the contrary, did not at first know what manner of thing the soul was, and when they had found out, and had distinguished it from the body, they were again in the same case, the one asserting that it was incorporeal, the other that it was corporeal and was dissolved with the body. Concerning heaven again, the one said that it had life and was a god, but the fishermen both taught and persuaded that it wasthe work and device of God.

Now that theGreeks should use reasonings is nothing wonderful, but that those who seem to be believers, that "they" should be found carnal, this is what mayjustly be lamented. And on this account they have gone astray, some saying that they know God as He knoweth Himself, a thing which not even any of those Greeks have dared to assert; others that God cannot beget without passion, not even allowing Him any superiority over men; others again, that a righteous life and exact conversation avail nothing. But it is not the time to refute these things now. [4. Yet that a right faith availeth nothing if the life be corrupt, both Christ and Paul declare, having taken the more care for this latter part; Christ when He teacheth, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven" (Matt. vii. 21); and again, "Many will say unto Me in that day, Lord, have we not prophesied in Thy Name? And I will profess unto them, I never knew you; depart from Me, ye that work

iniquity" (Matt. xxii. 23); (for they who take not heed to themselves, easily slip away into wickedness, even though they have a right faith; and Paul, when in his letter to the Hebrews he thus speaks and exhorts them; "Follow peace with all men, and holiness, without which no man shall see the Lord. (Heb. xii. 14.

By "holiness," meaning chastity, so that it behooved each to be content with his own wife, and not have to do with any other woman; for it is impossible that one not so contented should be saved; he must assuredly perish though he have ten thousand right actions, since with fornication it is impossible to enter into the kingdom of heaven. Or rather, this is henceforth not fornication but adultery; for as a woman who is bound to a man, if she come together with another man, then hath committed adultery, so he that is bound to a woman, if he have another, hath committed adultery. Such an one shall not inherit the kingdom of heaven, but shall fall into the pit. Hear what Christ saith concerning these, "Their worm shall not die, and the fire shall not be quenched. (Mark ix. 44. For he can have no pardon, who after (possessing) a wife, and the comfort of a wife, then acts shamelessly towards another woman; since this is henceforth wantonness. And if the many abstain even from their wives when it be a season of fast or prayer, how great a fire doth he heap up for himself who is not even content with his wife, but mingleth with another; and if it is not permitted one who has put away and cast out his own wife to mingle with another, (for this is adultery,) how great evil doth he commit who, while his wife is in his house, brings in another.

Let no one then allow this malady to dwell in his soul; let him tear it up by the root. He doth not so much wrong his wife as himself. For so grievous and unpardonable is this offense, that if a woman separate herself from a husband which is an idolater without his consent, God punisheth her; but if she separate herself from a fornicator, not so. Seest thou how great an evil this is? "If," It saith, "any faithful woman have a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. (1 Cor. vii. 13. Not so concerning a harlot; but what? "If any man put away his wife, saving for the cause of fornication, he causeth her to commit adultery. (Matt. v. 32. For if the coming together maketh one body, he who cometh together with a harlot must needs become one body with her. How then shall the modest woman, being a member of Christ, receive such an one, or how shall she join to herself the member of an harlot. And observe the excess of the one (fornication) over the other (idolatry). The woman who dwelleth with an unbeliever is not impure; ("for," It saith, "the unbelieving husband is sanctified by the wife"-1 Cor. vi. 15; not so with the harlot; but what? "Shall I then make the members of Christ the members of an harlot? In the one case sanctification remains, and is not removed though the unbeliever dwelleth with his wife;

but in the other case it departeth. A dreadful, a dreadful thing is fornication, and an agent for everlasting punishment; and even in this world it brings with it ten thousand woes. The man so guilty is forced to lead a life of anxiety and toil; he is nothing better off than those who are under punishment, creeping into another man's house with fear and much trembling, suspecting all alike both slave and free. Wherefore I exhort you to be freed from this malady, and if you obey not, step not on the sacred threshold. Sheep that are covered

with the scab, and full of disease, may not herd with those that are in health; we must drive them from the fold until they get rid of the malady. We have been made members of Christ; let us not, I entreat, become members of an harlot. This place is not a brothel but a church; if then thou hast the members of an harlot, stand not in the church, lest thou insult the place. If there were no hell, if there were no punishment, yet, after those contracts, those marriage torches, the lawful bed, the procreation of children, the intercourse, how couldest thou bear to join thyself to another? How is it that thou art not ashamed nor blushest? Knowest thou not that they who after the death of their own wife, introduce another into their own house, are blamed by many? yet this action hath no penalty attached to it:

but thou bringest in another while thy wife is yet alive. What lustfulness is this! Learn what hath been spoken concerning such men, "Their worm," It saith, "shall not die, and the fire shall not be quenched. (Mark ix. 44. Shudder at the threat, dread the vengeance. The pleasure here is not so great as the punishment there, but may it not came to pass that any one (here) become liable to that punishment, but that exercising holiness they may see Christ, and obtain the promised good things, which may we all enjoy, through the grace and lovingkindness of our Lord Jesus Christ, to whom with the Father and the Holy Ghost be glory, for ever and ever. Amen.

Homily 64

John xi. 41, 42.-"Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me; and I knew that Thou hearest Me always, hut because of the people which stand by, I said it." And what follows.

[1. What I have often said, I will now say, that Christ looketh not so much to His own honor as to our salvation; not how He may utter some sublime saying, but how something able to draw us to Him. On which account His sublime and mighty sayings are few, and those also hidden, but the humble and lowly are many, and abound through His discourses. For since by these men were the rather brought over, in these He continueth; and He doth not on the one hand utter these universally, lest the men that should come after should receive damage, nor, on the other hand, doth He entirely withhold those, lest the men of that time should be offended. Since they who have passed from lowmindedness unto perfection, will be able from even a single sublime doctrine to discern the whole, but those who were ever lowminded, unless they had often heard these lowly sayings, would not have come to Him at all. In fact, even after so many such sayings they do not remain firm, but even stone and persecute Him, and try to kill Him, and call Him blasphemer. And when He maketh Himself equal with God, they say, "This man blasphemeth" (Matt. ix. 3); and when He saith, "Thy sins be forgiven thee" (c. x. 20), they moreover call Him a demoniac. So when He saith that the man who heareth His words is stronger than death, or, "I am in the Father and the Father in Me" (c. viii. 51), they leave Him;

and again, they are offended when He saith that He came down from heaven. (c. vi. 33, 60. If now they could not bear these sayings, though seldom uttered, scarcely, had His discourse been always sublime, had it been of this texture, would they have given heed to Him? When therefore He saith, "As the Father commanded Me, so I speak" (c. xiv. 31); and, "I am not come of Myself" (c. vii. 28), then they believe. That they did believe then is clear, from the Evangelist signifying this besides, and saying, "As He spake these words, many believed on Him. (c. v. 30. If then lowly speaking drew men to faith, and high speaking scared them away, must it not be a mark of extreme folly not to see at a glance how to reckon the sole reason of those lowly sayings, namely, that they were uttered because of the hearers. Since in another place when He had desired to say some high thing, He withheld it, adding this reason, and saying, "Lest we should offend them, cast a hook into the sea. (Matt. xvii. 27.

Which also He doth here; for after saying, "I know that Thou hearest Me always," He addeth. "but because of the multitude which standeth around I said it, that they might believe. Are these words ours? Is this a human conjecture?

When then a man will not endure to be persuaded by what is written, that they were offended at sublime things, how, when he heareth Christ saying that He spake in a lowly manner that they might not be offended, how, after that, shall he suspect that the mean sayings belonged to His nature, not to His condescension? So in another place, when a voice came down from heaven, He said, "This voice came not because of Me, but for your sakes. (c. xii. 30. He who is exalted may be allowed to speak lowly things of himself, but it is not lawful for the humble to utter concerning himself anything grand or sublime. For the former ariseth from condescension, and has for its cause the weakness of the hearers; or rather (it has for its cause) the leading them to humblemindedness, and His being clothed in flesh, and the teaching the hearers to say nothing great concerning themselves, and His being deemed an enemy of God, and not being believed to have come from God, His being suspected of breaking the Law, and the fact that the hearers looked on Him with an evil eye, and were ill disposed towards Him, because He said that He was equal to God. But that a lowly man should say any great thing of Himself, hath no cause either reasonable or unreasonable; it can only be folly, impudence, and unpardonable boldness. Wherefore then doth Christ speak humbly, being of that ineffable and great Substance?

For the reasons mentioned, and that He might not be deemed unbegotten; for Paul seems to have feared some such thing as this; wherefore he saith, "Except Him who did put all things under Him. (1 Cor. xv. 27. This it is impious even to think of. Since if being less than Him who begat Him, and of a different Substance, He had been deemed equal, would He not have used every means that this might not be thought? But now He doth the contrary, saying, "If I do not the works of Him that sent Me, believe Me not. (c. x. 37. Indeed His saying, that "I am in the Father and the Father in Me" (c. xiv. 10), intimateth to us the equality. It would have behooved, if He had been inferior, to refute this opinion with much vehemence, and not at all to have said, "I am in the Father and the Father in me" (c. x. 30), or that, "We are One," or that, "He that hath seen Me, hath seen the Father. (c. xiv. 9. Thus also, when His discourse was concerning power, He said, "I and the Father are One"; and when His discourse was concerning authority, He said again, "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He wilt" (c. v. 21); which it would be impossible that He should do were He of a different substance;

or even allowing that it were possible, yet it would not have behooved to say this, lest they should suspect that the substance was one and the same. Since if in order that they may not suppose Him to be an enemy of God, He often even uttereth words unsuited to Him, much more should He then have done so; but now, His saying, "That they should honor the Son even as they honor the Father" (c. v. 23); His saying, "The works which He doeth, I do also" (c. v. 19); His saying that He is "the Resurrection, and the Life, and the Light of the world" (c. xi. 25; c. viii. 12), are the expressions of One making Himself equal to

Him who begat Him, and confirming the suspicion which they entertained. Seest thou how He maketh this speech and defense, to show that He broke not the Law, and that He not only doth not remove, but even confirmeth the opinion of His equality with the Father? So also when they said, "Thou blasphemest, because thou makest thyself God" (c. x. 33), from equality of works He established this thing.

[2. And why say I that the Son did this, when the Father also who took not the flesh doeth the same thing? For He also endured that many lowly things should be said concerning Him for the salvation of the hearers. For the, "Adam, where art thou? (Gen. iii. 9), and, "That I may know whether they have done altogether according to the cry of it" (Gen. xviii. 21); and, "Now I know that thou fearest God" (Gen. xxii. 12); and, "If they will hear" (Ezek. iii. 11); and, "If they will understand" (Deut. v. 29); and, "Who shall give the heart of this people to be so? and the expression, "There is none like unto Thee among the gods, O Lord" (Ps. lxxx. 29); these and many other like sentences in the Old Testament, if a man should pick them out, he will find to be unworthy of the dignity of God. In the case of Ahab it is said, "Who shall entice Ahab for Me? (2 Chron. xviii. 19. And the continually preferring Himself to the gods of the I heathen in the way of comparison, all these things are unworthy of God. Yet in another way they are made worthy of Him, for He is so kind, that for our salvation He careth not for expressions which become His dignity.

Indeed, the becoming man is unworthy of Him, and the taking the form of a servant, and the speaking humble words, and the being clothed in humble (garments), unworthy if one looks to His dignity, but worthy if one consider the unspeakable riches of His lovingkindness. And there is another cause of the humility of His words. What is that? It is that they knew and confessed the Father, but Him they knew not. Wherefore He continually betaketh Himself to the Father as being confessed by them, because He Himself was not as yet deemed worthy of credit; not on account of any inferiority of His own, but because of the folly and infirmity of the hearers. On this account He prayeth, and saith, "Father, I thank Thee that Thou hast heard Me. For if He quickeneth whom He will, and quickeneth in like manner as doth the Father, wherefore doth He call upon Him?

But it is time now to go through the passage from the beginning. "Then they took up the stone where the dead man lay. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always, but because of the people that stand by I said it, that they might believe that Thou hast sent Me. Let us then ask the heretic, Did He receive an impulse from the prayer, and so raise the dead man? How then did He work other miracles without prayer? saying, "Thou evil spirit, I charge thee, come out of him" (Mark ix. 25); and, "I will, be thou clean" (Mark i. 41); and, "Arise, take up thy bed" (c. v. 8); and, "Thy sins be forgiven thee" (Matt. ix. 2); and to the sea, "Peace, be still. (Mark iv. 39. In short, what hath He more than the Apostles, if so be that He also worketh by prayer? Or rather I should say, that neither did they work all with prayer, but often they wrought without prayer, calling upon the Name of Jesus. Now, if His Name had such great power, how could He have needed prayer? Had He needed prayer, His Name

would not have availed. When He wholly made man, what manner of prayer did He need? was there not then great equality of honor? "Let Us make," It saith, "man. (Gen. i. 26. What could be greater sign of weakness, if He needed prayer?

But let us see what the prayer was; "I thank Thee that Thou hast heard Me. Who now ever prayed in this manner? Before uttering any prayer, He saith, "I thank Thee," showing that He needed not prayer. "And I knew that Thou hearest Me always. This He said not as though He Himself were powerless, but to show that His will and the Father's is one. But why did He assume the form of prayer? Hear, not me, but Himself, saying, "For the sake of the people which stand by, that they may believe that Thou hast sent Me. He said not, "That they may believe that I am inferior, that I have need of an impulse from above, that without prayer I cannot do anything; but, "That Thou hast sent Me. For all these things the prayer declareth, if we take it simply. He said not, "Thou hast sent me weak, acknowledging servitude, and doing nothing of Myself"; but dismissing all these things, that thou mayest have no such suspicions, He putteth the real cause of the prayer, "That they may not deem Me an enemy of God; that they may not say, He is not of God, that I may show them that the work hath been done according to Thy will. All but saying, "Had I been an enemy of God, what is done would not have succeeded," but the, "Thou heardest Me," is said in the case of friends andequals.

"And I knew that Thou hearest Me always," that is, "in order that My will be done I need no prayer, except to persuade men that to Thee and Me belongeth one will. "Why then prayest Thou? For the sake of the weak and grosser sort.

Ver. 43. "And when He had thus spoken, He cried with a loud voice." Why said He not, "In the name of My Father come forth"? Or why said He not, "Father, raise him up"? Why did he omit all these expressions, and after assuming the attitude of one praying, show by His actions His independent authority? Because this also was a part of His wisdom, to show condescension by words, but by His deeds, power. For since they had nothing else to charge Him with except that He was not of God, and since in this way they deceived many, He on this account most abundantly proveth this very point by what He saith, and in the way that their infirmity required. For it was in His power by other means to show at once His agreement with the Father and His own dignity, but the multitude could not ascend so far. And He saith,

"Lazarus, come forth."

[3. This is that of which He spake, "The hour is coming, when the dead shall hear the voice of the Son of God, and they that hear shall live. (c. v. 28. For, that thou mightest not think that He received the power of working from another, He taught thee this before, and gave proof by deeds, and said not, Arise, but, "Come forth," conversing with the dead man as though living. What can be equal to this authority? And if He doth it not by His own strength, what shall He have more than the Apostles, who say, "Why look ye so earnestly on us as though by our own power or holiness we had made this man to walk? (Acts iii. 12.

For if, not working by His own power, He did not add what the Apostles said concerning themselves, they will in a manner be more truly wise than He, because they refused the glory. And in another place, "Why do ye these things? We also are men of like passions as you. (Acts xiv. 15. The Apostles since they did nothing of themselves, spoke in this way to persuade men of this; but He when the like opinion was formed concerning Him, would He not have removed the suspicion, if at least He did not act by His own authority? Who would assert this? But in truth Christ doeth the contrary, when He saith, "Because of the people which stand by I said it, that they might believe";

so that had they believed, there would have been no need of prayer. Now if prayer were not beneath His dignity, why should He account them the cause of His praying? Why said He not, "I do it in order that they may believe that I am not equal to Thee"; for He ought on account of the suspicion to have come to this point. When He was suspected of breaking the Law, He used the very expression, even when they had not said anything, "Think not that I am come to destroy the Law" (Matt. v. 17); but in this place He establisheth their suspicion. In fact, what need was there at all of going such a round, and of using such dark sayings? It had been enough to say, "I am not equal," and to be rid of the matter. "But what," saith some one, "did He not say that, I do not My own will? Even this He did in a covert way, and one suited to their infirmity, and from the same cause through which the prayer was made. But what meaneth "That Thou hast heard Me"? It meaneth, "That there is nothing on My part opposed to Thee. As then the, "That Thou hast heard Me," is not the saying of one declaring, that of Himself He had not the power, (for were this the case, it would be not only impotence but ignorance, if before praying He did not know that God would grant the prayer;

and if He knew not, how was it that He said, "I go that I may awake him," instead of, "I go to pray My Father to awake him?") As then this expression is a sign, not of weakness, but of identity of will, so also is the, "Thou hearest Me always. We must then either say this, or else that it was addressed to their suspicions. If now He was neither ignorant nor weak, it is clear that He uttereth these lowly words, that thou mayest be persuaded by their very excess, and mayest be compelled to confess, that they suit not His dignity, but are from condescension. What then say the enemies of truth? "He spake not those words, Thou hast heard me," saith some one, "to the infirmity of the hearers, but in order to show a superiority. Yet this was not to show a superiority, but to humble Himself greatly, and to show Himself as having nothing more than man. For to pray is not proper to God, nor to the sharer of the Throne. Seest thou then that He came to this from no other cause than their unbelief? Observe at least that the action beareth witness to His authority.

"He called, and the dead man came forth wrapped." Then that the matter might not seem to be an appearance, (for his coming forth bound did not seem to be less marvelous than his resurrection,) Jesus commanded to loose him, in order that having touched and having been near him, they might see that it was really he. And He saith, "Let him go." Seest thou His freedom from boastfulness? He doth not lead him on, nor bid him go about with Him,

lest He should seem to any to be showing him; so well knew He how to observe moderation. When the sign had been wrought, some wondered, others went and told it to the Pharisees. What then did they? When they ought to have been astonished and to have admired Him, they took counsel to kill Him who had raised the dead. What folly! They thought to give up to death Him who had overcome death in the bodies of others.

Ver. 47. "And they said, What do we? for this man doeth many miracles." They still call Him "man," these who had received such proof of His divinity. "What do we?" They ought to have believed, and served, and bowed down to Him, and no longer to have deemed Him a man. Ver. 48. "If we let him thus alone, the Romans will come, and will take away both our nation and city."

What is it which they counsel to do? They wish to stir up the people, as though they themselves would be in danger on suspicion of establishing a kingdom. "For if," saith one of them, "the Romans learn that this Man is leading the multitudes, they will suspect us, and will come and destroy our city. Wherefore, tell me? Did He teach revolt? Did He not permit you to give tribute to Caesar? Did not ye wish to make Him a king, and He fly from you? Did He not follow a mean and unpretending life, having neither house nor anything else of the kind? They therefore said this, not from any such expectation, but from malice. Yet it so fell out contrary to their expectation, and the Romans took their nation and city when they had slain Christ. For the things done by Him were beyond all suspicion. For He who healed the sick, and taught the most excellent way of life, and commanded men to obey their rulers, was not establishing but undoing a tyranny. "But," saith some one, "we conjecture from former (impostors). But they taught revolt, He the contrary. Seest thou that the words were but a pretense? For what action of the kind did He exhibit? Did He lead about with Him pompous guards? had He a train of chariots? Did He not seek the deserts?

But they, that they may not seem to be speaking from their own ill feeling, say that all the city is in danger, that the common weal is being plotted against, and that they have to fear the worst. These were not the causes of your captivity, but things contrary to them; both of this last, and of the Babylonish, and of that under Antiochus which followed: it was not that there were worshipers among you, but that there were among you those who did unjustly, and excited God to wrath, this caused you to be given up into bondage. But such a thing is envy, allowing men to see nothing which they ought to see, when it has once for all blinded the soul. Did He not teach men to be meek? Did He not bid them when smitten on the right cheek to turn the other also? Did He not bid them when injured to bear it? to show greater readiness to endure evil, than others have to inflict it? Are these, tell me, the signs of one establishing a tyranny, and not rather of one pulling a tyranny down?

[4. But, as I said, a dreadful thing is malice, and full of hypocrisy; this hath filled the world with ten thousand evils; through this malady the law courts are filled, from this comes the desire of fame and wealth, from this the love of rule, and insolence, through this the roads have wicked robbers and the sea pirates, from this proceed the murders through the world, through this our race is rent asunder, and whatever evil thou mayest see, thou wilt perceive

to arise from this. This hath even burst into the churches, this hath caused ten thousand dreadful things from the beginning, this is the mother of avarice, this malady hath turned all things upside down, and corrupted justice. For "gifts," It saith, "blind the eyes of the wise, and as a muzzle on the mouth turn away reproofs. (Ecclus. xx. 29, Ecclus. xx. 29 LXX. and marg. of E.V. This makes slaves of freemen, concerning this we talk every day, and no good comes of it, we become worse than wild beasts; we plunder orphans, strip widows, do wrong to the poor, join woe to woe. "Alas! that the righteous hath perished from the earth! (Mic. vii. 1, 2. It is our part too henceforth to mourn, or rather we have need to say this every day. We profit nothing by our prayers, nothing by our advice and exhortation, it remaineth therefore that we weep. Thus did Christ; after having many times exhorted those in Jerusalem, when they profiled nothing, He wept at their hardness.

This also do the Prophets, and this let us do now. Henceforth is the season for mourning and tears and wailing; it is seasonable for us also to say now, "Call for the mourning women, and send for the cunning women, that they may cry aloud" (Jer. ix. 17); perhaps thus we shall be able to east out the malady of those who build splendid houses, of those who surround themselves with lands gotten by rapine. It is seasonable to mourn; but do ye take part with me in the mourning, ye who have been stripped and injured, by your mournings bring down my tears. But while mourning we will mourn, not for ourselves but for them; they have not injured you, but they have destroyed themselves; for you have the Kingdom of heaven in return for the injustice done you, they hell in return for their gain. On this account it is better to be injured than to injure. Let us bewail them with a lamentation not of man's making, but that from the Holy Scriptures with which the Prophets also wailed. With Isaiah let us wail bitterly, and say, "Woe, they that add house to house, that lay field to field, that they may take somewhat from their neighbor; will ye dwell alone upon the earth? Great houses and fair, and there shall be no inhabitants in them. (Isa. v. 8, 9.)

Let us mourn with Nahum, and say with him, "Woe to him that buildeth his house on high." (Perhaps Jer. xxii. 13.) Or rather let us mourn for them as Christ mourned for those of old. "Woe to you that are rich, for ye have received your consolation." (Luke vi. 24.) Let us, I beseech you, not cease thus lamenting, and if it be not unseemly, let us even beat our breasts for the carelessness of our brethren. Let us not weep for him who is already dead, but let us weep for the rapacious man, the grasping, the covetous, the insatiable. Why should we mourn for the dead, in whose case it is impossible henceforth to effect anything? Let us mourn for these who are capable even of change. But while we are lamenting, perhaps they will laugh. Even this is a worthy cause for lamentation, that they laugh when they ought to mourn. For had they been at all affected by our sorrows, it would have behooved us to cease from sorrowing on account of their promise of amendment; but since they are of an insensible disposition, let us continue to weep, not merely for the rich, but for the lovers of money, the greedy, the rapacious. Wealth is not an evil thing, (for we may use it rightly when we spend it upon those who have need,) but greediness is an evil, and it prepares deathless punishments. Let us then bewail them; perhaps there will be some amendment; or even if they who have fallen in do not escape, others at least will not fall into the danger,

but will guard against it. May it come to pass that both they may be freed from their malady, and that none of us may ever fall into it, that we all may in common obtain the promised goods, through the grace and lovingkindness of our Lord Jesus Christ, to whom be glory for ever and ever. Amen.

Homily 65

John xi. 49, 50.-"And one of them, Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all,nor consider that it is expedient that one man should die for the people, and that the whole nation perish not," &c. [1.] "The heathen are stuck fast in the destruction which they made; in the trap which they hid is their foot taken." (Ps. ix. 15, Ps. ix. 15 LXX.) This hath been the case with the Jews. They said that they would kill Jesus, lest the Romans should come and take away their place and nation; and when they had killed Him, these things happened unto them, and when they had done that by doing which they thought to escape, they yet did not escape. He who was slain is in Heaven, and they who slew have for their portion hell. Yet they did not consider these things; but what? "They desired," It saith, "from that day forth to kill Him" (ver. 53), for they said, "The Romans will come, and will take away our nation; and a certain one of them, Caiaphas, being High Priest that year, said," (being more shameless than the rest,) "Ye know nothing." What the others made matter of doubt, and put forth in the way of deliberation, this man cried aloud, shamelessly, openly, audaciously. For what saith he? "Ye know nothing, nor consider that it is expedient that one man should die, and that the whole nation perish not."

Ver. 51. "And this spake he not of himself, but being High Priest he prophesied." Seest thou how great is the force of the High Priest's authority? or, since he had in any wise been deemed worthy of the High Priesthood, although unworthy thereof, he prophesied, not knowing what he said; and the grace merely made use of his mouth, but touched not his accursed heart. Indeed many others have foretold things to come, although unworthy to do so, as Nebuchadnezzar, Pharaoh, Balaam; and the reason of all is evident. But what he saith is of this kind. "Ye still sit quiet, ye give heed but carelessly to this matter, and know not how to despise one man's safety for the sake of the community." See how great is the power of the Spirit; from an evil imagination It was able to bring forth words full of marvelous prophecy. The Evangelist calleth the Gentiles "children of God," from what was about to be: as also Christ Himself saith, "Other sheep I have" (c. x. 16), so calling them from what should afterwards come to pass.

But what is, "being High Priest that year"? This matter as well as the rest lind become corrupt; for from the time that offices became matters of purchase, they were no longer priests for the whole period of their lives, but for a year. Notwithstanding, even in this state

of things the Spirit was still present. But when they lifted up their hands against Christ, then It left them, and removed to the Apostles. This the rending of the veil declared, and the voice of Christ which said, "Behold, your house is left unto you desolate." (Matt. xxiii. 38.) And Josephus, who lived a short time after, saith, that certain Angels who yet remained with them, (to see) if they would alter their ways, left them. While the vineyard stood, all things went on; but when they had slain the Heir, no longer so, but they perished. And God having taken it from the Jews, as a glorious garment from an unprofitable son, gave it to right-minded servants of the Gentiles, leaving the others desolate and naked. It was, moreover, no small thing that even an enemy should prophesy this. This might draw over others also. For in respect of his will, matters fell out contrariwise, since, when He died, the faithful were on this account delivered from the punishment to come. What meaneth, "That He might gather together those near and those afar off" (ver. 52)? He made them one Body. The dweller in Rome deemeth the Indians a member of himself. What is equal to this "gathering together"? And the Head of all is Christ.

Ver. 53. "From that day forth the Jews took counsel to put Him to death." And, in truth, had sought to do so before; for the Evangelist saith, "Therefore the Jews sought to kill Him"(c. v. 18); and, "Why seek ye to kill Me?" (c. vii. 19.) But then they only sought, now they ratified their determination, and treated the action as their business. Ver. 54. "But Jesus walked no more openly in Jewry." [2.] Again He saveth Himself in a human manner, and this He doth continually. But I have mentioned the reason for which He often departed and withdrew. And at this time He dwelt in Ephratah, near the wilderness, and there He tarried with His disciples. How thinkest thou that those disciples were confounded when they beheld Him saving Himself after the manner of a man? After this no man followed Him. For since the Feast was nigh, all were running to Jerusalem; but they, at a time when all others were rejoicing and holding solemn assembly, hide themselves, and are in danger. Yet still they tarried with Him. For they hid themselves in Galilee, at the time of the Passover and the Feast of Tabernacles; and after this again during the Feast, they only of all were with their Master in flight and concealment, manifesting their good will to Him. Hence Luke recordeth that He said, "I abode with you in temptations"; and this He said, showing that they were strengthened by His influence.

Ver. 55. "And many went up from the country to purify themselves." Ver. 57. "And the High Priests and Pharisees had commanded that they should lay hands on Him." A marvelous purification, with a murderous will, with homicidal intentions, and bloodstained hands! Ver. 56. "And they said, Think ye that he will not come to the feast?" By means of the Passover they plotted against Him, and made the time of feasting a time of murder, that is, He there would fall into their hands, because the season summoned Him. What impiety! When they needed greater carefulness, and to forgive those who had been taken for the worst offenses, then they attempted to ensnare One who had done no wrong. Yet by acting thus they had already not only profited nothing, but become ridiculous. For this end coming among them continually He escapeth, and restraineth them when they take counsel to kill Him, and maketh them to be in perplexity, desiring to prick them by the display of His

power; that when they took Him, they might know that what had been done was done, not by their power, but by His permission. For not even at that time could they take Him, and this though Bethany was near; and when they did take Him, He cast them backwards.

Ch. xii. ver. 1, 2. "Then six days before the Passover He came to Bethany, where Lazarus was, and feasted with them; and Martha served, but Lazarus sat at meat."

This was a proof of the genuineness of his resurrection, that after many days he both lived and ate. "And Martha ministered"; whence it is clear that the meal was in her house, for they received Jesus as loving and beloved. Some, however, say, that it took place in the house of another. Mary did not minister, for she was a disciple. Here again she acted in the more spiritual manner. For she did not minister as being invited, nor did she afford her services to all alike. But she directeth the honor to Him alone, and approacheth Him not as a man, but as a God. On this account she poured out the ointment, and wiped (His feet) with the hairs of her head, which was the action of one who did not entertain the same opinion concerning Him as did others; yet Judas rebuked her, under the pretense forsooth of carefulness. What then saith Christ? "She hath done a good work for My burying. But why did He not expose the disciple in the case of the woman, nor say to him what the Evangelist hath declared, that on account of his own thieving he rebuked her? In His abundant longsuffering He wished to bring him to a better mind. For because He knew that he was a traitor, He from the beginning often rebuked him, saying, "Not all believe," and, "One of you is a devil. (c. vi. 64.

He showed them that He knew him to be a traitor, vet He did not openly rebuke him, but bare with him, desiring to recall him. How then saith another Evangelist, that all the disciples used these words? (Matt. xxvi. 70. All used them, and so did he, but the others not with like purpose. And if any one ask why He put the bag of the poor in the hands of a thief, and made him steward who was a lover of money, we would reply, that God knoweth the secret reason; but that, if we may say something by conjecture, it was that He might cut off from him all excuse. For he could not say that he did this thing from love of money, (for he had in the bag sufficient to allay his desire,) but from excessive wickedness which Christ wished to restrain, using much condescension towards him. Wherefore He did not even rebuke him as stealing, although aware of it, stopping the way to his wicked desire, and taking from him all excuse. "Let her alone," He saith, "for against the day of My burying hath she done this. Again, He maketh mention of the traitor in speaking of His burial. But him the reproof reacheth not, nor doth the expression soften him, though sufficient to inspire him with pity: as if He had said, "I amburdensome and troublesome, but wait a little while, and I shall depart. This too he intended in saying,

Ver. 8. "But Me ye have not always." But none of these things turned back that savage madman; yet in truth Jesus said and did far more than this, He washed his feet that night, made him a sharer in the table and the salt, a thing which is wont to restrain even the souls of robbers, and spake other words, enough to melt a stone, and this, not long before, but on the very day, in order that not even time might cause it to be forgotten. But he stood out against all.

[3.] For a dreadful, a dreadful thing is the love of money, it disables both eyes and ears, and makes men worse to deal with than a wild beast, allowing a man to consider neither conscience, nor friendship, nor fellowship, nor the salvation of his own soul, but having withdrawn them at once from all these things, like some harsh mistress, it makes those captured by it its slaves. And the dreadful part of so hitter a slavery is, that it persuades them even to be grateful for it; and the more they become enslaved, the more doth their pleasure increase; and in this way especially the malady becomes incurable, in this way the monster becomes hard to conquer. This made Gehazi a leper instead of a disciple and a prophet; this destroyed Ananias and her with him; this made Judas a traitor; this corrupted the rulers of the Jews, who received gifts, and became the partners of thieves. This hath brought in ten thousand wars, filling the ways with blood, the cities with wailings and lamentations. This hath made meals to become impure, and tables accursed, and hath filled food with transgression; therefore hath Paul called it ”idolatry”: (Col. iii. 5), and not even so hath he deterred men from it. And why calleth he it ”idolatry”? Many possess wealth, and dare not use it, but consecrate it, handing it down untouched, not daring to touch it, as though it were some dedicated thing. And if at any time they are forced to do so, they feel as though they had done something unlawful. Besides, as the Greek carefully tends his graven image, so thou entrusteth thy gold to doors and bars; providing a chest instead of a shrine, and laying it up in silver vessels. But thou dost not bow down to it as he to the image? Yet thou showest all kind of attention to it.

Again, he would rather give up his eyes or his life than his graven image. So also would those who love gold. ”But,” saith one, ”I worship not the gold. Neither doth he, he saith, worship the image, but the devil that dwelleth in it; and in like manner thou, though thou worship not the gold, yet thou worshipest that devil who springeth on thy soul, from the sight of the gold and thy lust for it. For more grievous than an evil spirit is the lust of money-loving, and many obey it more than others do idols. For these last in many things disobey, but in this case they yield everything, and whatever it telleth them to do, they obey. What saith it? ”Be at war with all,” it saith, ”at enmity with all, know not nature, despise God, sacrifice to me thyself,” and in all they obey. To the graven images they sacrifice oxen and sheep, but avarice saith, Sacrifice to me thine own soul, and the man obeyeth. Seest thou what kind of altars it hath, what kind of sacrifices it receiveth? The covetous shall not inherit the Kingdom of God, but not even so do they fear. (1 Cor. vi. 10. Yet this desire is weaker than all the others, it is not inborn, nor natural, (for then it would have been placed in us at the beginning; but there was no gold at the beginning, and no man desired gold. But if you will, I will tell you whence the mischief entered.

By each man’s envying the one before him, men have increased the disease, and he who has gotten in advance provokes him who had no desire. For when men see splendid houses, and extensive lands, and troops of slaves, and silver vessels, and great heaps of apparel, they use every means to outdo them; so that the first set of men are causes of the second, and these of those who come after. Now if they would be sober-minded, they would not be teachers (of evil) to others; yet neither have these any excuse. For others there are also who

despise riches. "And who," saith one, "despises them? For the terrible thing is, that, because wickedness is so general, this seems to have become impossible, and it is not even believed that one can act aright. Shall I then mention many both in cities and in the mountains? And what would it avail? Ye will not from their example become better. Besides, our discourse hath not now this purpose, that you should empty yourselves of your substance: I would that ye could do so; however, since the burden is too heavy for you, I constrain you not; only I adviseyou that you desire not what belongs to others, that you impart somewhat of your own. Many such we shall find, contented with what belongs to them, taking care of their own, and living on honest labor. Why do we not rival and imitate these? Let us think of those who have gone before us.

Do not their possessions stand, preserving nothing but their name; such an one's bath, such an one's suburban seat and lodging?Do we not, when we behold them, straightway groan, when we consider what toil he endured, what rapine committed? and now he is nowhere seen, but others luxuriate in his possessions, men whom he never expected would do so, perhaps even his enemies, while he is suffering extremest punishment. These things await us also; for we shall certainly die, and shall certainly have to submit to the same end. How much wrath, tell me, how much expense, how many enmities these men incurred; and what the gain? Deathless punishment, and the having no consolation; and the being not only while alive, but when gone, accused by all? What? when we see the images of the many laid up in their houses, shall we not weep the more? Of a truth well said the Prophet, "Verily, every man living disquieteth himself in vain" (Ps. xxxix. 11, LXX.); for anxiety about such things is indeed disquiet, disquiet and superfluous trouble. But it is not so in the everlasting mansions, not so in those tabernacles. Here one hath labored, and another enjoys; but there each shall possess his own labors, and shall receive a manifold reward. Let us press forward to get that possession, there let us prepare for ourselves houses, that we may rest in Christ Jesus our Lord, with whom to the Father and the Holy Ghost be glory, for ever and ever. Amen.

Homily 66

John xii. 8.-"Much people of the Jews therefore knew that He was there, and they came, not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead."

[1. AS wealth is wont to hurl into destruction those who are not heedful, so also is power; the first leads into covetousness, the second into pride. See, for instance, how the subject multitude of the Jews is sound, and their rulers corrupt; for that the first of these believed Christ, the Evangelists continually assert, saying, that "many of the multitude believed on Him" (c. vii. 31, 48); but they who were of the rulers, believed not. And they themselves say, not the multitude, "Hath any of the rulers believed on Him? But what saith one? "The multitude who know not God are accursed" (c. vii. 49); the believers they call accursed, and themselves the slayers, wise. In this place also, having beheld the miracle, the many believed; but the rulers were not contented with their own evil deeds, they also attempted to kill Lazarus. Suppose they did attempt to slay Christ because He broke the Sabbath, because He made Himself equal to the Father, and because of the Romans whom ye allege, yet what charge had they against Lazarus, that they sought to kill him? Is the having received a benefit a crime? Seest thou how murderous is their will? Yet He had worked many miracles; but none exasperated them so much as this one, not the paralytic, not the blind. For this was more wonderful in its nature, and was wrought after many others, and it was a strange thing to see one, who had been dead four days, walking and speaking.

An honorable action, in truth, for the feast, to mix up the solemn assembly with murders. Besides, in the one case they thought to charge Him concerning the Sabbath, and so to draw away the multitudes; but here, since they had no fault to find with Him, they make the attempt on the man who had been healed. For here they could not even say that He was opposed to the Father, since the prayer stopped their mouths. Since then the charge which they continually brought against Him was removed, and the miracle was evident, they hasten to murder. So that they would have done the same in the case of the blind man, had it not been in their power to find fault respecting the Sabbath. Besides, that man was of no note, and they cast him out of the temple; but Lazarus was a person of distinction, as is clear, since many came to comfort his sisters; and the miracle was done in the sight of all, and most marvelously. On which account all ran to see. This then stung them, that while

the feast was going on, all should leave it and go to Bethany. They set their hand therefore to kill him, and thought they were not daring anything, so murderous were they. On this account the Law at its commencement opens with this, "Thou shall not kill" (Ex. xx. 13); and the Prophet brings this charge against them, "Their hands are full of blood. (Isa. i. 15.)

But how, after not walking openly in Jewry, and retiring into the wilderness, doth He again enter openly? Having quenched their anger by retiring, He cometh to them when they were stilled. Moreover, the multitude which went before and which followed after was sufficient to cast them into an agony; for no sign so much attracted the people as that of Lazarus. And another Evangelist saith, that they strewed their garments under His feet (Matt. xxi. 8), and that "the whole city was moved" (Matt. xxi.10); with so great honor did He enter. Andthis He did, figuring one prophecy and fulfilling another; and the same act was the beginning of the one and the end of the other. For the, "Rejoice, for thy King cometh unto thee meek" (Zech. ix. 9), belonged to Him as fulfilling a prophecy, but the sitting upon an ass was the act of one prefiguring a future event, that He was about to have the impure race of the Gentiles subject to Him.

But how say the others, that He sent disciples, and said, "Loose the ass and the colt" (Matt. xxi. 2), while John saith nothing of the kind, but that "having found a young ass, He sat upon it"? Because it is likely that both circumstances took place, and that He after the ass was loosed, while the disciples were bringing it, found (the colt), and sat upon it. And they took the small branches of palm trees and olives, and strewed their garments in the way, showing that they now had a higher opinion concerning Him than of a Prophet, and said, Ver. 13. "Hosannah, blessed is He that cometh in the name of the Lord." Seest thou that this most choked them, the persuasion which all men had that He was not an enemy of God? And this most divided the people, His saying that He came from the Father. But what meaneth,

Ver. 15. "Rejoice greatly, daughter of Zion"? Because all their kings had for the most part been an unjust and covetous kind of men, and had given them over to their enemies, and had perverted the people, and made them subject to their foes; "Be of good courage," It saith, "this is not such an one, but meek and gentle"; as isshown by the ass, for He entered not with an army in His train, but having an ass alone. Ver. 16. "But this," saith the Evangelist, "the disciples knew not, that it was written of Him."

[2.] Seest thou that they were ignorant on most points, because He did not reveal to them? For when He said, "Destroy this Temple, and in three days I will raise it up" (c. ii. 19), neither then did the disciples understand. And another Evangelist saith, that "the saying was hid from them" (Luke xviii. 34), and they knew not that He should rise from the dead. Now this was with reason concealed from them, (wherefore another Evangelist saith, that as they heard it from time to time, they grieved and were dejected, and this because they understood not the saying concerning the Resurrection,) it was with reason concealed, as being too high for them: but why was not the matter of the ass revealed to them? Because this was a great thing also. But observe the wisdom of the Evangelist, how he is not ashamed

to parade their former ignorance. That it was written they knew, that it was written of Him they knew not. For it would have offended them if He being a King were about to suffer such things, and be so betrayed. Besides, they could not at once have taken in the knowledge of the Kingdom of which He spake; for another Evangelist saith, that they thought the words were spoken of a kingdom of this world. (Matt. xx. 21.)

Ver. 17. "But the multitude bare witness that He had raised Lazarus." For so many would not have been suddenly changed, unless they had believed in the miracle. Ver. 19. "The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after Him." Now this seems to me to be said by those who felt rightly, but had not courage to speak boldly, and who then would restrain the others by pointing to the result, as though they were attemptingimpossibilities. Here again they call the multitude "the world." For Scripture is wont to call by the name "world" both the creation, and those who live in wickedness; the one, when It saith, "Who bringeth out His world by number" (Isa. xl. 26); the other when It saith, "The world hateth not you, but Me it hateth." (c. vii. 7.) And these things it is necessary to know exactly, that we may not through the signification of words afford a handle to the heretics.

Ver. 20. "And there were certain of the Greeks that came up to worship at the Feast." Being now near to become proselytes, they were at the Feast. When therefore the report concerning Him was imparted to them, they say, Ver. 21. "We would see Jesus." Philip gives place to Andrew as being before him, and communicates the matter to him. But neither doth he at once act with authority; for he had heard that saying, "Go not into the way of the Gentiles" (Matt. x. 5): therefore having communicated with the disciple, he refers the matter to his Master. For they both spoke to Him. But what saith He? Ver. 23, 24. "The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fill into the ground and die, it abideth alone."

What is, "The hour is come"? He had said, "Go not into the way of the Gentiles," (thus cutting away all excuse of ignorance fromthe Jews,) and had restrained the disciples. When therefore the Jews continued disobedient, and the others desired to come to Him, "Now," saith He, "it is time to proceed to My Passion, since all things are fulfilled. For if we were to continue to wait for those who are disobedient and not admit these who even desire to come, this would be unbefitting our tender care." Since then He was about to allow the disciples to go to the Gentiles after the Crucifixion, and beheld them springing on before, He said, "It is time to proceed to the Cross." For He would not allow them to go sooner, that it might be for a testimony unto them. Until that by their deeds the Jews rejected Him, until they crucified Him, He said not, "Go and make disciples of all nations" (Matt. xxviii. 19), but, "Go not into the way of the Gentiles" (Matt. x. 5), and, "I am not sent but unto the lost sheep of the house of Israel" (Matt xv. 24), and, "It is not meet to take the children's bread and give it unto dogs." (Matt. xv. 26.) But when they hated Him, and so hated as to kill Him, it was superfluous to persevere while they repulsed Him. For they refused Him, saying, "We have no king but Caesar." (c. xix. 15.) So that at length Heleft them, when they had left

Him. Therefore He saith, "How often would I have gathered your children together, and ye would not?" (Matt. xxiii. 37.)

What is, "Except a grain of corn fall into the ground and die"? He speaketh of the Cross, for that they might not be confounded at seeing, that just when Greeks also came to Him, then He was slain, He saith to them, "This very thing specially causeth them to come, and shall increase the preaching of Me." Then since He could not so well persuade them by words, He goeth about to prove this from actual experience, telling them that this is the case with corn; it beareth the more fruit when it hath died. "Now," saith He, "if this be the case with seeds, much more with Me." But the disciples understood not what was spoken. Wherefore the Evangelist continually putteth this, as making excuse for their flight afterwards. This same argument Paul also hath raised when speaking of the Resurrection.

[3. What sort of excuse then will they have who disbelieve the Resurrection, when the action is practiced each day, in seeds, in plants, and in the case of our own generation? for first it is necessary that the seed die, and that then the generation take place. But, in short, when God doeth anything, reasonings are of no use; forhow did He make us out of those things that were not? This I say to Christians, who assert that they believe the Scriptures; but I shall also say something else drawn from human reasonings. Of men some live in vice, others in virtue; and of those who live in vice, many have attained to extreme old age in prosperity, many of the virtuous after enduring the contrary. When then shall each receive his deserts? At what season? "Yea," saith some one, "but there is no resurrection of the body. They hear not Paul, saying, "This corruptible must put on incorruption. (1 Cor. xv. 53. He speaks not of the soul, for the soul is not corrupted; moreover, "resurrection" is said of that which fell, and that which fell was the body. But why wilt thou have it that there is no resurrection of the body? Is it not possible with God? But this it were utter folly to say. Is it unseemly? Why is it unseemly, that the corruptible which shared the toil and death, should share also the crowns?

For were it unseemly, it would not have been created at the beginning, Christ would not have taken the flesh again. But to show that He took it again and raised it up, hear what He saith: "Reach hither thy fingers" (c. xx. 27); and, "Behold, a spirit hath not bones and sinews. (Luke xxiv. 39. But why did He raise Lazarus again, if it would have been better to rise without a body? Why doth He this, classing it as a miracle and a benefit? I Why did He give nourishment at all? Be not therefore deceived by the heretics, beloved: for there is a Resurrection and there is a Judgment, but they deny these things, who desire not to give account of their actions. For this Resurrection must be such as was that of Christ, for He was the first fruits, the first born of the dead. But if the Resurrection is this, a purifying of the soul, a deliverance from sin, and if Christ sinned not, how did He rise again? And how have we been delivered from the curse, if so be that He also sinned? And now saith He, "The prince of this world cometh, and had nothing in Me"? (c. xiv. 30. They are the words of One declaring His sinlessness. According to them therefore He either did not rise again;

or thatHe might rise, He sinned before His Resurrection. But He both rose again, and did no sin.

Therefore He rose in the Body, and these wicked doctrines are nothing else than the offspring of vainglory. Let us then fly this malady. For, It is saith, "evil communications corrupt good manners. (1 Cor. xv. 33. These are not the doctrines of the Apostles; Marcion and Valentius have newly invented them. Let us then flee them, beloved, for a pure life profits nothing when doctrines are corrupt; as on the other hand neither do sound doctrines, if the life be corrupt. The heathen were the parents of these notions, and those heretics reared them, having received them from Gentile philosophers, asserting that matter is uncreated, and many such like things. As then they asserted that there could be no Artificer unless there were some uncreated subject matter, so also they disallowed the Resurrection. But let us not heed them, as knowing that the power of God is all sufficient. Let us not heed them. To you I say this; for we will not decline the battle with them. But the man who is unarmed and naked, though he fall among the weak, though he be the stronger, will easily be vanquished. Had you given heed to the Scriptures, had you sharpened yourselves each day, I would not have advised you to flee the combat with them, but would have counseled you to grapple with them; for strong is truth. But since you know not how to use the Scriptures, I fear thestruggle, lest they take you unarmed and castyou down.

For there is nothing, there is nothing weaker than those who are bereft of the aid of the Spirit. If these heretics employ the wisdom of the Gentiles, we must not admire, but laugh at them, because they employ foolish teachers. For those men were not able to find out anything sound, either concerning God or the creation, and things which the widow among us is acquainted with, Pythagoras did not yet know, but said that the soul becomes a bush, or a fish, or a dog. To these, tell me, ought you to give heed? And how could it be reasonable to do so? They are great men in their district, grow beautiful curls, and are enfolded in cloaks; thus far goes their philosophy; but if you look within there is dust and ashes and nothing sound, but "their throat is an open sepulcher" (Ps. v. 9), having all things full of impurity and corruption, and all their doctrines (full) of worms. For instance, the first of them said that water was God, his successor fire, another one air, and they descended to things corporeal; ought we then, tell me, to admire these, who never even had the thought of the incorporeal God? and if they did ever gain it afterwards, it was after conversing in Egypt with our people. But, that we bring not upon you much confusion, let us here close our discourse.

For should we begin to set before you their doctrine, and what they have said about God, what about matter, what about the soul, what about the body, much ridicule will follow. And they will not even require to be accused by us, for they have attacked each other; and he who wrote against us the book concerning matter, made away with himself. Therefore that we may not vainly delay you, nor wind together a labyrinth of words, leaving these things we will bid you keep fast hold of the listening to the Holy Scriptures, and not fight with words to no purpose; as also Paul exhorteth Timothy (2 Tim. 2, 14), filled though he

was with much wisdom, and possessing the power of miracles. Let us now obey him, and leaving trifling let us hold fast to real works, I mean to brotherly-kindness and hospitality; and let us make much account of alms-giving, that we may obtain the promised good things, through the grace and lovingkindness of our Lord Jesus Christ, to whom be glory for endless ages. Amen.

Homily 67

John xii. 25, 26.-"He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me."

[1. Sweet is the present life, and full of much pleasure, yet not to all, but to those who are riveted to it. Since, if any one look to heaven and see the beauteous things there, he will soon despise this life, and make no account of it. Just as the beauty of an object is admired while none more beautiful is seen, but when a better appears, the former is despised. If then we would choose to look to that beauty, and observe the splendor of the kingdom there, we should soon free ourselves from our present chains; for a kind of chain it is, this sympathy with present things. And hear what Christ saith to bring us in to this, "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal; if any man serve Me let him follow Me"; and, "Where I am, there is My servant also. The words seem like a riddle, yet they are not so, but are full of much wisdom. But how shall "he that loveth his life, lose it"? When he doeth its unseemly desires, when he gratifies it where he ought not. Wherefore one exhorteth us, saying, "Walk not in the desires of thy soul" (Ecclus. xviii. 30); for so wilt thou destroy it since it leadeth away from the path leading to virtue; just as, on the contrary, "he that hateth it in this world, shall save it. But what meaneth, "He that hateth it"?

He who yields not to it when it commands what is pernicious. And He said not," he that yieldeth not to it," but, "He that hateth it"; for as we cannot endure even to hear the voice of those we hate, nor to look upon them with pleasure, so from the soul also we must turn away with vehemence, when it commands things contrary to what is pleasing to God. For since He was now about to say much to them concerning death, His own death, and saw that they were dejected and desponding, He spake very strongly, saying, "What say I? If ye bear not valiantly My death? Nay, if ye die not yourselves, ye will gain nothing. Observe also how He softens the discourse. It was a very grievous and sad thing to be told, that the man who loves life should die. And why speak I of old times, when even now we shall find many gladly enduring to suffer anything. in order to enjoy the present life, and this too when they are persuaded concerning things to come; who when they behold buildings, and works of art, and contrivances, weep, uttering the reflection, "How many things man inventeth, and yet becometh dust!So great is the longing after this present life. To undo these bonds then,

Christ saith, "He that hateth his soul in this world, shall keep it unto life eternal. For that thou mayest know that He spake as exhorting them, and dissipating their fear, hear what comes next.

"If any man serve Me, let him follow Me." Speaking of death, and requiring the following which is by works. For certainly he that serveth must follow him who is served. And observe at what time He said these things to them; not when they were persecuted, but when they were confident; when they thought they were in safety on account of the honor and attention of the many, when they might rouse themselves and hear, "Let him take up his cross, and follow Me" (Matt. xvi. 24); that is, "Be ever," He saith, "prepared against dangers, against death, against your departure hence." Then after He had spoken what was hard to bear, He putteth also the prize. And of what kind was this? The following Him, and being where He is; showing that Resurrection shall succeed death. For, saith He, "Where I am, there is My servant also." But where is Christ? In heaven. Let us therefore even before the Resurrection remove thither in soul and mind.

"If any man serve Me, the Father shall love him." Why said He not, "I"? Because they did not as yet hold a right opinion concerning Him, but held a higher opinion of the Father. For how could they imagine anything great concerning Him, who did not even know that He was to rise again? Wherefore He said to the sons of Zebedee, "It is not mine to give, but it shall be given to them for whom it is prepared by my Father" (Mark x. 40), yet He it is that judgeth. But in this passage He also establisheth His genuine sonship. For as the servants of His own Son, so will the Father receive them. Ver. 27. "Now is My soul troubled; and what shall I say? Father, save me from this hour." "But surely this is not the expression of one urging them to go even to death." Nay, it is that of one greatly so urging them. For lest they should say, that "He being exempt from mortal pains easily philosophizes on death, and exhorts us being himself in no danger," He showeth, that although feeling its agony, on account of its profitableness He declineth it not. But these things belong to the Dispensation, not the Godhead. Wherefore He saith, "Now is My soul troubled"; since if this be not the case, What connection hath that which was spoken, and His saying, "Father, save Me from this hour"? And so troubled, that He even sought deliverance from death, if at least it were possible to escape. These were the infirmities of His human nature.

[2.] "But," He saith, "I have not what to say, when asking for deliverance." "For for this cause came I unto this hour." As though He had said, "Though we be confounded, though we be troubled, let us not fly from death, since even now I though troubled do not speak of flying; for it behooveth to bear what is coming on. I say not, Deliver Me from this hour," but what? Ver. 28. "Father, glorify Thy Name." "Although My trouble urges Me to say this, yet I say the opposite, 'Glorify Thy Name,' that is, Lead Me henceforth to the Cross"; which greatly shows His humanity, and a nature unwilling to die, but clinging to the present life, proving that He was not exempt from human feelings. For as it is no blame to be hungry, or to sleep, so neither is it to desire the present life; and Christ indeed had a body pure from sin, yet not free from natural wants, for then it would not have been a body. By these words also

He taught something else. Of what kind is that? That if ever we be in agony and dread, we even then start not back from that which is set before us; and by saying, "Glorify Thy Name" He showeth that He dieth for the truth calling the action, "glory to God." And this fell out after the Crucifixion. The world was about to be converted, to acknowledge the Name of God, and to serve Him, not the Name of the Father only, but also that of the Son; yet still as to this He is silent.

"There came therefore a Voice from Heaven, I have both glorified it, and will glorify it again." When had He "glorified it"? By what had been done before; and "I will glorify it again" after the Cross. What then said Christ? Ver. 30. "This Voice came not because of Me, but for your sakes." They thought that it thundered, or that an Angel spake to Him. And how did they think this? Was not the voice clear and distinct? It was, but it quickly flew away from them as being of the grosset sort, carnal and slothful. And some of them caught the sound only, others knew that the voice was articulate, but what itmeant, knew not. What saith Christ? "This Voice came not because of Me, but for your sakes." Why said He this? He said it, setting Himself against what they continually asserted, that He was not of God. For He who was glorified by God, how was He not from that God whose name by Him was glorified? indeed for this purpose the Voice came. Wherefore He saith Himself, "This Voice came not because of Me, but for your sakes," "not that I may learn by it anything of which I am ignorant, (for I know all that belongeth to the Father,) but for your sakes." For when they said, "An Angel hath spoken unto Him," or "It hath thundered," and gave not heed to Him, He saith, "it was for your sakes," that even so ye might be led to enquire what the words meant. But they, being excited, did not even so enquire, though they heard that the matter related to them. For to one who knew not wherefore it was uttered, the Voice naturally appeared indistinct. "The Voice came for your sakes."Seest thou that these lowly circumstances take place on their account, not as though the Son needeth help?

Ver. 31. "Now is the judgment of this world, now shall the prince of this world be cast down."

What connection hath this with, "I have glorified, and will glorify"? Much, and closely harmonizing. For when God saith, "I will glorify," He showeth the manner of the glorifying. What is it? That one should be cast down. But what is, "the judgment of this world"? It is as though He said, "there shall be a tribunal and a retribution." How and in what way? "He slew the first man, having found him guilty of sin, (for 'by sin death entered'-Rom. v. 12 ;) but in Me this he found not. Why then did he spring upon Me and give Me over to death? Why did he put into the mind of Judas to destroy Me?" (Tell me not that it was God's dispensation, for this belongeth not to the devil, but His wisdom; for the present let the disposition of that evil one be enquired into.) "How then is the world judged in Me?" It shall be said, as if a court of justice were sitting, to Satan, "Well, thou hast slain all men, because thou didst find them guilty of sin. But why didst thou slay Christ? Is it not clear that thou didst it wrongfully?" Therefore in Him the whole world shall be avenged. But, that this may be still more clear, I will make it plain by an exam- ple. Suppose there is some cruel tyrant, bringing ten thousand evils on all those who fall into his hands. If such

a one engaging with a king, or a king's son, slay him unjustly, his death will have power to get revenge for the others also. Suppose there is one who demands payment of his debtors, that he beats them and casts them into prison; then from the same recklessness that he leads to the same dungeon one who owes him nothing: such a man shall suffer punishment for what he hath done to the others. For that one shall destroy him.

[3.] So also it is in the case of the Son; for of those things which the devil hath done against us, of these shall the penalty be required by means of what he hath dared against Christ. And to show that He implieth this, hear what He saith; "Now shall the prince of this world be cast down," "by My Death." Ver. 32. "And I, if I be lifted up, will draw all men unto Me." That is, "even those of the Gentiles." And that no one may ask, "How shall he be cast down, if he is stronger even than Thou art?" He saith, "He is not stronger; how can he bestronger than One who draweth others to Him?"And He speaketh not of the Resurrection, but of what is more than the Resurrection, "I will draw all men to Myself." For had He said, "I shall rise again," it was not yet clear that theywould believe; but by His saying, "they shall believe," both are proved at once, both this, and also that He must rise again. For had He continued dead, and been a mere man, no one would have believed. "I will draw all men to Myself." (c. vi. 44.) How then said He that the Father draweth? Because when the Son draweth, the Father draweth also. He saith, "I will draw them," as though they were detained by a tyrant, and unable of themselves alone to approach Him, and to escape the hands of him who keepeth hold of them. In another place He calleth this "spoiling; no man can spoil a strong man's goods, except he first bind the strong man, and then spoil his goods." (Matt. xii. 29.) This He said to prove His strength,and what there He calleth "spoiling," He hath here called "drawing."

Knowing then these things, let us rouse ourselves, let us glorify God, not by our faith alone, but also by our life, since otherwise it would not be glory, but blasphemy. For God is not so much blasphemed by an impure heathen, as by a corrupt Christian. Wherefore I entreat you to do all that God may be glorified; for, "Woe," it saith, "to that servant by whom the Name of God is blasphemed," (and wherever there is a "woe," every punishment and vengeance straightway follows,) "but blessed is he by whom that Name is glorified." Let us then not be as in darkness, but avoid all sins, and especially those which tend to the hurt of others, since by these. God is most blasphemed. What pardon shall we have, when, being commanded to give to others, we plunder the property of others? What shall be our hope of salvation? Thou art punished if thou hast not fed the hungry; but if thou hast even stripped one who was clothed, what sort of pardon shalt thou obtain? These things I will never desist from saying, for they who have not heard to-day perhaps will hear tomorrow, and they who take no heed to-morrow perhaps will be persuaded the next day; and even if any be so disposed as not to be persuaded, yet for us there will be no account to give of them at the Judgment. Our part we have fulfilled; may we never have cause to be ashamed of our words, nor you to hide your faces, but may all be able to stand with boldness before the judgment-seat of Christ, that we also may be able to rejoice over you, and to have some compensation of our

own faults, in your being approved in Christ Jesus our Lord, with whom to the Father and the Holy Ghost be glory for ever. Amen.

Homily 68

John xii. 34.-"The people answered Him, We have heard out of the Law that Christ abideth for ever; and how sayest thou, The Son of Man must be lifted up? Who is this Son of Man?"

[1. Deceit is a thing easily detected, and weak, though it be daubed outside with ten thousand colors. For as those who whitewash decayed walls,cannot by the plastering make them sound, so too those who lie are easily found out, as in fact was the case here with the Jews. For when Christ said to them, "If I be lifted up I will draw all men unto Me; We have heard," saith one of them, "out of the Law, that Christ remaineth forever; and how sayest thou, that the Son of Man must be lifted up? Who is this Son of Man? Even they then knew that Christwas some Immortal One, and had life without end. And therefore they also knew what He meant; for often in Scripture the Passion and the Resurrection are mentioned in the same place. Thus Isaiah puts them together, saying, "He was led as a sheep to the slaughter" (Isa. liii. 7), and all that follows. David also in the second Psalm, and in many other places, connects these two things. The Patriarch too after saying, "He lay down, He couched as a lion," addeth, "And as a lion's whelp, who shall raise Him up? (Gen. xlix. 9. He showeth at once the Passion and the Resurrection. But these men when they thought to silence Him, and to show that He was not the Christ, confessed by this verycircumstance that the Christ remaineth forever. And observe their evil dealing;

they said not, "We have heard that Christ neither suffereth nor is crucified," but that "He remaineth forever. Yet even this which has been mentioned, would have been no real objection, for the Passion was no hindrance to His Immortality. Hence we may see that they understood many of the doubtful points, and deliberately went wrong. For since He had before spoken about death, when they now heard in this place the, "be lifted up," they guessed that death was referred to. Then they said, "Who is this Son of Man? This too they did deceitfully. "Think not, I pray," saith one, "that we say this concerning thee, assert not that we oppose thee through enmity, for, lo, we know not concerning whom thou speakest, and still we declare our opinion. What then doth Christ? To silence them, and to show that the Passion is no impediment toHis enduring forever, He saith,

Ver. 35. "Yet a little while," He saith, "is the light with you."Signifying that His death was a removal; for the light of the sun is not destroyed, but having retired for a while appears again. "Walk while ye have the light." Of what season doth He here speak? Of the whole present

life, or of the time before the Crucifixion? I for my part think of both, for on account of His unspeakable lovingkindness, many even after the Crucifixion believed. And He speaketh these things to urge them on to the faith, as He also did before, saying, "Yet a little while I am with you." (c. vii. 33.) "He that walketh in darkness knoweth not whither he goeth." How many things, for instance, even now do the Jews, without knowing what they do, but walking as though they were in darkness? They think that they are going the right way, when they are taking the contrary; keeping the Sabbath, respecting the Law and the observances about meats, yet knowing not whither they walk.Wherefore He said,

Ver. 36. "Walk in the light, that ye may become children of the light." That is, "My children." Yet in the beginning the Evangelist saith, "Were born, not of bloods, nor of the will of the flesh, but of God" (c. i. 13); that is, of the Father; while here Himself is said to beget them; that thou mayest understand that the operation of the Father and the Son is One. "Jesus having spoken these things," departed from them, and did hide Himself. Why doth He now "hide Himself"? They took not up stones against Him, nor did they blaspheme Him in any such manner as before; why then did He hide Himself? Walking in men's hearts, He knew that their wrath was fierce, though they said nothing; He knew it boiling and murderous, and waited not till it issued into action, but hid Himself, to allay their ill-will. Observe how the Evangelist has alluded to this feeling; he has immediately added,

Ver. 37. "Though He had done so many miracles, they believed not on Him." [2.] What "so many"? So many as the Evangelist hath omitted. And this is clear also from what follows. For when He had retired, and given in, and had come to them again, He speaketh with them in a lowly manner, saying, "He that believeth on Me, believeth not on Me, but on Him that sent Me." (Ver. 44.) Observe what He doeth. He beginneth with humble and modest expressions, and betaketh Himself to the Father; then again He raiseth His language, and when He seeth that they are exasperated, He retireth; then He cometh to them again, and again beginneth with words of humility. And where hath He done this? Nay, where hath He not done it? See, for instance, what He saith at the beginning, "As I hear, I judge." (c. v. 30.) Then in a loftier tone, "As the Father raiseth up the dead, and quickeneth them, so also the Son quickeneth whom He will" (c. v. 21); again, "I judge you not, there is another that judgeth." Then again He retireth. Then coming to Galilee, "Labor not," He saith, "for the meat that perisheth" (c. vi. 27); and after having said great things of Himself, that He came down from Heaven, that He giveth eternal life, He again withdraweth Himself. And He cometh in the Feast of Tabernacles also, and doth the same. And one may see Him continually thus varying His teaching, by His presence, by His absence, by lowly, by high discourses. Which He also did here. "Though He had done so many miracles," it saith, "they believed not on Him."

Ver. 38. "That the saying of Esaias might be fulfilled which he spake, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?" And again, Ver. 39-41. "They could not believe," it saith, "because that Esaias said, Ye shall hear with your ears, and not understand. These things he said, when he saw His glory, and spake of Him."

Here again observe, that the "because," and "spake," refer not to the cause of their unbelief, but to the event. For it was not "because" Isaiah spake, that they believed not; but because they were not about to believe, that he spake. Why then doth not the Evangelist express it so, instead of making the unbelief proceed from the prophecy, not the prophecy from the unbelief? And farther on he putteth this very thing more positively, saying, "Therefore they could not believe, because that Esaias said." He desires hence to establish by many proofs the unerring truth of Scripture, and that what Isaiah foretold fell not out otherwise, but as he said. For lest any one should say, "Wherefore did Christ come? Knew he not that they would give no heed to him?" he introduces the Prophets, who knew this also. But He came that they might have no excuse for their sin; for what things the Prophet foretold, he foretold as certainly to be; since if they were not certainly to be, he could not have foretold them; and they were certainly to be, because these men were incurable.

And if, "they could not," is put, instead of, "they would not," do not marvel, for He saith also in another place, "He that is able to receive it, let him receive it." (Matt. xix. 12.) So in many places He is wont to term choice, power. Again, "The world cannot hate you, but Me it hateth." (c. vii. 7.) This one may even see observed in common conversation; as when a man saith, "I cannot love this or that person," calling the force of his will, power. And again, "this or that person cannot be a good man." And what saith the Prophet? "If the Ethiopian shall change his skin, or the leopard his spots, this people also shall be able to do good, having learned evil." (Jer. xiii. 23, Jer. xiii. 23 LXX.) He saith not that the doing of virtue is impossible to them, but that because they will not, therefore they cannot. And by what he saith the Evangelist means, that it was impossible for the Prophet to lie; yet it was not on that account impossible that they should believe. For it was possible, even had they believed, that he should remain true; since he would not have prophesied these things if they had been about to believe. "Why then," saith some one, "did he not say so?" Because Scripture hath certain idiomatic phrases of this kind, and it is needful to make allowance for its laws.

"The seethings he spake when he saw His glory." Whose? The Father's. How then doth John speak of the Son? and Paul of the Spirit? Not as confounding the Persons, but as showing that the Dignity is one, they say it. For that which is the Father's is the Son's also, and that which is the Son's is the Spirit's. Yet many things God spake by Angels, and no one saith, "as the Angel spake," but how? "as God spake." Since what hath been said by God through the ministry of Angels would be of God; yet not therefore is what is of God, of the Angels also. But in this place John saith that the words are the Spirit's. "And spake of Him." What spake he? "I saw the Lord sitting upon a high throne" (Isa. vi. 1), and what follows. Therefore he there calleth "glory," that vision, the smoke, the hearing unutterable Mysteries, the beholding the Seraphim, the lightning which leaped from the throne, against which those powers could not took. "And spake of Him." What said he? That he heard a voice, saying, "Whom shall I send? who shall go? And I said, Here am I, send me. And He said, Ye shall hear with your ears, and shall not understand, and seeing ye shall see, and not perceive." (Isa. vi. 8, 10.) For,

Ver. 40. ”He hath blinded their eyes, and hardened their heart, lest they at any time should see with their eyes, and understand with their heart.”

Here again is another question, but it is not so if we rightly consider it. For as the sun dazzles the eyes of the weak, not by reason of its proper nature, so it is with those who give not heed to the words of God. Thus, in the case of Pharaoh, He is said to have hardened his heart, and so it is with those who are at all contentious against the words of God. This is a peculiar mode of speech in Scripture, as also the, ”He gave them over unto a reprobate mind” (Rom. i. 28), and the, ”He divided them to the nations,” that is, allowed, permitted them to go. For the writer doth not here introduce God as Himself working these l things, but showeth that they took place through the wickedness of others. For, when we are abandoned by God, we are given up to the devil, and when so given up, we suffer ten thousand dreadful things. To terrify the hearer, therefore, the writer saith, ”He hardened,” and ”gave over. For to show that He doth not only not give us over, but doth not even leave us, except we will it, hear what He saith, ”Do not your iniquities separate between Me and you? (Isa. lix. 2, Isa. lix. 2 LXX.). And again, ”They that go far away from Thee shall perish. (Ps. lxxiii. 27, Ps. lxxiii. 27 LXX. And Hosea saith, ”Thou hast forgotten the law of thy God, and I will also forget thee” (Hos. iv. 6, Hos.

iv. 6 LXX.); and He saith Himself also in the Gospels, ”How often would I have gathered your children-and ye would not. (Luke xiii. 34. Esaias also again, ”I came, and there was no man; I called, and there was none to hearken. (Isa. l. 2, Isa. l. 2 LXX. These things He saith, showing that we begin the desertion, and become the causes of our perdition; for God not only desireth not to leave or to punish us, but even when He punisheth, doth it unwillingly; ”I will not,” He saith, ”the death of a sinner, so much as that he should turn and live. (Ezek. xviii. 32, Ezek. xviii. 32 LXX. Christ also mourneth over the destruction of Jerusalem, as we also do over our friends.

[3.] Knowing this, let us do all so as not to remove from God, but let us hold fast to the care of our souls, and to the love towards each other; let us not tear our own members, (for this is the act of men insane and beside themselves,) but the more we see any ill disposed, the more let us be kind to them. Since we often see many persons suffering in their bodies from difficult or incurable maladies, and cease not to apply remedies. What is worse than gout in foot or hand? Are we therefore to cut off the limbs? Not at all, but we use every means that the sufferer may enjoy some comfort, since we cannot get rid of the disease. This also let us do in the case of our brethren, and, even though they be diseased incurably, let us continue to tend them, and let us bear one another’s burdens. So shall we fulfill the law of Christ, and obtain the promised good things, through the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father and the Holy Ghost be glory for ever and ever. Amen.

Homily 69

John xii. 42, 43.-"Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should he put out of the synagogue: for they loved the praise of men more than the praise of God." [1.] It is necessary for us to avoid alike all the passions which corrupt the soul, but most especially those, which from themselves generate numerous sins. I mean such as the love of money. It is in truth of itself a dreadful malady, but it becomes much more grievous, because it is the root and mother of all mischiefs. Such also is vainglory. See, for instance, how these men were broken off from the faith through their love of honor. "Many," it saith, "of the chief rulers also believed on Him, but because of the Jews they did not confess Him, lest they should be put out of the synagogue." As He said also to them before, "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?" (c. v. 44.) So then they were not rulers, but slaves in the utmost slavery. However, this fear was afterwards done away, for nowhere during the time of the Apostles do we find them possessed by this feeling, since in their time both rulers and priests believed. The grace of the Spirit having come, made them all firmer than adamant. Since therefore this was what hindered them from believing at this time, hear what He saith.

Ver. 44. "He that believeth on Me, believeth not on Me, but on Him that sent Me." As though He had said, "Why fear ye to believe on Me? Faith passeth to the Father through Me, as doth also unbelief." See howin ever) way He showeth the unvaryingness of His Essence. He said not, He that believeth "Me," lest any should assert that He spake concerning His words; this might have been said in the case of mere men, for he that believeth the Apostles, believeth not them, but God. But that thou mightest learn that He speaketh here of the belief on His Essence, He said not, "He that believeth My words," but, "He that believeth on Me." "And wherefore," saith some one, "hath He nowhere said conversely, He that believeth on the Father, believeth not on the Father but on Me?" Because they would have replied, "Lo, we believe on the Father, but we believe not on thee." Their disposition was as yet too infirm. Anyhow, conversing with the disciples, He did speak thus: "Ye believe on the Father, believe also on Me" (c. xiv. 1); but seeing that these then were too weak to hear such words, He leadeth them in another way, showing that it is not possible to believe on the Father, without believing on Him. And that thou mayest not deem that the words are spoken as of man, He addeth,

Ver. 45. "He that seeth Me, seeth Him that sent Me." What then! Is God a body? By no means. The "seeing" of which He here speaketh is that of the mind, thence showing the Consubstantiality. And what is, "He that believeth on Me"? It is as though one should say, "He that taketh water from the river, taketh it not from the river but from the fountain"; or rather this image is too weak, when compared with the matter before us. Ver. 46. "I am come a light into the world." For since the Father is called by this name everywhere both in the Old (Testament) and in the New, Christ useth the same name also;therefore Paul also calleth Him, "Brightness" (Heb. i. 3), having learnt to do so from this source. And He showeth here His close relationship with the Father, and that there is no separation between them, if so be that He saith that faith on Him is not on Him, but passeth on to the Father. And He called Himself "light," because He delivereth from error, and dissolveth mental darkness.

Ver. 47. "If any man hear not Me, and believe not, I judge him not, for I came not to judge the world, but to save the world." [2.] For lest they should think, that for want of power He passed by the despisers, therefore spake He the, "I came not to judge the world." Then, in order that they might not in this way be made more negligent, when they bad learned that "he that believeth is saved, and he that disbelieveth is punished," see how He hath also set before them a fearful court of judgment, by going on to say, Ver. 48. "He that rejecteth Me, and receiveth not My words, hath One to judge him.""If the Father judgeth no man, and thou art not come to judge the world, who judgeth him?" "The word that I have spoken, the same shall judge him." For since they said, "He is not from God," He saith this, that, "they shall not then be able to say these things, but the words which I have spoken now, shall be in place of an accuser, convicting them, and cutting off all excuse." "And the word which I have spoken." What manner of word?

Ver. 49. "For I have not spoken of Myself, but the Father which sent Me, He gave Me a commandment what I should say, and what I should speak." And other such like. Surely these things were said for their sakes, that they might have no pretense of excuse. Since if this were not the case, what shall He have more than Isaiah? for he too saith the very same thing, "The Lord God giveth me the tongue of the learned, that I should know when I ought to speak a word." (Isa. l. 4, Isa. l. 4 LXX.) What more than Jeremiah? for he too when he was sent was inspired. (Jer. i. 9.) What then Ezekiel? for he too, after eating the roll, so spake. (Ezek. iii. 1.) Otherwise also, they who were about to hear what He said shall be found to be causes of His knowledge. For if when He was sent, He then received commandment what He should say, thou wilt then argue that before He was sent He knew not. And what more impious than these assertions? if (that is) one take the words of Christ in this sense, and understand not the cause of their lowliness? Yet Paul saith, that both he and those who were made disciples knew "what was that good and acceptable and perfect will of God" (Rom. xii. 2), and did the Son not know until He had received commandment? How can this be reasonable? Seest thou not that He bringeth His expressions to an excess of humility, that He may both draw those men over, and silence those who should come after. This is why He uttereth words befitting a mere man, that even so He may force us to fly the

meanness of the sayings, as being conscious that the words belong not to His Nature, but are suited to the infirmity of the hearers.

Ver. 50. "And I know that His commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto Me, so I speak."

Seest thou the humility of the words? For he that hath received a commandment is not his own master. Yet He saith, "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will. (c. v. 21. Hath He then power to quicken whom He will, and to say what He will hath He not power? What He intendeth then by the words is this; "The action hath not natural possibility, that He should speak one set of words, and I should utter another. "And I know that His commandment is life everlasting. He said this to those that called Him a deceiver, and asserted that He had come to do hurt. But when He saith, "I judge not," He showeth that He is not the cause of the perdition of these men. By this He all but plainly testifies, when about to remove from, and to be no more with, them, that "I converse with you, speaking nothing as of Myself, but all as from the Father. And for this cause He confined His discourse to them to humble expressions, that He might say, "Even until the end did I utter this, My last word, to them. What word was that? "As the Father said unto Me, so I speak.

"Had I been opposed to God I should have said the contrary, that I speak nothing of what is pleasing to God, so as to attract the honor to Myself, but now I have so referred all things to Him, as to call nothing My own. Why then do ye not believe Me when I say that 'I have received a commandment,' and when I so vehemently remove your evil suspicion respecting rivalry? For as it is impossible for those who have received a commandment to do or say anything but what their senders wish, as long as they fulfill the commandment, and do not forge anything; so neither is it possible for Me to say or do anything except as My Father willeth. For what I do He doeth, because He is with Me, and 'the Father hath not left Me alone.'" (c. viii. 29. Seest thou how everywhere He showeth Himself connected with Him who begat Him, and that there is no separation? For when He saith, "I am not come of Myself," He saith it not, as depriving Himself of power, but as taking away all alienation or opposition. For if men are masters of themselves, much more the Only-begotten Son. And to show that this is true, hear what Paul saith, "He emptied Himself, and gave Himself for us. (Phil. ii. 7. But, as I said, a terrible thing is vainglory, very terrible (Eph. v. 2);

for this made these men not to believe, and others to believe ill, so that the things which were said for the sake of those men, through lovingkindness, they turned to impiety.

[3. Let us then ever flee this monster: various and manifold it is, and everywhere sheds its peculiar venom, in wealth, in luxury, in beauty of person. Through this we everywhere go beyond needful use; through this arises extravagance in garments, and a great swarm of domestics; through this the needful use is everywhere despised, in our houses, our garments, our table; and extravagance prevails. Wilt thou enjoy glory? Do alms-deeds, then shall Angels praise thee, then shall God receive thee. Now the admiration goes no farther

than the goldsmiths and weavers, and thou departest without a crown, often seeing that thou receivest curses. But if thou put not these things about thy body, but expend them in feeding the poor, great will be the applause from all sides, great the praise. Then shall thou have them, when thou givest them to others; when thou keepest them to thyself, then thou hast them not. For a house is a faithless treasury, but a sure treasury are the hands of the poor. Why adornest thou thy body, while thy soul is neglected, possessed by uncleanness? Why bestowest thou not so much thought on thy soul, as thy body? Thou oughtest to bestow greater; but anyhow, beloved, we ought to bestow equal care upon it. For tell me, if any one asked thee which thou wouldest choose, that thy body should be fresh and of good habit and surpassing in beauty, and wear mean raiment, or having the body deformed and full of diseases, to wear gold and finery;

wouldest thou not much prefer to have beauty depending on the nature of thy person, than on the raiment with which thou art clothed? And wilt thou choose this in the case of thy body, but the contrary in the case of thy soul; and, when thou hast that ugly and unsightly and black, dost thou think to gain anything from golden ornaments? What madness is this! Shift this adorning within, put these necklaces about thy soul. The things that are put about thy body help neither to its health nor to its beauty, for it will not make black white, nor what is ugly either beautiful or good looking. But if thou put them about thy soul, thou shalt soon make it white instead of black, instead of ugly and unsightly, thou shalt make it beautiful and well-favored. The words are not mine, but those of the Lord Himself, who saith, "Though thy sins be as scarlet, I will make them white as snow" (Isa. i. 18, Isa. i. 18 LXX.); and, "Give alms-and all things shall be clean unto you" (Luke xi. 41); and by such a disposition thou shalt beautify not thyself only, but thy husband. For they if they see you putting off these outward ornaments, will have no great need of expense, and not having it, they will abstain from all covetousness, and will be more inclined to give alms, and ye too will be able boldly to give them fitting counsel. At present ye are deprived of all such authority.

For with what mouth will ye speak of these things? with what eyes will ye look your husbands in the face, asking money for alms, when ye spend most upon the covering of your bodies? Then wilt thou be able boldly to speak with thy husband concerning alms-giving, when thou layest aside thine ornaments of gold. Even if thou accomplish nothing, thou hast fulfilled all thy part; but I should rather say, that it is impossible that the wife should not gain the husband, when she speaks by the very actions. "For what knowest thou, O woman, whether thou shalt save thy husband? (1 Cor. vii. 16. As then now thou shall give account both for thyself and for him, so if thou put off all this vanity thou shall have a double crown, wearing thy crown and triumphing with thy husband through those unalloyed ages, and enjoying the everlasting good things, which may we all obtain, through the grace and lovingkindness of our Lord Jesus Christ, to whom be glory for ever and ever. Amen.

Homily 70

John xiii. 1.-"Now before the feast of the Passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end."

[1. "Be ye imitators of me," said Paul, "as I also am of Christ. (1 Cor. xi. 1. For on this account He took also flesh of our substance, that by means of it He might teach us virtue. For ("God sending His own Son) in the likeness of sinful flesh," it saith, "and for sin condemned sin in the flesh. (Rom. viii. 3. And Christ Himself saith, "Learn of Me, for I am meek and lowly in heart. (Matt. xi. 29. And this He taught, not by words alone, but by actions also. For they called Him a Samaritan, and one that had a devil, and a deceiver, and cast stones at Him; and at one time the Pharisees sent servants to take Him, at another they sent plotters against Him; and they continued also insulting Him themselves, and that when they had no fault to find, but were even being continually benefited. Still after such conduct He ceaseth not to do well to them both by words and deeds. And, when a certain domestic smote Him on the face, He said, "If I have spoken evil, bear witness of the evil, but if well, why smitest thou Me? (c. xviii. 23. But this was to those who hated and plotted against Him. Let us see also what He doeth now towards the disciples, or rather what actions He now exhibiteth towards the traitor.

The man whom most of all there was reason to hate, because being a disciple, having shared the table and the salt, having seen the miracles and been deemed worthy of such great things, he acted more grievously than any, not stoning indeed, nor insulting Him, but betraying and giving Him up, observe in how friendly sort He receiveth this man, washing his feet; for even in this way He desired to restrain him from that wickedness. Yet it was in His power, had He willed it, to have withered him like the fig-tree, to have cut him in two as He rent the rocks, to have cleft him asunder like the veil; but He would not lead him away from his design by compulsion, but by choice. Wherefore He washed his feet; and not even by this was that wretched and miserable man shamed.

"Before the feast of the Passover," it saith, "Jesus knowing that His hour was come." Not then "knowing," but (it means) that He did what He did having "known" long ago. "That He should depart." Magnificently the Evangelist calleth His death, "departure." "Having loved His own, He loved them unto the end." Seest thou how when about to leave them He

showeth greater love? For the, "having loved, He loved them unto the end," showeth that he omitted nothing of the things which it was likely that one who earnestly loved would do. Why, then did He not this from the beginning? He worketh the greatest things last, so as to render more intense their attachment, and to lay up for them beforehand much comfort, against the terrible things that were about to fall on them. St. John calls them "His own," in respect of personal attachment, since he calls others also "His own," in respect of the work of creation; as when he saith, "His own received Him not." (c. i. 11.) But what meaneth, "which were in the world"? Because the dead also were "His own," Abraham, Isaac, Jacob, and the men of that sort, but they were not in the world. Seest thou that He is the God both of the Old and New (Testament)? But what meaneth, "He loved them unto the end"? It stands for, "He continued loving them unceasingly," and this the Evangelist mentions as a sure proof of great affection. Elsewhere indeed He spake of another (proof), the laying down life for His friends; but that had not yet come to pass. And wherefore did He this thing "now"? Because it was far more wonderful at a time when He appeared more glorious in the sight of all men. Besides, He left them no small consolation now that He was about to depart, for since they were going to be greatly grieved, He by these means introduceth also comfort to the grief.

Ver. 2. "And supper being ended, the devil having now put it into the heart of Judas to betray Him." This the Evangelist hath said amazed, showing that Jesus washed the man who had already chosen to betray Him. This also proves his great wickedness, that not even the having shared the salt restrained him, (a thing which is most able to restrain wickedness;) not the fact that even up to the last day, his Master continued to bear with him. Ver. 3. "Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God."

Here the Evangelist saith, even wondering, that one so great, so very great, who came from God and went to Him, who ruleth over all, did this thing, and disdained not even so to undertake such an action. And by the "giving over," methinks St. John means the salvation of the faithful. For when He saith, "All things are given over to Me of My Father" (Matt. xi. 27), He speaketh of this kind of giving over; as also in another place He saith, "Thine they were, and Thou gavest them Me" (c. xvii. 6); and again, "No man can come unto Me except the Father draw him" (c. vi. 44); and, "Except it be given him from heaven." (c. iii. 27.) The Evangelist then either means this, or that Christ would be nothing lessened by this action, since He came from God, and went to God, and possessed all things. But when thou hearest of "giving over," understand it in no human sense, for it showeth how He honoreth the Father, and His unanimity with Him. For as the Father giveth over to Him, so He to the Father. And this Paul declares, saying, "When He shall have given over the kingdom to God, even the Father." (1 Cor. xv. 24.) But St. John hath said it here in a more human sense, showing His great care for them, and declaring His unutterable love, that He now cared for them as for His own; teaching them the mother of all good, even humblemindedness, which He said was both the beginning and the end of virtue. And not without a reason is added

the, "He came from God and went to God": but that we may learn that He did what was worthy of One who came thence and went thither, trampling down all pride.

Ver. 4. "And having risen from supper, and laid aside His garments." [2.] Observe how not by the washing only, but in another way also He exhibiteth humility. For it was not before reclining, but after they had all sat down, then He arose. In the next place, He doth not merely wash them, but doth so, putting off His garments. And He did not even stop here, but girded Himself with a towel. Nor was He satisfied with this, but Himself filled (the basin), and did not bid another fill it; He did all these things Himself, showing by all that we must do such things, when we are engaged in well doing, not merely for form's sake, but with all zeal. Now He seemeth to me to have washed the feet of the traitor first from its saying, Ver. 5. "He began to wash the disciples' feet," and adding,

Ver. 6. "Then cometh He to Simon Peter and Peter saith unto Him, Lord, dost Thou wash my feet?" "With those hands," he saith, "with which Thou hast opened eyes, and cleansed lepers, and raised the dead?" For this (question) is very emphatic; wherefore He needed not to have said any more than the, "Thou"; for even of itself this would have sufficed to convey the whole. Some one might reasonably enquire, how none of the others forbade Him, but Peter only, which was a mark of no slight love and reverence. What then is the cause? He seemeth to me to have washed the traitor first, then to have come to Peter, and that the others were afterwards instructed from his case. That He washed some one other before him is clear from its saying, "But when He came to Peter." Yet the Evangelist is not a vehement accuser, for the "began," is the expression of one implying this. And even if Peter were the first, yet it is probable that the traitor, being a forward person, had reclined even before the chief. For by another circumstance also his forwardness is shown, when He dippeth with his Master in the dish, and being convicted, feels no compunction; while Peter being rebuked but once on a former occasion, and for words which he spake from loving affection, was so abashed, that being even distressed and trembling, he begged another to ask a question. But Judas, though continually convicted, felt not. (Ver. 24.) When therefore He came to Peter, he saith unto Him, "Lord, dost Thou wash my feet?"

Ver. 7. "He saith unto him, What I do thou knowest not now, but thou shall know here after." That is "thou shall know how great is the gain from this, the profit of the lesson, and how it is able to guide us into all humblemindedness." What then doth Peter? He still hinders Him, and saith, Ver. 8. "Thou shall never wash my feet." "What doest thou, Peter? Rememberest thou not those former words? Saidst thou not, 'Be merciful to Thyself,' and heardest thou not in return, 'Get thee behind Me, Satan'? (Matt. xvi. 22.) Art thou not even so sobered, but art thou yet vehement?" "Yea," he saith, "for what is being done is a great matter, and full of amazement." Since then he did this from exceeding love, Christ in turn subdueth him by the same; and as there He effected this by sharply rebuking him, and saying, "Thou art an offense unto Me," so here also by saying,

"If I wash thee not, thou hast no part with Me." What then saith that hot and burning one? Ver. 9. "Lord, not my feet only, but also my hands and my head."

Vehement in deprecation, he becometh yet more vehement in acquiescence; but both from love. For why said He not wherefore He did this, instead of adding a threat? Because Peter would not have been persuaded. For had He said, "Suffer it, for by this I persuade you to be humbleminded," Peter would have promised it ten thousand times, in order that his Master might not do this thing. But now what saith He? He speaketh of that which Peter most feared and dreaded, the being separated from Him; for it is he who continually asks, "Whither goest Thou?" (Ver. 36.) Wherefore also he said, "I will give even my life for Thee." (Ver. 37.) And if, after hearing, "What I do thou knowest not now, but thou shalt know hereafter," he still persisted, much more would he have done so had he learnt (the meaning of the action). Therefore said He, "but thou shalt know hereafter," as being aware, that should he learn it immediately he would still resist. And Peter said not, "Tell me, that I may suffer Thee," but (which was much more vehement) he did not even endure to learn, but withstands Him, saying, "Thou shalt never wash my feet." But as soon as He threatened, he straightway relaxed his tone. But what meaneth, "Thou shalt know after this"? "After this?" When? "When in My Name thou shall have cast out devils; when thou shalt have seen Me taken up into Heaven, when thou shalt have learnt from the Spirit that I sit on His right hand, then shall thou understand what is being done now." What then saith Christ? When Peter said, "not my feet only, but also my hands and my head," He replieth,

Ver. 10, 11. "He that is washed, needeth not save to wash his feet, but is clean every whir; and ye are clean, but not all. For He knew who should betray Him." "And if they are clean, why washeth He their feet?" That we may learn to be modest. On which account He came not to any other part of the body, but to that which is considered more dishonorable than the rest. But what is, "He that is washed"? It is instead of, "he that is clean." Were they then clean, who had not yet been delivered from their sins, nor deemed worthy of the Spirit, since sin still had the mastery, the handwriting of the curse still remaining, the victim not having yet been offered? How then calleth He them "clean"? That thou mayest not deem them clean, as delivered from their sins, He addeth, Behold, "ye are clean through the word that I have spoken unto you." That is, "In this way ye are so far clean; ye have received the light, ye have been freed from Jewish error. For the Prophet also saith, 'Wash you, make you clean, put away the wickedness from your souls' (Isa. i. 16, Isa. i. 16 LXX.); so that such a one is washed and is clean." Since then these men had cast away all wickedness from their souls, and had companied with Him with a pure mind, therefore He saith according to the word of the Prophet, "he that is washed is clean already." For in that place also It meaneth not the "washing" of water, practiced by the Jews;but the cleansing of the conscience.

[3.] Be we then also clean; learn we to do well. But what is "well"? "Judge for the fatherless, plead for the widow; and come, let us reason together, saith the Lord." (Isa. i. 7.) There is frequent mention in the Scriptures of widows and orphans, but we make no account of this. Yet consider how great is the reward. "Though," it saith, "your sins be as scarlet, I will whiten them as snow; though they be red like crimson, I will whiten them as wool." For a widow is an unprotected being, therefore He taketh much care for her. For they, when it is even in their power to contract a second marriage, endure the hardships of widowhood

through fear of God. Let us then all, both men and women, stretch forth our hands to them, that we may never undergo the sorrows of widow-hood; or if we should have to undergo them, let us lay up a great store of kindness for ourselves. Not small is the power of the widow's tears, it is able to open heaven itself. Let us not then trample on them, nor make their calamity worse, but assist them by every means. If so we do, we shall put around ourselves much safety, both in the present life, and in that which is to come. For not here alone, but there also will they be our defenders, cutting away most of our sins by reason of our beneficence towards them, and causing us to stand boldly before the judgment-seat of Christ. Which may it come to pass that we all obtain, through the grace and lovingkindness of our Lord Jesus Christ, to whom be glory for ever and ever. Amen.

Homily 71

John xiii.-"And He took His garments, and having sat down again, said unto them, Know ye what I have done toyou?" And what follows. [1.] A Grievous thing, beloved, a grievous thing it is to come to the depths of wickedness; for then the soul becomes hard to be restored. Wherefore we should use every exertion not to be taken at all; since it is easier not to fall in, than having fallen to recover one's self. Observe, for instance, when Judas had thrown himself into sin, how great assistance he enjoyed, yet not even so was he raised. Christ said to him, "One of you is a devil" (c. vi. 71); He said, "Not all believe" (c. vi. 65); He said, "I speak not of all," and, "I know whom I have chosen" (c. xiii. 18); and not one of these sayings doth he feel. Now when He had washed their feet, and taken His garments, and sat down, He said, "Know ye what I have done unto you?" He no longer addresseth Himself to Peter only, but to them all.

Ver. 13. "Ye call Me Lord and Master, and ye say well, for so I am." "Ye call Me." He taketh to Him their judgment, and then that the words may not be thought to be words of their kindness, He addeth, "for so I am." By introducing a saying of theirs, He maketh it not offensive, and by confirming it Himself when introduced from them, unsuspected. "For so I am," He saith. Seest thou how when He converseth with the disciples, He speaketh revealing more what belongeth unto Himself? As He saith, "Call no man master on earth, for One is your guide" (Matt. xxiii. 8, 9), so also, "And call no man father upon earth." But the "one" and "one" is spoken not of the Father only, but of Himself also. For had He spoken excluding Himself, how saith He, "That ye may become the children of the light"? And again, if He called the Father only, "Master," how saith He, "For so I am"; and again, "For one is your Guide, even Christ"? (c. xii. 26.)

Ver. 14, 15. "If I then," He saith, "your Lord and Master have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

And yet it is not the same thing, for He is Lord and Master, but ye are fellow-servants one of another. What meaneth then the "as"? "With the same zeal. For on this account He taketh instances from greater actions that we may, if so be, perform the less. Thus schoolmasters write the letters for children very beautifully, that they may come to imitate them though but in an inferior manner. Where now are they who spit on their fellow-servants? where now

they who demand honors? Christ washed the feet of the traitor, the sacrilegious, the thief, and that close to the time of the betrayal, and incurable as he was, made him a partaker of His table; and art thou highminded, and dost thou draw up thine eyebrows? "Let us then wash one another's feet," saith some one, "then we must wash those of our domestics. And what great thing if we do wash even those of our domestics? In our case "slave" and "free" is a difference of words; but there an actual reality. For by nature He was Lord and we servants, yet even this He refused not at this time to do. Butnow it is matter for contentment if we do not treat free men as bondmen, as slaves bought with money. And what shall we say in that day, if after receiving proofs of such forbearance, we ourselves do not imitate them at all, but take the contrary part, being in diametrical opposition, lifted up, and not discharging the debt?

For God hath made us debtors one to another, having first so done Himself, and hath made us debtors of a less amount. For He was our Lord, but we do it, if we do it at all, to our fellow-servants, a thing which He Himself implied by saying, "If I then your Lord and Master-so also do ye. It would indeed naturally have followed to say, "How much more should ye servants," but He left this to the conscience of the hearers.

[2. But why hath He done this "now"? They were for the future to enjoy, some greater, some less honor. In order then that they may not exalt themselves one above the other, and say as they did before, "Who is the greatest'(Matt. xviii. 1), nor be angry one against the other, He taketh down the high thoughts of them all, by saying, that "although thou mayest be very great, thou oughtest to have no high thoughts towards thy brother. And Hementioned not the greater action, that "if I have washed the feet of the traitor, what great matter if ye one another's? but having exemplified this by deeds, He then left it to the judgment of the spectators. Therefore He said, "Whosoever shall do and teach, the same shall be called great"(Matt. v. 19); for this is "to teach" a thing, actually to do it. What pride should not this remove? what kind of folly and insolence should it not annihilate! He who sitteth upon the Cherubim washed the feet of the traitor, and dost thou, O man, thou that art earth and ashes and cinders and dust, dost thou exalt thyself, and art thou highminded? And how great a hell wouldest thou not deserve? If then thou desirest a high state of mind, come, I will show thee the way to it; for thou dost not even know what it is. The man then who gives heed to the present things as being great, is of a mean soul;

so that there can neither be humility without greatness of soul, nor conceit except from littleness of soul. For as little children are eager for trifles, gaping upon balls and hoops and dice. but cannot even form an idea of important matters; so in this case, one who is truly wise, will deem present things as nothing,(so that he will neither choose to acquire them himself, nor to receive them from others; but he who is not of such a character will be affected in a contrary way, intent upon cobwebs and shadows and dreams of things less substantial than these.

Ver. 16-18. "Verily I say unto you, the servant is not greater than his lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

I speak not of you all -but that the Scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me." What He said before, this He saith here also, to shame them; "For if the servant is not greater than his master, nor he that is sent greater than him that sent him, and these things have been done by Me, much more ought they to be done by you." Then, lest any one should say, "Why now sayest Thou these things? Do we not already know them?" He addeth this very thing, "I speak not to you as not knowing, but that by your actions ye may show forth the things spoken of." For "to know," belongeth to all l but "to do," not to all. On this account He said, "Blessed are ye if ye do them"; and on this account I continually and ever say the same to you, although ye know it, that I may set you on the work. Since even Jews "know," but yet they are not "blessed"; for they do not what they know.

"I speak not," He saith, "of you all." O what forbearance! Not yet doth He convict the traitor, but veileth the matter, hence giving him room for repentance. He convicteth and yet doth not convict him when He saith thus, "He that eateth bread with Me hath lifted up his heel against Me." It seems to me that the, "The servant is not greater than his lord," was uttered for this purpose also, that if any persons should at any time suffer harm either from domestics or from any of the meaner sort, they should not be offended; looking to the instance of Judas, who having enjoyed ten thousand good things, repaid his Benefactor with the contrary. On this account He added, "He that eateth bread with Me," and letting pass all the rest, He hath put that which was most fitted to restrain and shame him; "he who was fed by Me," He saith, "and who shared My table." And He spake the words, to instruct them to benefit those who did evil to them, even though such persons should continue incurable.

But having said, "I speak not of you all," in order not to attach fear to more than one, He at last separateth the traitor, speaking thus; "He that eateth bread with Me." For the, "not of you all," doth not direct the words to any single one, therefore He added, "He that eateth bread with Me"; showing to that wretched one that He was not seized in ignorance, but even withfull knowledge; a thing which of itself was most of all fitted to restrain him. And He said not, "betrayeth Me," but, "hath lifted up his heel against Me," desiring to represent the deceit, the treachery, the secrecy of the plot.

[3. These things are written that we bear not malice towards those who injure us; but rebuke them and weep for them; for the fit subjects of weeping are not they who suffer, but they who do the wrong. The grasping man, the false accuser, and whoso worketh any other evil thing, do themselves the greatest injury, and us the greatest good, if we do not avenge ourselves. Such a case as this: some one has robbed thee; hast thou given thanks for the injury, and glorified God? by that thanksgiving thou hast gained ten thousand rewards, just as he hath gathered for himself fire unspeakable. But if any one say, "How then, if I 'could' not defend myself against him whowronged me, being weaker? I would say this, that thou couldest have put into action the being discontented, the being impatient, (for these things are in our power,) the praying against him, who grieved you, the uttering ten thousand curses against him, the speaking ill of him to every one. He therefore who hath not done

these things shall even be rewarded for not defending himself, since it is clear that even if he had had the power, he would not have done it. The injured man uses any weapon that comes to hand, when, being little of soul, he defends himself against one who has injured him, by curses, by abuse, by plotting. Do thou then not only not do these things, but even pray for him;

for if thou do them not, but wilt even pray for him, thou art become like unto God. For, "pray," it saith, "for them, that despitefully use you-that ye may be like unto your Father which is in Heaven. (Matt. v. 44, 45. Seest thou how we are the greatest gainers from the insolence of others? Nothing so delighteth God, as the not returning evil for evil? But what say I? Not returning evil for evil? Surely we are enjoined to return the opposite, benefits, prayers. Wherefore Christ also repaid him who was about to betray Him with everything opposite. He washed his feet, convicted him secretly, rebuked him sparingly, tended him, allowed him to share His table and His kiss, and not even by these was he made better; nevertheless (Christ) continued doing His own part.

But come, let us teach thee even from the example of servants, and (to make the lesson stronger) those in the Old (Testament), that thou mayest know that we have no ground of defense when we remember a wrong. Will you then that I tell you of Moses, or shall we go yet farther back? For the more ancient the instances that can be pointed out, the more are we surpassed. "Why so? Because virtue was then more difficult. Those men had no written precepts, no patterns of living, but their nature fought, unarmed, by itself, and was forced to float in all directions unballasted. Wherefore also when praising Noah, God called him not simply perfect, but added, "in his generation" (Gen. vii. 1); signifying, "at that time," when there were many hindrances, since many others shone after him, yet will he have nothing less than they; for in his own time he was perfect. Who then before Moses was patient? The blessed and noble Joseph, who having shone by his chastity, shone no less by his long suffering. He was sold when he had done no wrong, but was waiting on others, and serving, and performing all the duties of domestics. They brought against him an evil accusation, and he did not defend himself, though he had his father on his side.

Nay, he even went to carry food to them in the desert, and when he found them not, he did not despair or turn back, (yet he had an excuse for doing so had he chosen,) but remained near the wild beasts and those savage men, preserving the feeling of a true brother. Again, when he dwelt in the prison house, and was asked the cause, he spake no evil of them, but only, "I have done nothing," and, "I was stolen out of the land of the Hebrews"; and after this again, whenhe was made lord, he nourished them, and delivered them from ten thousand dangers. If we be sober, the wickedness of our neighbor is not strong enough to cast us out of our own virtue. But those others were not like him; they both stripped him, and endeavored to kill him, and reproach him with his dream, though they had even received their meat from him, and planned to deprive him of life and of liberty. And they ate, and cared not for their brother lying naked in the pit. What could be worse than such brutality? Were they not worse than any number of murderers? And after this, having drawn him up,

they gave him over to ten thousand deaths, selling him to barbarian and savage men, who were on their journey to barbarians.

Yet he, when he became ruler, not only remitted them their punishment, but even acquitted them, as far at least as relating to himself, of their sin, calling what had been done a dispensation of God, not any wickedness of theirs; and the things which he did against them he did not as remembering evil, but in all these he dissembled, for his brother's sake. After this, when he saw them clinging to him, he straightway threw away the mask, and wept aloud, and embraced them, as though he had received the greatest benefits, he, who formerly was made away with by them, and he brought them all down into Egypt, and repaid them with ten thousand benefits. What excuse then shall we have, if after the Law, and after grace, and after the addition of so much heavenly wisdom, we do not even strive to rival him who lived before grace and before the Law? Who shall deliver us from punishment? For there is nothing, thereis nothing more grievous than the remembrance of injuries. And this the man hath showed that owed ten thousand talents; from whom payment was at one time not demanded, at another time again demanded; not demanded, because of the lovingkindness of God; but demanded, because of his own wickedness, and because of his malice toward his fellow-servant.

Knowing all which things, let us forgive our neighbors their trespasses, and repay them by deeds of an opposite kind, that we too may obtain mercy from God, through the grace and lovingkindness of our Lord Jesus Christ, to whom be glory and dominion for ever and ever. Amen.

Homily 72

John xiii. 20.1s2.v14.a1.w1.b72.f1 -"Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth Me: and He that receiveth Me, receiveth Him that sent Me."

[1.] Great is the recompense of care bestowed upon the servants of God, and of itself it yieldeth to us its fruits. For, "he that receiveth you," it saith, "receiveth Me, and he that receiveth Me, receiveth Him that sent Me."(Matt. x. 40.) Now what can be equal to the receiving Christ and His Father? But what kind of connection hath this with what was said before? What hath it in common with that which He had said, "If ye do these things happy are ye," to add, "He that receiveth you"? A close connection, and very harmonious. Observe how. When they were about to go forth and to suffer many dreadful things, He comforteth them in two ways; one derived from Himself, the other derived from others. "For if," He saith, "ye are truly wise, ever keeping Me in mind, and bearing about all both what I said, and what I did, ye will easily endure terrible things. And not in this way only, but also from your enjoyinggreat attention from all men." The first point. He declared when He said, "If ye do these things happy are ye"; the second when He said,"He that receiveth you receiveth Me." For He opened the houses of all men to them, so that both from the sound wisdom of their manners, and the zeal of those who would tend them, they might have twofold comfort. Then when He had given these directions to them as to men about to run through all the world, reflecting that the traitor was deprived of both of these things, and would enjoy neither of them, neither patience in toils, nor the service of kind entertainers, He again was troubled. And the Evangelist to signify this besides, and to show that it was on his account that He was troubled, adds,

Ver. 21. "When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of yon shall betray Me." Again He bringeth fear on all by not mentioning (the traitor) by name.

Ver. 22. "But they are in doubt"; although conscious to themselves of nothing evil; but they deemed the declaration of Christ more to be believed than their own thoughts, Wherefore they "looked one on another. By laying the whole upon one, Jesus would have cut short their fear, but by adding, "one of you," He troubled all. What then? The rest looked upon one another; but the ever fervent Peter "beckoneth" to John. Since he had been before rebuked, and when Christ desired to wash him would have hindered Him, and since he is

everywhere found moved indeed by love, vet blamed; being on this account afraid, heneither kept quiet, nor did he speak, but wished to gain information by means of John. But it is a question worth asking, why when all were distressed, and trembling, when their leader was afraid, John like one at ease leans on Jesus' bosom, and not only leans, but even (lies) on His breast? Nor is this the only thing worthy of enquiry, but that also which follows. What is that? What he saith of himself, "Whom Jesus loved. Why did no one else say this of himself? yet the others were loved too. But he more than any. And if no other hath said this about him, but he about himself, it is nothing wonderful. Paul too does the samed when occasion calls, saying thus, "I knew a man fourteen years ago"; yet in fact he has gone through other no trifling praises of himself.

Seems it to thee a small thing that, when he had heard, "FollowMe," he straightway left his nets, and his father, and followed; and that Christ took him alone with Peter into the mountain, (Matt. xvii. 1,) and another time again when He went into a house? (Luke viii. 51. What high praise also has he himself passed on Peter without concealment, telling us that Christ said, "Peter, lovest thou Me more than these? (c. xxi. 15), and everywhere he showeth him warm, and nobly disposed towards himself; for instance, when he said, "Lord, and what shall this man do? he spake from great love. But why did no other say (this) concerning him? Because he would not himself have said it, unless he had come to this passage. For if after telling us that Peter beckoned to John to ask, he had added nothing more, he would have caused considerable doubt, and have compelled us to enquire into the reason. In order therefore himself to solve this difficulty, he saith, "He lay on the bosom of Jesus. Thinkest thou that thou hast learnt a little thing when thou hast heard that "he lay," and that their Master allowed such boldness to them? If thou desirest to know the cause of this, the action was of love; wherefore he saith, "Whom Jesus loved. I suppose also that John doth this for another reason, as wishing to show that he was exempt from the charge and so he speaks openly and is confident.

Again, why did he use these words, not at any other point of time, but only when the chief of the Apostles beckoned? That thou mightest not deem that Peter beckoned to him as being greater, he saith that the thing took place because of the great love (which Jesus bare him). But why doth he even lie on His bosom? They had not as yet formed any high surmises concerning Him; besides, in this way He calmed their despondency; for it is probable that at this time their faces were overclouded. If they were troubled in their souls, much more would they be so in their countenances. Soothing them therefore by word and by the question, He makes a way beforehand, and allows him to lean on His breast. Observe too his modesty he mentions not his own name, but, "whom He loved. As also Paul, when he said, "I knew a man about fourteen years ago. Now for the first time Jesus convicted the traitor, but not even now by name; but how?

Ver. 26. "He it is, to whom I shall give a sop when I have dipped it." Even the manner (of the rebuke) was calculated to put him to shame. He respected not the table, though he shared the bread; be it so; but the receiving the sop from His own hand, whom would not that have

won over? yet him it won not. Ver. 27. "Then Satan entered into him." Laughing at him for his shamelessness. As long as he belonged to the band of disciples he dared not spring upon him, but attacked him from without; but when Christ made him manifest and separated him, then he sprang upon him without fear. It was not fitting to keep within one of such a character, and who so long had remained incorrigible. Wherefore He henceforth cast him out, and then that other seized him when cut off, and he leaving them went forth by night.

"Jesus saith unto him, Friend, that thoudoest, do quickly." Ver. 28. "Now no man at the table knew with what intent He spake this unto him."

[3. Wonderful insensibility! How could it be that he was neither softened nor shamed; but rendered yet more shameless, "went out. The "do quickly," is not the expression of one commanding, nor advising, but of one reproaching, and showing him that He desired to correct him, but that since he was incorrigible, He let him go. And this, the Evangelist saith, "no man of those that sat at the table knew. Some one may perhaps find here a considerable difficulty, if, when the disciples had asked, "Who is it? and He had answered, "He to whom I shall give a sop when I have dipped it," they did not even so understand; unless indeed He spake it secretly, so that no man should hear. For John on this very account, leaning by His breast, asked Him almost close to His ear, so that the traitor might not be made manifest; and Christ answered in like manner, so that not even then did He discover him. And though He spake emphatically, "Friend, that thou doest, do quickly," even so they understood not. But he spake thus to show that the things were true which had been said by Him to the Jews concerning His death. For He had said to them, "I have power to lay down My life, and I have power to take it again": and, "No man taketh it from Me. (c. x. 18. As long then as He would retain it, no man was able (to take it);

but when He resigned it, theft the action became easy. All this He implied when He said, "That thou doest, do quickly. Yet not even then did He expose him, for perhaps the others might have torn him in pieces, or Peter might have killed him. On this account "no man at the table knew. Not even John? Not even he: for he could not have expected that a disciple would arrive at such a pitch of wickedness. For since they were far from such iniquity themselves, they could not suspect such things concerning others. As before He had told them, "I speak not of you all" (ver. 18), yet did not reveal the person; so here, they thought that it was said concerning some other matter.

"It was night," saith the Evangelist, when he went out. "Why tallest thou me the time? That thou mayest learn his forwardness, that not even the time restrained him from his purpose. Yet not even did this make him quite manifest, for the others were at this time in confusion occupied by fear and great distress, and they knew not the true reason of what had been said but supposed that He spake thus, in order that Judas might give somewhat to the poor. For He cared greatly for the poor, teaching us also to bestow much diligence on this thing. But they thought this, not without a cause, but "because he bad the bag. Yet no one appears to have brought money to Him; that the female disciples nourished Him of their substance, it has said, but this it hath nowhere intimated. (Luke viii. 3. But how did He who bade His

disciples bear neither scrip, nor money, nor staff, Himself bear a bag to minister to the poor? That thou mayest learn, that it behooveth even him who is exceedingly needy and crucified, to be very careful on this point. For many things He did in the way of dispensation for our instruction. The disciples then thought that He said this, that Judas should give something to the poor; and not even this shamed him, His not being willing even to the last day to make him a public example.

We too ought to do the like, and not parade the sins of our companions, though they be incurable. For even after this He gave a kiss to the man who came to betray Him, and endured, such an action as that was, and then proceeded to a thing of far greater daring, the Cross itself, to the death of shame, and there again He manifested His lovingkindness. And here He calleth it "glory," showing us that there is nothing so shameful and reproachful which makes not brighter him who goeth to it, if it be done according to the will of God. At least after the going forth of Judas to the betraying, He saith,

Ver. 31. "Now is the Son of Man glorified." In this way rousing the dejected thoughts of the disciples, and persuading them not only not to despond, but even to rejoice. On this account He rebuked Peter at the first, because for one who has been in death to overcome death, is great glory. And this is what He said of Himself, "When I am lifted up, then ye shall know that I Am" (c. viii. 28); and again, "Destroy this Temple" (c. ii. 19); and again, "No sign shall be given unto you but the sign of Jonas." (Matt. xii. 39.) For how can it be otherwise than great glory, the being able even after death to do greater things than before death? for in order that the Resurrection might be believed, the disciples did work greater things. But unless He had lived, and had been God, how could these men have wrought such things in His Name?

Ver. 32. "And God shall glorify Him." What is, "And God shall glorify Him in Him: self"? It is "by means of Himself, not by means of another." "And shall straightway glorify Him." [4.] That is, "simultaneously with the Cross." "For it will not be after much time," He saith, "nor will He wait for the distant season of the Resurrection, nor will He then show Him glorious, but straightway on the Cross itself His glories shall appear." And so the sun was darkened, the rocks rent; the veil of the temple was parted asunder, many bodies of saints that slept arose, the tomb had its seals, the guards sat by, and while a stone lay over the Body the Body rose; forty days passed by, and the Gift of the Spirit came, and they all straightway preached Him. This is, "shall glorify Him in Himself, and shall straightway glorify Him"; not by Angels or Archangels, not by any other power, but by Himself. But how did He also glorify Him by Himself? By doing all for the glory of the Son. Yet the Son did all. Seest thou that He referreth to the Father the things done by Himself?

Ver. 33. "Little children, yet a little while I am with you-and as I said unto the Jews, Whither I go ye cannot come, so now I say to you."

He now begins words of sorrow after the supper. For when Judas went forth it was no longer evening, but night. But since they were about to come shortly, it was necessary to set all

things before the disciples, that they might have them in remembrance; or rather, the Spirit recalled all to their minds. For it is likely that they would forget many things, as hearing for the first time, and being about to undergo such temptations. Men who were weighed down to sleep, (as another Evangelist saith,-Luke xxii. 45,) who were possessed by despondency, as Christ saith Himself, "Because I have said these things unto you, sorrow hath filled your hearts" (c. xvi. 6), how could they retain all these things exactly? Why then were they spoken? It became no little gain to them with respect to their opinion of Christ, that in after times when reminded they certainly knew that they had long ago heard these things from Christ. But wherefore cloth He first cast down their souls, saying, "Yet a little while I am with you"? "To the Jews indeed it was said with reason, but wherefore dost Thou place us in just the same class with those obstinate ones?" He by no means did so. "Why then said He, 'As I said to the Jews'?" He reminded them that He did not now, because troubles were upon them, warn them of these things, but that He had foreknown them from the first, and that they were witnesses who had heard that He had said these things to the Jews. Wherefore He added also the word, "little children," that when they heard, "As I said to the Jews," they might not deem that the expression was used in like sense towards themselves. It was not then to depress but to comfort them that He thus spake, that their dangers might not, by coming upon them suddenly, trouble them to excess.

"Whither I go, ye cannot come." He showeth that His death is a removal, and a change for the better to a place which admits not corruptible bodies. This He saith, both to excite their love towards Him, and to make it more fervent. Ye know that when we see any of our dearest friends departing from us, our affection is warmest, and the more so, when we see them going to a place to which it is not even possible for us to go. These things then He said, terrifying the Jews, but kindling longing in the disciples. "Such is the place, that not only not they, but not even you, My best beloved, can come there." Here He showeth also His Own dignity. "So now I say to you." Why "now"? "In one way to them, to you in another way";that is, "not with them." But when did the Jews seek Him, when the disciples? The disciples, when they fled i the Jews, when they suffered miseries unendurable and surpassing all description at the capture of their city, when the wrath of God was borne down upon them from every side. To the Jews therefore He spake then, because of their unbelief, "but to you now, that troubles might not come upon you unexpected."

Ver. 34. "A new commandment I give unto you." For since it was likely that they would be troubled when they heard these things, as though they were about to be deserted, He comforteth them, investing them with that which was the root of all blessings and a safeguard, love. As though He had said, "Grieve ye at My departure? Nay, if ye love one another, ye shall be the stronger." Why then said He not this? Because He said what profiled them more than this. Ver. 35. "By this shall all men know that ye are My disciples."

[5.] By this He at the same time showed that the company should never be extinguished, when He gave them a distinguishing token. This He said when the traitor was cut off from them. But how calleth He that a new commandment which is contained also in the Old

(covenant)? He made it new Himself by the manner; therefore He added, "As I have loved you." "I have not paid back to you a debt of good deeds first done by you, but Myself have begun," He saith. "And so ought you to benefit your dearest ones, though you owe them nothing"; and omitting to speak of the miracles which they should do, He maketh their characteristic, love. And why? Because it is this which chiefly shows men holy; it is the foundation of all virtue; by this mostly we are all even saved. For "this," He saith, "is to be a disciple; so shall all men praise you, when they see you imitating My Love." What then? Do not miracles much more show this? By no means. For "many will say, Lord, have we not in Thy Name cast out devils?" (Matt. vii. 22.) And again, when they rejoice that the devils obey them, He saith, "Rejoice not that the devils obey you, but that your names are written in heaven." (Luke x. 20.) And this indeed brought over the world, because that was before it; had not that been, neither would this have endured. This then straightway made them perfect, the having all one heart and one soul. But had they separated one from the other, all things would have been lost.

Now He spake this not to them only, but to all who should believe on Him; since even now, there is nothing else that causes the heathen to stumble, except that there is no love. "But," saith some one, "they also urge against us the absence of miracles. But not in the same way. "But where did the Apostles manifest their love? Seest thou Peter and John inseparable from one another, and going up to the Temple? (Acts iii. 1. Seest thou Paul disposed in a like way towards them, and dost thou doubt? If they had gained the other blessings, much more had they the mother of them all. For this is a thing that springs from a virtuous soul; but where wickedness is, there the plant withers away. For "when," it saith, "iniquity shall abound, the love of many shall wax cold. (Matt. xxiv. 12. And miracles do not so much attract the heathen as the mode of life; and nothing so much causes a right life as love. For those who wrought miracles they often even called deceivers; but they could have no hold upon a pure life. While then the message of the Gospel was not yet spread abroad, miracles were with good reason marveled at, lint now men must get to be admired by their lives. For nothing so raises respect in the heathen as virtue, nothing so offends them as vice. And with good reason.

When one of them sees the greedy man, the plunderer, exhorting others to do the contrary, when he sees the man who was commanded to love even his enemies, treating his very kindred like brutes, he will say that the words are folly. When he sees one trembling at death, how will he receive the accounts of immortality? When he sees us fond of rule, and slaves to the other passions, he will more firmly remain in his own doctrines, forming no high opinion of us. We, we are the cause of their remaining in their error. Their own doctrines they have long condemned, and in like manner they admire ours, but they are hindered by our mode of life. To follow wisdom in talk is easy, many among themselves have done this; but they require the proof by works. "Then let them look to the ancients of our profession. But about them they by no means believe; they enquire concerning those now living. For, "show me," it saith, "thy faith by thy works " (Jas. ii. 18); but this is not the case; on the contrary, seeing us tear our neighbors worse than any wild beast, they call

us the curse of the world. These things restrain the heathen, and suffer them not to come over to our side. So that we shall be punished for these also; not only for what we do amiss ourselves, but because the name of God is blasphemed. How long shall we be given up to wealth, and luxury, and the other passions?

For the future let us leave them. Hear what the Prophet saith of certain foolish ones, "Let us eat and drink, for to-morrow we die. (Isa. xxii. 31. But in the present case we cannot even say this, so "many" gather round themselves what belongs to all. So chiding them also, the Prophet said, "Will ye dwell alone upon the earth? (Isa. v. 8. Wherefore I fear test some grievous thing come to pass, and we draw down upon us heavy vengeance from God. And that this may not come to pass, let us be careful of all virtue, that we may obtain the future blessings, through the grace and lovingkindness of our Lord Jesus Christ, by whom and with whom, to the Father and the Holy Ghost, be glory now and forever, and world without end. Amen.

Homily 73

John xiii. 36.-"Simon Peter said unto Him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow Me now, but thou shalt follow Me afterwards." [1.] A Great thing is love, and stronger than fire itself, and it goeth up to the very heaven; there is no hindrance which can restrain its tearing force. And so the most fervent Peter, when he hears, "Whither I go ye cannot come," what saith he? "Lord, whither goest thou?" and this he said, not so much from wish to learn, as from desire to follow. To say openly, "I go," he dared not yet, but, "Whither goest thou?" Christ answered, not to his words, but to his thoughts. For that this was his wish, is clear from what Christ said, "Whither I go thou canst not follow Me now." Seest thou that he longed for the following Him, and therefore asked the question? And when he heard, "thou shalt follow Me afterwards," not even so did he restrain his longing, and, though he had gainedgood hopes, he is so eager as to say,

Ver. 37. "Why cannot I follow Thee now? I will lay down my life for Thee."

When he had shaken off the dread of being the traitor, and was shown to be one of His own, he afterwards asked boldly himself, while the others held their peace. "What sayest thou, Peter? He said, 'thou canst not,' and thou sayest, 'I can'? Therefore thou shalt know from this temptation that thy love is nothing without the presence of the impulse from above. Whence it is clear that in care for him He allowed even that fall. He desired indeed to teach him even by the first words, but when he continued in his vehemence, He did not indeed throw or force him into the denial, but left him alone, that he might learn his own weakness. Christ had said that He must be betrayed; Peter replied, "Be it far from Thee, Lord; this shall not happen unto Thee. (Matt. xvi. 22. He was rebuked, but not instructed. On the contrary, when Christ desired to wash his feet, he said, "Thou shall never wash my feet. (Ver. 8. Again, when he hears, "Thou canst not follow Me now," he saith, "Though all deny Thee, I will not deny Thee. Since then it was likely that he would be lifted up to folly by his practice of contradiction, Jesus next teacheth him not to oppose Him. This too Luke implies, when he telleth us that Christ said, "And I have prayed for thee, that thy faith fail not" (Luke xxii. 32); that is, "that thou be not finally lost.

In every way teaching him humility, and proving that human nature by itself is nothing. But, since great love made him apt for contradiction, He now sobereth him, that he might not in after times be subject to this, when he should have received the stewardship of the

world, but remembering what he had suffered, might know himself. And look at the violence of his fall; it did not happen to him once or twice, but he was so beside himself, that in a short tithe thrice did he utter the words of denial, that he might learn that he did not so love as he was loved. And yet, to one who had so fallen He saith again, "Lovest thou Me more than these? So that the denial was caused not by the cooling of his love, but from his having been stripped of aid from above. He accepteth then Peter's love, but cutteth off the spirit of contradiction engendered by it. "For if thou lovest, thou oughtest to obey Him who is beloved. I said to thee and to those with thee, 'Thou canst not'; why art thou contentious? Knowest thou what a thing it is to contradict God? But since thou wilt not learn in this way that it is impossible that what I say should not come to pass, thou shalt learn it in the denial. And yet this appeared to thee to be much more incredible. For this thou did, not even understand, but of that thou hadst the knowledge in thy heart.

Yet still that came to pass which was not even expected.

"I will lay down my life for Thee." For since he had heard, "Greater love than this hath, no man," he straightway sprang forward, insatiably eager and desirous to reach even to the highest pitch of virtue. But Christ, to show that it belonged to Himself alone to promise these things with authority, saith, Ver. 38. "Before the cock crow." That is, "now"; there was but a little interval. He spake when it was late at night, and the first and second watch was past. Chap. xiv. ver. 1. "Let not your heart be troubled." This He saith, because it was probable that when they heard they would be troubled. For if the leader of their band, one so entirely fervent, was told that before the cock crew he should thrice deny his Master, it was likely that they would expect to have to undergo some great reverse, sufficient to bend even souls of adamant. Since then it was probable that they considering these things would be astounded, see how He comforteth them, saying, "Let not your heart be troubled." By this first word showing the power of His Godhead, because, what they had in their hearts He knew and brought to light.

"Ye believe in God, believe also in Me." That is, "All dangers shall pass you by, for faith in Me and in My Father is more powerful than the things which come upon you, and will permit no evil thing to prevail against you." Then He addeth, Ver. 2. "In My Father's house are many mansions." As He comforteth Peter when bewildered by saying, "but thou shall follow afterwards," so also He gives this glimpse of hope to the others. For lest they should think that the promise was given to him alone, He saith, "In My Father's house are many mansions." "If it were not so I would have said to you, I go to prepare a place for you." That is, "The same place which receiveth Peter shall receive you." For a great abundance of dwellings is there, and it may not be said that they need preparation. When He said, "Ye cannot follow Me now," that they might not deem that they were finally cut off, He added,

Ver. 3. "That where I am, there ye may be also." "So earnest have I been concerning this matter, that I should already have been given up to it, had not preparation been made long ago for you." Showing them that they ought to be very bold and confident. Then that He may not seem to speak as though enticing them, but that they may believe the thing to be so, He

addeth, [2.] Ver. 4. "And whither I go ye know, and the way ye know." Seest thou that He giveth them proof that these things were not said without a meaning? And He used these words, because He knew in Himself that their souls now desired to learn this. For Peter said what he said, not in order to learn, but that he might follow. But when Peter had been rebuked, and Christ had declared that to be possible which for the time seemed impossible, and when the apparent impossibility led him to desire to know the matter exactly, therefore He saith to the others, "And the way ye know." For as when He hath said, "Thou shalt deny Me," before any one spake a word, searching into their hearts, He said, "Be not troubled," so here also by saying "Ye know," He disclosed the desire which was in their heart, and Himself giveth them an excuse for questioning. Now the, "Whither goest Thou?" Peter used from a very loving affection, Thomas from cowardice.

Ver. 5. "Lord, we know not whither Thou goest." "The place," he saith, "we know not, and how shall we know the way leading thither?" And observe with what submissiveness he speaks; he saith not, "tell us the place," but, "we know not whither Thou goest"; for all had long yearned to hear this. If the Jews questioned among themselves when they heard (of His departure), although desirous to be rid of Him much more would those desire to learn, who wished never to be separated from Him. They feared therefore to ask Him, but yet they asked Him, from their great love and anxiety. What then saith Christ? Ver. 6. "I am the Way, and the Truth, and the Life; no man cometh unto the Father, but by Me."

"Why then, when He was asked by Peter, 'Whither goest Thou,' did He not say directly, 'I go to the Father, but ye cannot come now'? Why did He put in a circuit of so many words, placing together questions and answers? With good reason He told not this to the Jews; but why not to these? He had indeed said both to these and to the Jews, that He came forth from God, and was going to God, now He saith the same thing more clearly than before. Besides, to the Jews He spake not so clearly; for had He said, "Ye cannot come to the Father but by Me," they would straightway hard deemed the matter mere boasting; but now by concealing this, He threw them into perplexity. "But why," saith some one, "did He speak thus both to the disciples and to Peter? He knew his great forwardness, and that he would by reason of this the more press on and trouble Him; in order therefore to lead him away, He hideth the matter. Having then succeeded in what He wished by the obscurity and by veiling His speech, He again discloseth the matter. After saying, "Where I am, no man can come," He addeth, "In My Father's house are many mansions"; and again, "No man cometh to the Father but by Me. This He would not tell them at first, in order not to throw them into greater despondency, but, now that He hath soothed them, He telleth them.

For by Peter's rebuke He cast out much of their despondency; and dreading lest they should beaddressed in the same way, they were the more restrained. "I am the Way. This is the proof of the, "No man cometh to the Father but by Me"; and, "the Truth, and the Life," of this, "that these things shall surely be. "There is then no falsehood with Me, if I am 'the Truth'; if I am 'Life' also, not even death shall be able to hinder you from coming to Me. Besides; if I am 'the Way,' ye will need none to lead you by the hand; if I am also 'the Truth,'

My words are no falsehoods; if I am also 'Life,' though ye die ye shall obtain what I have told you. Now His being "the Way," they both understood and allowed, but the rest they knew not. They did not indeed venture to say what they knew not. Still they gained great consolation from His being "the Way. "If," saith He, "I have sole authority to bring to the Father, ye shall surely come thither; for neither is it possible to come by any other way. But by saying before, "No man can come to Me except the Father draw him"; and again, "If I be lifted up from the earth, I shall draw all men unto Me" (c. xii. 32); and again, "No man cometh to the Father but by Me" (c. xiv. 6); He showeth Himself equal to Him who begat Him.

But how after saying, "Whither I go ye know, and the way ye know," hath He added,

Ver. 7. "If ye had known Me, ye should have known My Father also; and from henceforth ye know Him, and have seen Him"? He doth not contradict Himself; they knew Him indeed, but not so as they ought. God they knew, but the Father not yet. For afterwards, the Spirit having come upon them wrought in them all knowledge. What He saith is of this kind. "Had ye known My Essence and My Dignity, ye would have known that of the Father also; and henceforth ye shall know Him, and have seen Him," (the one belonging to the future, the other to the present,) that is, "by Me." By "sight," He meaneth knowledge by intellectual perception. For those who are seen we may see and not know; but those who are known we cannot know and not know. Wherefore He saith, "and ye have seen Him"; just as it saith, "was seen also of Angels." (1 Tim. iii. 16.) Yet the very Essence was not seen; yet it saith that He "was seen," that is, as far as it was possible for them to see. These words are used, that thou mayest learn that the man who hath seen Him knoweth Him who begat Him. But they beheld Him not in His unveiled Essence, but clothed with flesh. He is wont elsewhere to put "sight" for "knowledge"; as when He saith,"Blessed are the pure in heart, for they shall see God."(Matt. v. 8.) By "pure," He meaneth not those who are free from fornication only, but from all sins. For every sin brings filth upon the soul.

[3. Let us then use every means to wipe off the filthiness. But first the font cleanseth, afterwards other ways also, many and of all kinds. For God, being merciful, hath even after this given to us various ways of reconciliation, of all which the first is that by alms-doing. "By alms-deeds," it saith, "and deeds of faith sins are cleansed away. (Ecclus. iii. 30. By alms-doing I do not mean that which is maintained by injustice, for this is not alms-doing, but savageness and inhumanity. What profits it to strip one man and clothe another? For we ought to begin the action with mercy, but this is inhumanity. If we give away everything that we have got from other people, it is no gain to us. And this Zacchaeus shows, who on that occasion said, that he propitiated God by giving four times as much as he had taken. (Luke xix. 8. But we, when we plunder unboundedly, and give but little, think that we make God propitious, whereas we do rather exasperate Him. For tell me, if thou shouldest drag a dead and rotten ass from the waysides and lanes, and bring it to the altar, would not all stone thee as accursed and polluted? Well then, if I prove that a sacrifice procured by plunder is more polluted than this, what defense shall we obtain? Let us suppose that some

article has been obtained by plunder, is it not of fouler scent than a dead ass? Wouldest thou learn how great is the rottenness of sin?

Hear the Prophet saying, "My wounds stank, and were corrupt. (Ps. xxxviii. 5, Ps. xxxviii. 5 LXX. And dost thou in words entreat God to forget thy misdeeds, and dost thou by what thou thyself doest, robbing and grasping, and placing thy sin upon the altar, cause Him to remember them continually? But now, this is not the only sin, but there is one more grievous than this, that thou defilest the souls of the saints. For the altar is but a stone, and is consecrated, but they ever bear with them Christ Himself; and darest thou to send thither any of such impurity? "No," saith one, "not the same money, but other. Mockery this, and trifling. Knowest thou not, that if one drop of injustice fall on a great quantity of wealth, the whole is defiled? And just as a man by casting dung into a pure fountain makes it all unclean, so also in the case of riches, anything ill-gotten entering in makes them to be tainted with the ill savor from itself. Then we wash our hands when we enter into church, but our hearts not so. Why, do our hands send forth a voice? It is the soul that utters the words: to that God looketh; cleanness of the body is of no use, while that is defiled. What profits it, if thou wipe clean thine outward hands, while thou hast those within impure?

For the terrible thing and that which subverts all good is this, that while we are fearful about trifles, we care not for important matters. To pray with unwashed hands is a matter indifferent; but to do it with an unwashed mind, this is the extreme of all evils. Hear what was said to the Jews who busied themselves about such outward impurities. "Wash thine heart from wickedness, how long shall there be in thee thoughts of thy labors? (Jer. iv. 14. Let us also wash ourselves, not with mire, but with fair water, with alms-doing, not with covetousness. First get free from rapine, and then show forth alms-deeds. Let us "decline from evil, and do good. (Ps. xxxvii. 27. Stay thy hands from covetousness, and so bring them to alms-giving. But if with the same hands we strip one set of persons, though we may not clothe the others with what has been taken from them, yet we shall not thus escape punishment. For that which is the groundwork of the propitiation is made the groundwork of all wickedness. Better not show mercy, than show it thus; since for Cain also it had been better not to have brought his offering at all. Now if he who brought too little angered God, when one gives what is another's, how shall not he anger Him? "I commanded thee," He will say, "not to steal, and honorest thou Me from that thou hast stolen? What thinkest thou? That I am pleased with these things?

Then shall He say to thee, "Thou thoughtest wickedly that I am even such an one as thyself; I will rebuke thee, and set before thy face thy sins. (Ps. l. 21, Ps. l. 21 LXX. But may it not come to pass that any one of us hear this voice, but having wrought pure alms-deeds, and having our lamps burning, so may we enter into the bride-chamber by the grace and lovingkindness of our Lord Jesus Christ, to whom with the Father and the Holy Ghost be glory for ever and ever. Amen.

Homily 74

John xiv. 8, 9.-"Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He who hath seen Me, hath seen the Father."

[1. The Prophet said to the Jews, "Thou hadst the countenance of a harlot, thou wert shameless towards all men. (Jer. iii. 3, LXX. Now it seems fitting to use this expression not only against that city, but against all who shamelessly set their faces against the truth. For when Philip said to Christ, "Show us the Father," He replied, "Have I been so long time with you, and hast thou not known Me, Philip? And yet there are some Who even after these words separate the Father from the Son. What proximity dost thou require closer than this? Indeed from this very saying some have fallen into the malady of Sabellius. But let us, leaving both these and those as involved in directly opposite error, consider the exact meaning of the words. "Have I been so long time with you, and hast thou not known Me, Philip? He saith. What then? replieth Philip, "Art thou the Father after whom I enquire? "No," He saith. On this account He said not, "hast thou not known Him," but,"hast thou not known Me," declaring nothing else but this, that the Son is no other than what the Father is, yet continuing to be a Son. But how came Philip to ask this question? Christ had said, "If ye had known Me, ye should have known My Father also" (c. xiv. 7), and He had often said the same to the Jews. Since then Peter and the Jews had often asked Him, "Who is the Father?

since Thomas had asked Him, and no one had learnt anything clear, but His words were still not understood; Philip, in order that He might not seem to be importunateand to trouble Him by asking in his turn after the Jews, "Show us the Father," added, "and it sufficeth us," "we seek no more. Yet Christ had said, "If ye had known Me, ye should have known My Father also," and by Himself He declared the Father. But Philip reversed the order, and said, "Show us the Father," as though knowing Christ exactly. But Christ endureth him not, but putteth him in the right way, persuading him to gain the knowledge of the Father through Himself, while Philip desired to see Him with these bodily eyes, having perhaps heardconcerning the Prophets, that they "saw God."But those cases, Philip, were acts of condescension. Wherefore Christ said, "No man hath seen God at any time" (c. i. 18); and again, "Every man that hath heard and hath learnedfrom God cometh unto Me. (c. vi. 45.

”Ye have neither heard His voice at any time, nor seen His shape. (c. v. 37. And in the Old Testament, ”No man shall see My face, and live. (Ex. xxxiii. 20. What saith Christ? Very reprovingly He saith, ”Have I been so long time with you, and hast thou not known Me, Philip? He said not, ”hast thou not seen,” but, ”hast thou not known Me. ”Why,” Philip might say, ”do I wish to learn concerning Thee?

At present I seek to see Thy Father, and Thou sayest unto me, hast thou not known Me? What connection then hath this with the question? Surely a very close one; for if He is that which the Father is, yet continuing a Son, with reason He showeth in Himself Him who begat Him. Then to distinguish the Persons He saith, ”He that hath seen Me hath seen the Father,” lest any one should assert that the same is Father, the same Son. For had He been the Father, He would not have said, ”He that hath seen Me hath seen Him. Why then did He not reply, ”thou askest things impossible, and not allowed to man; to Me alone is this possible”? Because Philip had said, ”it sufficeth us,” as though knowing Christ, He showeth that he had not even seen Him. For assuredly he would have known the Father, had he been able to know the Son. Wherefore He saith, ”He that hath seen Me, hath seen the Father. ”If any one hath seen Me, he shall also behold Him. What He saith is of this kind: ”It is not possible to see either Me or Him. For Philip sought the knowledge which is by sight, and since he thought that he had so seen Christ, he desired in like manner to see the Father;

but Jesus showeth him that he had not even seen Himself, And if any one here call knowledge, sight, I do not contradict him, for, ”he that bath known Me,” saith Christ, ”hath known the Father. Yet He did not say this, but desiring to establish the Consubstantiality, declared, ”he that knoweth My Essence, knoweth that of the Father also. ”And what is this? saith some one; ”for he who is acquainted with creation knoweth also God. Yet all are acquainted with creation, and have seen it, but all do not know God. Besides, let us consider what Philip seeks to see. Is it the wisdom of the Father? Is it His goodness? Not so, but the very whatever God is, the very Essence. To this therefore Christ answereth, ”He that hath seen Me. Now he that hath seen the creation, hath not also seen the Essence of God. ”If any one hath seen Me, he hath seen the Father,” He saith. Now had He been of a different Essence, He would not have spoken thus. But to make use of a grosser argument, no man that knows not what gold is, can discern the substance of gold in silver. For one nature is not shown by another. Wherefore He rightly rebuked him, saying, ”Am I so long with you? Hast thou enjoyed such teaching, hast thou seen miracles wrought with authority, and all belonging to the Godhead, which the Father alone worketh, sins forgiven, secrets published, death retreating, a creation Wrought from earth, and hast thou not known Me?

Because He was clothed with flesh, therefore He said, ”Hast thou not known Me?”

[2.] Thou hast seen the Father; seek not to see more; for in Him thou hast seen Me. If thou hast seen Me, be not over-curious; for thou hast also in Me known Him. Ver. 10. ”Believest thou not that I am in the Father?” That is, ”I am seen in that Essence.” ”The words that I speak, I speak not of Myself,” Seest thou the exceeding nearness, and the proof of the one Essence? ”The Father that dwelleth in Me, He doeth the works.” How, beginning with

words, doth He come to works? for that which naturally followed was, that He should say, "the Father speaketh the words." But He putteth two things here, both concerning doctrine and miracles. Or it may have been because the words also were works. How then doeth He them? In another place He saith, "If I do not the works of My Father, believe Me not." (c. x. 37.) How then saith He here that the Father doeth them? To show this same thing, that there is no interval between the Father and the Son. What He saith is this: "The Father would not act in one way, and I in another." Indeed in another place both He and the Father work; "My Father worketh hitherto, and I work" (c. v. 17); showing in the first passage the unvaryingness of the works, in the second the identity. And if the obvious meaning of the words denotes humility, marvel not; for after having first said, "Believest thou not?" He then spake thus, showing that He so modeled His words to bring him to the faith; for He walked in their hearts.

Ver. 11. "Believe that I am in the Father and the Father in Me." "Ye ought not, when ye hear of 'Father' and 'Son,' to seek anything else to the establishing of the relationship as to Essence, but if this is not sufficient to prove to you the Condignity and Consubstantiality, ye may learn it even from the works." Had the, "he that hath seen Me, hath seen My Father," been used with respect to works, He would not afterwards have said, "Or else believe Me for the very works' sake." And then to show that He is not only able to do these things, but also other much greater than these, He putteth them with excess. For He saith not, "I can do greater things than these," But, what was much more wonderful, "I can give to others also to do greater things than these." Ver. 12. "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go to the Father."

That is, "it now remaineth for you to work miracles, for I go away." Then when He had accomplished what His argument intended, He saith, Ver. 13. "Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in Me." Seest thou again that it is He who doeth it? "I," saith He, "will do it"; not, "I will ask of the Father," but, "that the Father may be glorified in Me." In another place He said, "God shall glorify Him in Himself" (c. xiii. 32), but here, "He shall glorify the Father"; for when the Son shall appear with great power, He who begat shall be glorified. But what is, "in My Name"? That which the Apostles said, "In the Name of Jesus Christ, arise and walk." (Acts iii. 6.) For all the miracles which they did He wrought in them, and "the hand of the Lord was with them." (Acts xi. 21.)

Ver. 14. "I will do it," He saith. Seest thou His authority? The things done by means of others Himself doeth; hath He no power for the things done by Himself, except as being wrought in by the Father? And who could say this? But why doth He put it second? To confirm His own words, and to show that the former sayings were of condescension. But the, "I go to the Father," is this: "I shall not perish, but remain in My own proper Dignity, and Am in Heaven." All this He said, comforting them. For since it was likely that they, not yet understanding His discourses concerning the Resurrection, would imagine something dismal, He in other discourses promiseth that He will give them such things, soothing them

in every way, and showing that He abideth continually; and not only abideth, but that He will even show forth greater power.

[3. Let us then follow Him, and take up the Cross. For though persecution be not present, yet the season for another kind of death is with us. ”Mortify,” it saith, ”your members which are upon earth. (Col. iii. 5. Let us then quench concupiscence, slay anger, abolish envy. This is a ”living sacrifice. (Rom. xii. 1. This sacrifice ends not in ashes, is not dispersed in smoke, wants neither wood, nor fire, nor knife. For it hath both fire and a knife, even the Holy Spirit. Using this knife, circumcise the superfluous and alien portion of thy heart; open the closedness of thine ears, for vices and evil desires are wont to stop the way against the entrance of the word. The desire of money, when it is set before one, permits not to hear the word concerning almsgiving; and malice when it is present raises a wall against the teaching concerning love; and some other malady falling on in its turn, makes the soul yet more dull to all things. Let us then do away these wicked desires; it is enough to have willed, and all are quenched. For let us not, I entreat, look to this, that the love of wealth is a tyrannical thing, but that the tyranny is that of our own slackmindedness. Many indeed say that they do not even know what money is. For this desire is not a natural one;

such as are natural were implanted in us from the first, from the beginning, but as for gold and silver, for a long time not even what it is was known. Whence then grew this desire? From vainglory and extreme slackmindedness. For of desires some are necessary, some natural, some neither the one nor the other. For example, those which if not gratified destroy the creature are both natural and necessary, as the desire of meat and drink and sleep; carnal desire is natural indeed but not necessary, for many have got the better of it, and have not died. But the desire of wealth is neither natural nor necessary, but superfluous; and if we choose we need not admit its beginning. At any rate, Christ speaking of virginity saith, ”He that is able to receive it, let him receive it. (Matt. xix. 12. But concerning riches not so, but how? ”Except a man forsake all that he hath, he is not worthy of Me. (Luke xiv. 33. What was easy He recommended, but what goes beyond the many He leaveth to choice. Why then do we deprive ourselves of all excuse? The man who is made captive by some more tyrannical passion shall not suffer a heavy punishment, but he who is subdued by a weak one is deprived of all defense. For what shall we reply when He saith, ”Ye saw Me hungry and fed Me not”? (Matt. xxv. 42); what excuse shall we have? We shall certainly plead poverty;

yet we are not poorer than that widow, who by throwing in two mites overshot all the rest. For God requireth not the quantity of the offering, but the measure of the mind; and that He doth so, comes from His tender care. Let us then, admiring His lovingkindness, contribute what is in our power, that having both in this life and in that which is to come obtained in abundance the lovingkindness of God, we may be able to enjoy the good things promised to us, through the grace and lovingkindness of our Lord Jesus Christ, to whom be glory for ever and ever. Amen.

Homily 75

John xiv. 15-17.-"If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him." [1.] We need everywhere works and actions, not a mere show of words. For to say and to promise is easy for any one, but to act is not equally easy. Why have I made these remarks?Because there are many at this time who say that they fear and love God, but in their works show the contrary; but God requireth that love which is shown by works. Wherefore He said to the disciples, "If ye love Me, keep My commandments." For after He had told them, "Whatsoever ye shall ask, I will do it," that they might not deem the mere "asking" to be availing, He added, "If ye love Me," "then," He saith, "I will do it." And since it was likely that they would be troubled when they heard that, "I go to the Father," He telleth them "to be troubled now is not to love, to love is to obey My words. I have given you a commandment that ye love one another, that ye do so to each other as I have done to you; this is love, to obey these My words, and to yield to Him who is the object of your love."

"And I will ask the Father, and He shall give you another Comforter. Again His speech is one of condescension. For since it was probable, that they not yet knowing Him would eagerly seek His society, His discourse, His presence in the flesh, and would admit of no consolation when He was absent, what saith He? "I will ask the Father, and He shall give you another Comforter," that is, "Another like unto Me. Let those be ashamed who have the disease of Sabellius, who hold not the fitting opinion concerning the Spirit. For the marvel of this discourse is this, that it hath stricken down contradictory heresies with the same blow. For by saying"another," He showeth the difference of Person, and by "Paraclete," the connection of Substance. But why said He, "I will ask the Father"? Because had He said, "I will send Him," they would not have so much believed and now the object is that He should be believed. For afterwards He declares that He Himselfsendeth Him, saying, "Receive ye the Holy Ghost" (c. xx. 22); but in this place He telleth them that He asketh the Father, so as to render His discourse credible to them. Since John saith of Him, "Of His fullness have all we received" (c. i. 16); but what He had, how receiveth He from another? And again, "He shall baptize you with the Holy Ghost and with fire. (Luke iii. 16.

”But what had He more than the Apostles, if He was about to ask It of His Father in order to give It to others, when they often even without prayer appear to have done thus? And how, if It is sent according to request from the Father, doth It descend of Itself? And how is that which is everywhere present sent by Another, that which ”divideth to every man severally as He will” (1 Cor. xii. 11), and which saith with authority, ”Separate Me Paul and Barnabas”? (Acts xiii. 2. Those ministers were ministering unto God, yet still It called them authoritatively to Its own work; not that It called them to any different work, but in order to show Its power. ”What then,” saith some one, ”is, ‘I will ask the Fathers’? (He saith it) to show the time of Its coming. For when He had cleansed them by the sacrifice, then the Holy Ghost lighted upon them. ”And why, while He was with them, came it not? Because the sacrifice was not yet offered. But when afterwards sin had been loosed, and they were being sent forth to dangers, and were stripping themselves for the contest, then need was that the Anointer should come. ”But why did not the Spirit come immediately after the Resurrection? In order that being greatly desirous of It, they might receive It with great joy. For as long as Christ was with them, they were not in tribulation;

but when He departed, being made defenseless and thrown into much fear, they would receive It with much readiness.

”He remaineth with you.” This showeth that even after death It departeth not. But lest when they heard of the ”Paraclete,” they should imagine a second Incarnation, and expect to see It with their eyes, He setteth them right by saying, ”Whom the world cannot receive, because it seeth Him not.” ”He will not be with you as I have been, but will dwell in your very souls”; for this is the, ”shall be in you.” He calleth it the ”Spirit of truth”; thus explaining the types in the Old Testament. ”That He may be with you.” What is, ”may be with you”? That which He saith Himself, that ”I am with you.” (Matt. xxviii. 20.) Besides, He also implieth something else, that ”the case of the Spirit shall not be the same as Mine, He shall never leave you.” ”Whom the world cannot receive, because it seeth Him not.” ”Why, what is there belonging to the other Persons that is visible?” Nothing; but He speaketh here of knowledge; at least He addeth, ”neither knoweth Him.” For He is wont, in the case of exact knowledge, to call it ”sight”; because sight is clearer than the other senses, by this He always representeth exact knowledge. By ”world,” He here speaketh of ”the wicked,” thus too comforting the disciples by giving to them a special gift. See in how many particulars He raised His discourse concerning It. He said, ”He is Another like unto Me”; He said, ”He will not leave you”; He said, ”Unto you alone He cometh, as also did I”; He said, that ”He remaineth in you”; but not even so did He drive out their despondency. For they still sought Him and His society. To cure then this feeling, He saith,

Ver. 18. ”I will not leave you orphans, I will come unto you.” [2.] ”Fear not,” He saith, ”I said not that I would send you another Comforter, as thoughwere Myself withdrawing from you for ever; I said not that He remaineth with you, as though I should see you no more. For I also Myself will come to you, I will not leave you orphans.” Because when commencing He said, ”Little children,” therefore He saith also here, ”I will not leave you orphans.” At first

then He told them, "Ye shall come whither I go"; and, "In My Father's house there are many mansions"; but here, since that time was long, He giveth them the Spirit; and when, not knowing what it could be of which He spoke, they were not sufficiently comforted, "I will not leave you orphans," He saith; for this they chiefly required. since the, "I will come to you," was the saying of one declaring a "presence," observe how in order that they might not again seek for the same kind of presence as before, He did not clearly tell them this thing, but hinted at it; for having said,

Ver. 19. "Yet a little while, and the world seeth Me not"; He added, "but ye see Me." As though He had said, "I come indeed to you, but not in the same way as before, ever being with you day by day." And lest they should say, "How then saidst Thou to the Jews, Henceforth ye shall not see Me?" He solveth the contradiction by saying, "to you alone"; for such also is the nature of the Spirit. "Because I live, ye shall live also." For the Cross doth not finally separate us, but only hideth for a little moment; and by "life" He seemeth to me to mean not the present only, but the future also. Ver. 20. "At that day ye shall know that am in the Father, and you in Me, and I in you."

With regard to the Father, these words refer to Essence; with regard to the disciples, to agreement of mind and help from God. "And how, tell me, is this reasonable?" saith some one. And how, pray, is the contrary reasonable? For great and altogether boundless is the interval between Christ and the disciples. And if the same words are employed, marvel not; for the Scripture is often wont to use in different senses the same words, when applied to God and to men. Thus we are called "gods," and "sons of God," yet the word hath not the same force when applied to us and to God. And the Son is called "Image," and "Glory"; so are we, but great is the interval between us. Again, "Ye are Christ's, and Christ is God's" (1 Cor. iii. 23), but not in like manner as Christ is God's are we Christ's. But what is it that He saith? "When I am arisen," He saith, "ye shall know that I am not separated from the Father, but have the same power with Him, and that I am with you continually, when facts proclaim the aid which cometh to you from Me, when your enemies are kept down, and you speak boldly, when dangers are removed from your path, when the preaching of the Gospel flourisheth day by day, when all yield and give ground to the word of true religion. "As the Father hath sent Me, so send I you." (c. xx. 21.) Seest thou that here also the word hath not the same force? for if we take it as though it had, the Apostles will differ in nothing from Christ. But why saith He, "Then ye shall know"? Because then they saw Him risen and conversing with them, then they learnt the exact faith; for great was the power of the Spirit, which taught them all things.

[3.] Ver. 21. "He that hath My commandments and keepeth them, he it is that loveth Me." It is not enough merely to have them, we need also an exact keeping of them. But why doth He frequently say the same thing to them? as, "If ye love Me, ye will keep My commandments" (ver. 15); and, "He that hath My commandments and keepeth them"; and, "If any one heareth My word and keepeth it, he it is that loveth Me-he that heareth not My words, loveth Me not." (Ver. 24.) I think that He alluded to their despondency; for since He

had uttered many wise sayings to them concerning death, saying, "He that hateth his life in this world shall save it unto life eternal" (c. xii. 25); and,"Unless a man take his cross and follow Me, he is not worthy of Me" (Matt. x. 38); and is about to say other things besides, rebuking them, He saith, "Think ye that ye suffer sorrow from love? The not sorrowing would be a sign of love." And because He wished all along to establish this, as He went on He summed up His discourse in this same point; "If ye loved Me," He saith, "ye would have rejoiced, because-I go to My Father" (ver. 28), but now ye are in this state through cowardice. To be thus disposed towards death is not for those who remember My commandments; for you ought to be crucified, if you truly loved Me, for My word exhorteth you not to be afraid of those that kill the body. Those that are such both the Father loveth and I. "And I will manifest Myself unto him. Then saith Judas,

Ver. 22. "How is it that Thou wilt manifest Thyself unto us?" Seest thou that their soul was close pressed with fear? For he was confounded and troubled, and thought that as we see dead men in a dream, so He also would be seen. In order therefore that they might not imagine this, hear what He saith. Ver. 23. "I and the Father will come unto him, and make Our abode with him."

All but saying, "As the Father revealeth Himself, so also do I." And not in this way only He removed the suspicion, but also by saying, "We will make Our abode with him," a thing which doth not belong to dreams. But observe, I pray you, the disciple confounded, and not daring to say plainly what he desired to say.For he said not, "Woe to us, that Thou diest,and will come to us as the dead come"; he spake not thus; but, "How is it that Thou wilt show Thyself to us, and not unto the world?" Jesus then saith, that "I accept you, because ye keep My commandments." In order that they might not, when they should see Him afterwards, deem Him to be an apparition, therefore He saith these things beforehand. And that they might not deem that He would appear to them so as I have said, He telleth them also the reason, "Because ye keep My commandments"; He saith that the Spirit also will appear in like manner. Now if after having companied with Him so long time, they cannot yet endure that Essence, or rather cannot even imagine It, what would have been their case had He appeared thus to them at the first? on this account also He ate with them, that the action might not seem to be an illusion. For if they thought this when they saw Him walking on the waters, although His wonted form was seen by them, and He was not far distant, what would they have imagined had they suddenly seen Him arisen whom they had seen taken and swathed? Wherefore He continually telleth them that He will appear, and why He will appear, and how, that they may not suppose Him to be an apparition.

Ver. 24. "He that loveth Me not keepeth not My sayings; and the word which ye hear is not Mine, but the Father's which sent Me." "So that he that heareth not these sayings not only doth not love Me, but neither doth he love the Father." For if this is the sure proof of love, the hearing the commandments, and these are of the Father, he that heareth them loveth not the Son only, but the Father also. "And how is the word 'thine' and 'not thine'?" This means, "I speak not without the Father, nor say anything of Myself contrary to what

seemeth good to Him." Ver. 25. "These things have I spoken unto you, being yet present with you." Since these sayings were not clear, and since some they did not understand, and doubted about the greater number, in order that they might not be again confused, and say, "What commands?" He released them from all their perplexity, saying,

Ver. 26. "The Comforter, whom the Father shall send in My Name, He shall teach you." "Perhaps these things are not clear to you now, but 'He' is a clear teacher of them." And the, "remaineth with you" (ver. 17), is the expression of One implying that Himself will depart. Then that they may not be grieved, He saith, that as long as He should remain with them and the Spirit should not come, they would be unable to comprehend anything great or sublime. And this He said to prepare them to bear nobly His departure, as that which was to be the cause of great blessings to them. He continually calleth Him "Comforter," because of the afflictions which then possessed them. And since even after hearing these things they were troubled, when they thought of the sorrows, the wars, His departure, see how He calmeth them again by saying,

Ver. 27. "Peace I leave to you." All but saying, "What are ye harmed by the trouble of the world, provided ye be at peace with Me? For this peace is not of the same kind as that. The one is external, is often mischievous and unprofitable, and is no advantage to those who possess it; but I give you peace of such a kind that ye be at peace with one another, which thing rendereth you stronger." And because He said again, "I leave," which was the expression of One departing, and enough to confound them, therefore He again saith, "Let not your heart be troubled, neither let it be afraid." Seest thou that they were affected partly by loving affection, partly by fear? Ver. 28. "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice because I said, I go unto the Father; for My Father is greater than I."

[4.] And what joy would this bring to them? What consolation? What then mean the words? They did not yet know concerning the Resurrection, nor had they right opinion concerning Him; (for how could they, who did not even know that He would rise again?) but they thought that the Father was mighty. He saith then, that "If ye are fearful for Me, as not able to defend Myself, and if ye are not confident that I shall see you again after the Crucifixion, yet when ye heard that I go to the Father, ye ought then to have rejoiced because I go away to One that is greater, and able to undo all dangers." "Ye have heard how I said unto you." Why hath He put this? Because, He saith, "I am so firmly confident about the things which come to pass, that I even foretell them, so far am I from fearing." This also is the meaning of what follows.

Ver. 29. "And now I have told you before it come to pass, that when it is come to pass, ye might believe that I Am." As though He had said, "Ye would not have known, had I not told you. And I should not have told you, had I not been confident." Seest thou that the speech is one of condescension? for when He saith, "Think ye that I cannot pray to the Father, and He shall presently give Me more than twelve legions of Angels" (Matt. xxvi. 53), He speaketh to the secret thoughts of the hearers; since no one, even in the height of madness, would say

that He was not able to help Himself, but needed Angels; but because they thought of Him as a man, therefore He spoke of "twelve legions of Angels." Yet in truth He did but ask those who came to take Him a question, and cast them backwards. (c. xviii. 6.) (If any one say that the Father is greater, inasmuch as He is the cause of the Son, we will not contradict this. But this doth not by any means make the Son to be of a different Essence.) But what He saith, is of this kind: "As long as I am here, it is natural that you should deem that I am in danger; but when I am gone 'there,' be confident that I am in safety; for Him none will be able to overcome." All these words were addressed to the weakness of the disciples, for, "I Myself am confident, and care not for death." On this account, He said, "I have told you these things before they come to pass"; "but since," He saith, "ye are not yet able to receive the saying concerning them, I bring you comfort even from the Father, whom ye entitle great." Having thus consoled them, He again telleth them sorrowful things,

Ver. 30. "Hereafter I will not talk with you." Wherefore? "For the ruler of this world cometh, and hath nothing in Me." By "ruler of this world," He meaneth the devil, calling wicked men also by the same name. For he ruleth not heaven and earth, since he would have been subverted, and cast down all things, but he ruleth over those who give themselves up to him. Wherefore He calleth him, "the ruler of the darkness of this world," in this place again calling evil deeds, "darkness." "What then, doth the devil slay Thee?" By no means; "he hath nothing in Me." "How then do they kill Thee?" Because I will it, and, Ver. 31. "'That the world may know that I love the Father.'"

"For being not subject," He saith, "to death, nor a debtor to it, I endure it through My love to the Father." This He saith, that He may again rouse their souls, and that they may learn that not unwillingly but willingly He goeth to this thing, and that He doth it despising the devil. It was not enough for Him to have said, "Yet a little while I am with you" (c. vii. 33), but He continually handleth this painful subject, (with good reason,) until He should make it acceptable to them, by weaving along with it pleasant things. Wherefore at one time He saith, "I go, and I come again"; and, "That where I there ye may be also"; and, "Ye cannot follow Me now, but afterwards ye shall follow Me"; and, "I go to the Father"; and, "The Father is greater than I"; and, "Before it come to pass, I have told you"; and, "I do not suffer these things from constraint, but from love for the Father." So that they might consider, that the action could not be destructive nor hurtful, if at least He who greatly loved Him, and was greatly loved by Him, so willed. On this account, while intermingling these pleasant words, He continually uttered the painful ones also, practicing their minds. For both the, "remaineth with you" (c. xvi. 7), and, "My departure is expedient for you," were expressions of One giving comfort. For this reason He spake by anticipation ten thousand sayings concerning the Spirit, the, "Is in you," and, "The world cannot receive," and, "He shall bring all things to your remembrance," and, "Spirit of truth," and, "Holy Spirit," and, "Comforter," and that "It is expedient for you," in order that they might not despond, as though there would be none to stand before and help them. "It is expedient," He saith, showing that It would make them spiritual.

[5. This at least, we see, was what took place. For they who now trembled and feared, after they had received the Spirit sprang into the midst of dangers, and stripped themselves for the contest against steel, and fire, and wild beasts, and seas, and every kind of punishment; and they, the unlettered and ignorant, discoursed so boldly as to astonish their hearers. For the Spirit made them men of iron instead of men of clay, gave them wings, and allowed them to be cast down by nothing human. For such is that grace; if it find despondency, it disperses it; if evil desires, it consumes them; if cowardice, it casts it out, and doth not allow one who has partaken of it to be afterwards mere man, but as it were removing him to heaven itself, causes him to image to himself all that is there. (Acts iv. 32, and ii. 46. On this account no one said that any of the things that he possessed was his own, but they continued in prayer, in praise, and in singleness of heart. For this the Holy Spirit most requireth, for "the fruit of the Spirit is joy, peace-faith, meekness. (Gal. v. 22, 23. "And yet spiritual persons often grieve," saith some one. But that sorrow is sweeter than joy. Cain was sorrowful, but with the sorrow of the world; Paul was sorrowful, but with godly sorrow. Everything that is spiritual brings the greatest gain, just as everything that is worldly the utmost loss.

Let us then draw to us the invincible aid of the Spirit, by keeping the commandments, and then we shall be nothing inferior to the Angels. For neither are they therefore of this character, because they are incorporeal, for were this the case, no incorporeal being would have become wicked, but the will is in every case the cause of all. Wherefore among incorporeal beings some have been found worse than men or things irrational, and among those having bodies some better than the incorporeal. All just men, for instance, whatever were their righteous deeds, did them while dwelling on earth, and having bodies. For they dwelt on earth as those who were pilgrims and strangers; but in heaven, as citizens. Then say not thou either, "I am clothed with flesh, I cannot get the mastery, nor undertake the toils which are for the sake of virtue. Do not accuse the Creator. For if the wearing the flesh make virtue impossible, then the fault is not ours. But that it does not make it impossible, the band of saints has shown. A nature of flesh did not prevent Paul from becoming what he was, nor Peter from receiving the keys of heaven; and Enoch also, having worn flesh, was translated, and not found So also Elias was caught up with the flesh. Abraham also with Isaac and his grandson shone brightly, having the flesh; and Joseph in the flesh struggled against that abandoned woman. But why speak I of the flesh?

For though thou place a chain upon the flesh, no harm is done. "Though I am bound," saith Paul, yet "the word of God is not bound. (2 Tim. ii. 9. And why speak I of bonds and chains? Add to these the prison, and bars, yet neither are these any hindrance to virtue; at least so Paul hath instructed us. For the bond of the soul is not iron but cowardice, and the desire of wealth, and the ten thousand passions. These bind us, though our body be free. "But," saith some one, "these have their origin from the body. An excuse this, and a false pretense. For had they been produced from the body, all would have undergone them. For as we cannot escape weariness, and sleep, and hunger, and thirst, since they belong to our nature; so too these, if they were of the same kind, would not allow any one to be exempt from their

tyranny; but since many escape them, it is clear that such things are the faults of a careless soul. Let us then put a stop to this, and not accuse the body, but subdue it to the soul, that having it under command, we may enjoy the everlasting good things, through the grace and lovingkindness of our Lord Jesus Christ, to whom be glory for ever and ever. Amen.

Homily 76

John xiv. 31; xv. 1.-"Arise, let us go hence. I am the true Vine, (ye are the branches,) and My Father is the Husbandman."

[1.] 'Ignorance' makes the soul timid and unmanly, just as instruction in heavenly doctrines makes it great and sublime. For when it has enjoyed no care, it is in a manner timid, not by nature but by will. For when I see the man who once was brave, now become a coward, I say that this latter feeling no longer belongs to nature, for what is natural is immutable. Again, when I see those who but now were cowards all at once become daring, I pass the same judgment, and refer all to will. Since even the disciples were very fearful, before they had learned what they ought, and had been deemed worthy of the gift of the Spirit; yet afterwards they became bolder than lions. So Peter, who could not bear the threat of a damsel, was hung with his head downwards, and was scourged, and though he endured ten thousand dangers, would not be silent, but enduring what he endured as though it were a dream, in such a situation spake boldly; but not so before the Crucifixion. Wherefore Christ said, "Arise, let us go hence. "But why, tell me? Did he not know the hour at which Judas would come upon Him? Or perhaps He feared lest he should come and seize them, and lest the plotters should be upon him before he had furnished his most excellent teaching. Away with the thought! these things are far from His dignity.

"If then He did not fear, why did He remove them, and then after finishing His discourse lead them into a garden known to Judas? And even had Judas come, could He not have blinded their eyes, as He also did when the traitor was not present? Why did He remove them? He alloweth the disciples a little breathing time. For it was likely that they, as being in a conspicuous place, would tremble and fear, both on the account of the time and the place, (for it was the depth of night,) and would not give heed to His words, but would be continually turning about, and imagining that they heard those who were to set upon them; and that more especially when their Master's speech made them expect evil. For, "yet a little while," He saith, "and I am not with you," and, "the ruler of this world cometh. Since now when they heard these and the like words they were troubled, as though they should certainly be taken immediately, He leadeth them to another place, in order that thinking themselves in safety, they might listen to Him without fear. For they were about to hear

lofty doctrines. Therefore He saith, ”Arise, let us go hence. Then He addeth, and saith, ”I am the Vine, ye are the branches. What willeth He to imply by the comparison?

That the man who gives no heed to His words can have no life, and that the miracles about to take place, would be wrought by the power of Christ.”My Father is the Husbandman. ”How then?Doth the Son need a power working within? Away with the thought! this example does not signify this. Observe with what exactness He goeth through the comparison. He saith not that the ”root” enjoys the care of the Husbandman, but, ”the branches. And the foot is brought in in this place for no other purpose, but that they may learn that they can work nothing without His power, and that they ought to be united with Him by faith as the branch with the vine.

Ver. 2. ”Every branch in Me that beareth not fruit the Father taketh away.” Here He alludeth to the manner of life, showing that without works it is not possible to be in Him. ”And every branch that beareth fruit, He purgeth it.” That is, ”causeth it to enjoy great care.” Yet the root requires care rather than the branches, in being dug about, and cleared, yet about this He saith nothing here, but all about the branches. Showing that He is sufficient to Himself, and that the disciples need much help from the Husbandman, although they be very excellent. Wherefore He saith, ”that which beareth fruit, He purgeth it.” The one branch, because it is fruitless, cannot even remain in the Vine, but for the other, because it beareth fruit, He rendereth it more fruitful. This, some one might assert, was said with relation also to the persecutions then coming upon them. For the ”purgeth it,” is ”pruneth,” which makes the branch bear better. Whence it is shown, that persecutions rather make men stronger. Then, test they should ask concerning whom He said these things, and lest He should throw them back into anxiety, He saith,

Ver. 3. ”Now ye are clean through the word which I have spoken unto you.” Seest thou how He introduceth Himself as tending the branches? ”I have cleansed you,” He saith; yet above He declareth that the Father doth this. But there is no separation between the Father and the Son. ”And now your part also must be performed.” Then to show that He did not this as needing their ministry, but for their advancement, He addeth, Ver. 4. ”As the branch cannot bear fruit of itself except it abide in the vine, so neither can he who abideth not in Me.” For that they might not be separated from Him by timidity, He fasteneth and glueth to Himself their souls slackened through fear, and holdeth out to them good hopes for the future. For the root remains, but to be taken away, or to be left, belongs to the branches. Then having urged them on in both ways, by things pleasant and things painful, He requireth first what is to be done on our side.

Ver. 5. ”He that abideth in Me, and I in him.” Seest thou that the Son contributeth not less than the Father towards the care of the disciples? The Father purgeth, but He keepeth them in Himself. The abiding in the root is that which maketh the branches to be fruit-bearing. For that which is not purged, if it remain on the root, bears fruit, though perhaps not so much as it ought; but that which remains not, hears none at all. But still the ”purging” also hath been shown to belong to the Son, and the ”abiding in the root,” to the Father, who

also begat the Root. Seest thou how all is common, both the "purging," and the enjoying the virtue which is from the root? [2.] Now it were a great penalty, the being able to do nothing, but He stayeth not the punishment at this point, but carrieth on His discourse farther.

Ver. 6. "He is cast forth," He saith. No longer enjoying the benefit of the husbandman's hand. "And is withered." That is, if he had aught of the root, he loses it; if any grace, he is stripped of this, and is bereft of the help and life which proceed from it. And what the end? "He is cast into the fire." Not such he who abideth with Him. Then He showeth what it is to "abide," and saith, Ver. 7. "If My words abide in you." Seest thou that with reason I said above, that He seeketh the proof by works? For when He had said, "Whatsoever ye shall ask I will do it" (c. xiv. 14, 15), He added, "If ye love Me, ye will keep My commandments." And here, "If ye abide in Me, and My words abide in you." "Ye shall ask what ye will, and it shall be done unto you."

This He said to show that they who plotted against Him should be burnt up, but that "they" should bear fruit. Then transferring the fear from them to the others, and showing that they should be invincible, He saith, Ver. 8. "Herein is My Father glorified, that ye be My disciples, and bear much fruit." Hence He maketh His discourse credible, for if the bearing fruit pertains to the glory of the Father, He will not neglect His own glory. "And ye shall be My disciples." Seest thou how he that beareth fruit, he is the disciple? But what is, "In this is the Father glorified"? "He rejoiceth when ye abide in Me, when ye bear fruit." Ver. 9. "As the Father hath loved Me, so have I loved you." Here at length He speaketh in a more human manner, for this, as spoken to men, has its peculiar force. Since what a measure of love did He manifest, who chose to die, who counted worthy of such honor those who were His slaves, His haters, His open enemies, and led them up to the heavens! "If then I love you, be bold; if it be the glory of My Father that ye bear fruit, imagine nothing ill." Then that He may not make them supine, observe how He braceth them again,

"Continue ye in My love." "For this ye have the power to do." And how shall this be? Ver. 10. "If ye keep My commandments, even as I have kept my Father's commandments."

Again, His discourse proceedeth in a human way; for certainly the Lawgiver would not be subject to commandments. Seest thou that here also, as I am always saying, this is declared because of the infirmity of the hearers? For He chiefly speaketh to their suspicions, and by every means showeth them that they are in safety, and that their enemies are being lost, and that all, whatever they have, they have from the Son, and that, if they show forth a pure life, none shall ever have the mastery over them. And observe that He discourseth with them in a very authoritative manner, for He said not, "abide in the love of My Father," but, "in Mine"; then, lest they should say, "when Thou hast set us at war with all men, Thou leavest us, and departest," He showeth that He doth not leave them, but is so joined to them if they will, as the branch in the vine. Then, lest from confidence they should become supine, He saith not that the blessing cannot be removed if they are slack-minded. And in order not to refer the action to Himself, and so make them more apt to fall, He saith, "Herein is My Father glorified. For everywhere He manifesteth His own and His Father's love towards

them. Not the things of the Jews, then, were ”glory,” but those which they were about to receive.

And that they might not say, ”we have been driven from the possessions of our fathers, we have been deserted, we have become naked, and destitute of all things,””Look,” He saith, ”on Me. I am loved by the Father, yet still I suffer these things appointed. And so I am not now leaving you because I love you not. For if I am slain, and take not this for a proof of not being loved by the Father, neither ought ye to be troubled. For, if ye continue in My love, these dangers shall not be able to do you any mischief on the score of love.”

[3. Since then love is a thing mighty and irresistible, not a bare word, let us manifest it by our actions. He reconciled us when we were His enemies, let us, now that we have become His friends, remain so. He led the way, let us at least follow; He loveth us not for His own advantage, (for He needeth nothing,) let us at least love Him for our profit; He loved us being His enemies, let us at least love Him being our friend. At present we do the contrary; for every day God is blasphemed through us, through our plunderings, through our covetousness. And perhaps one of you will say, ”Every day thy discourse is about covetousness. Would that I could speak about it every night too; would that I could do so, following you about in the market-place, and at your table; would that both wives, and friends, and children, and domestics, and tillers of the soil, and neighbors, and the very pavement and walls, could ever shout forth this word, that so we might perchance have relaxed a little. For this malady hath seized upon all the world, and occupies the souls of all, and great is the tyranny of Mammon. We have been ransomed by Christ, and are the slaves of gold. We proclaim the sovereignty of the one, and obey the other. Whatever ”he” commands we readily obey, and we have refused to know family, or friendship, or nature, or laws, or anything, for him.

No one looks up to Heaven, no one thinks about things to come. But there will be a time, when there will be no profit even in these words. ”In the grave,” itsaith, ”who shall confess to Thee? Gold is adesirable thing, and procures us much luxury, and makes us to be honored, but not in like manner as doth Heaven. For from the wealthy man many even turn aside, and hate him, but him who lives virtuously they respect and honor. ”But” saith some one ”the poor man is derided, even though he be virtuous. Not among men, but brutes. Wherefore he ought not so much as to notice them. For if asses were to bray and daws chatter at us, while all wise men commended us, we should not, losing sight ofthis latter audience, have regard to clamors of the brutes; for like to daws, and worse than asses, are they who admire present things. Moreover, if an earthly king approve thee, thou makest no account of the many, though they all deride thee; but if the Lord of the universe praise thee, seekest thou the good words of beetles and gnats? For this is what these men are, compared with God, or rather not even this, but something viler, if there be aught such. How long do we wallow in the mire?

How long do we set sluggards and belly-gods for our judges?They can prove dicers well, drunkards, those who live for the belly, but as for virtue and vice, they cannot imagine so

much as a dream. If any one taunt thee because thou hast not skill to draw the channels of the watercourses, thou wilt not think it any terrible thing, but wilt even laugh at him who objects to thee ignorance of this kind; and dost thou, when thou desirest to practice virtue, appoint as judges those who know nothing of it? On this account we never reach that art. We commit our case not to the practiced, but to the unlearned, and they judge not according to the rules of art, but according to their own ignorance. Wherefore, I exhort you, let us despise the many; or rather let us desire neither praises, nor possessions, nor wealth, nor deem poverty any evil. For poverty is to us a teacher of prudence, and endurance, and all true wisdom. Thus Lazarus lived in poverty, and received a crown; Jacob desired to get bread only; and Joseph was in the extreme of poverty, being not merely a slave, but also a prisoner; and on this account we admire him the more, and we do not so much praise him when he distributed the corn, as when he dwelt in the dungeon: not when he wore the diadem, but when the chain; not when he sat upon the throne, but when he was plotted against and sold.

Considering then all these things, and the crowns twined for us after the conflicts, let us admire not wealth, and honor, and luxury, and power, but poverty, and the chain, and bonds, and endurance in the cause of virtue. For the end of those things is full of troubles and confusion, and their lot is bound up with this present life; but the fruit of these, heaven, and the good things in the heavens, which neither eye hath seen, nor ear heard; which may we all obtain, through the grace and lovingkindness of I our Lord Jesus Christ, to whom be glory for ever. Amen.

Homily 77

John xv. 11, 12.-"These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, that ye love one another, as I have loved you."

[1. All things good then have their reward, when they arrive at their proper end, but if they be cut off midway, shipwreck ensues. And as a vessel of immense burden, if it reach not the harbor in time, but founder in the midst of the sea, gains nothing from the length of the voyage, but even makes the calamity greater, in proportion as it has endured more toils; so are those souls which fall back when near the end of their labors, and faint in the midst of the struggle. Wherefore Paul said, that glory, and honor, and peace, should meet those who ran their course with patient continuance in well-doing. A thing which Christ now effecteth in the case of the disciples. (Rom. ii. 7. For since He had accepted them, and they rejoiced in Him, and then the sudden coming of the Passion and His sad words were likely to cut short their pleasureafter having conversed with them sufficiently to soothe them, He addeth, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be fulfilled"; that is, "that ye might not be separated from Me that ye might not cut short your course. Ye were rejoicing in Me, and ye were rejoicing exceedingly, but despondency hath fallen upon you. This then. I remove, that joy may come at the last, showing that your present circumstances are fit cause, not for pain, but for pleasure. I saw you offended; I despised you not;

I said not, 'Why do ye not continue noble?' But I spake to you words which brought comfort with them. And so I wish ever to keep you in the same love. Ye have heard concerning a kingdom, ye rejoiced. In order therefore that your joy might be fulfilled, I have spoken these things unto you. But"this is the commandment, that ye love one another as I have loved you. Seest thou that the love of God is intertwined with Our own, and connected like a sort of chain? Wherefore it sometimes saith that there are two commandments, sometimes only one. For it is not possible that the man who hath taken hold on the first should not possess the second also. For at one time He said, "On this the Law and the Prophets hang" (Matt. xxii. 40); and at another, "Whatsoever ye would that men should do to you, do ye even so to them, for this is theLaw and the Prophets. (Matt. vii. 12. And, "Love is the fulfilling of the Law. (Rom. xiii. 10. Which He saith also here; for if to abide proceeds from love, and love

from the keeping of the commandments, and the commandment is that we love one another, then the abiding in God proceeds from love towards each other. And He doth not simply speak of love, but declareth also the manner, "As I have loved you. Again He showeth, that His very departure was not of hatred but of love.

"So that I ought rather to be admired on this account, for I lay down My life for you. Yet nowhere doth He say this in these words, but in a former place, by sketching the best shepherd, and here by exhorting them, and by showing the greatness of His love, and Himself, who He is. But wherefore doth He everywhere exalt love? Because this is the mark of the disciples, this the bond of virtue. On this account Paul saith such great things of it, as being a genuine disciple of Christ, and having had experience of it.

Ver. 14, 15. "Ye are My friends -henceforth I call you not servants, for the servant knoweth not what his lord doeth. Ye are My friends, for all things which I have heard of My Father I have made known unto you." How then saith He, "I have many things to tell you, but ye cannot bear them now"? (c. xvi. 12.) By the "all" and the "hearing" He showeth nothing else, but that He uttered nothing alien, but only what was of the Father. And since to. speak of secrets appears to be the strongest proof of friendship, "ye have," He saith, "been deemed worthy even of this communion." When however He saith "all," He meaneth, "whatever things it was fit that they should hear." Then He putteth also another sure proof of friendship, no common one. Of what sort was that? Ver. 16. "Ye have not chosen Me, but I have: chosen you."

That is, I ran upon your friendship. And He stayed not here, but, "I set you," He saith, (that is, "I planted you,") "that ye should go," (He still useth the metaphor of the vine,) that is, "that ye should extend yourselves"; "and bring forth fruit, and that your fruit should remain." "Now if your fruit remain, much more shall ye. For I have not only loved you," He saith, "but have done you the greatest benefits, by extending your branches through all the world." Seest thou in how many ways He showeth His love? By telling them things secret, by having in the first instance run to meet their friendship. by granting them the greatest blessings, by suffering for them what then He suffered. After this, He showeth that He also remaineth continually with those who shall bring forth fruit; for it is needful to enjoy His aid, and so to bear fruit.

"That whatsoever ye shall ask of the Father in My Name, He may give it you." Yet it is the part of the person asked to do the thing asked; but if the Father is asked, how is it that the Son doeth it? It is that thou mayest learn that the Son is not inferior to the Father. Ver. 17. "These things I command you, that ye love one another." That is, "It is not to upbraid, that I tell you that I lay down My life for you, or that I ran to meet you, but in order to lead you into friendship." Then, since the being persecuted and insulted by the many, was a grievous and intolerable thing, and enough to humble even a lofty soul, therefore, after having said ten thousand things first, Christ entered upon this matter. Having first smoothed their minds, He thus proceedeth to these points, showing that these things too were for their exceeding advantage,as He had also shown that the others were. For as He had told them that they

ought not to grieve, but rather to rejoice, "because I go to the Father," (since He did this not as deserting but as greatly loving them,) so here also He showeth that they ought to rejoice, not grieve. And observe how He effecteth this. He said not, "I know that the action is grievous, but bear for My sake, since for My sake also ye suffer," for this reason was not yet sufficient to console them; wherefore letting this pass, He putteth forward another. And what is that? It is that this thing would be a sure proof of their former virtue. "And, on the contrary, ye ought to grieve, not because ye are hated now but if ye were likely to be loved"; for this He implieth by saying,

Ver. 19. "If ye were of the world, the world would love its own." So that had ye been loved it would be very clear that ye had shown forth signs of wickedness. Then, when by saying this first, He did not effect his purpose, He goeth on again with the discourse. Ver. 20. "The servant is not greater than his lord. If they have persecuted Me, they will also persecute you." He showed that in this point they would be most His imitators. For while Christ was in the flesh, men had war with Him, but when He was translated, the battle came in the next place upon them. Then because owing to their fewness they were terrified at being about to encounter the attack of so great a multitude, He raiseth their souls by telling them that it was an especial subject of joy that they were hated by them; "For so ye shall share My sufferings. Ye should not therefore be troubled, for ye are not better than I," as I before told you, "The servant is not greater than his lord." Then there is also a third source of consolation, that the Father also is insulted together with them.

Ver. 21. "But all these things will they do unto you for My Name's sake, because they know not Him that sent Me." That is, "they insult Him also." Besides this, depriving those others of excuse, and putting also another source of comfort, He saith, Ver. 22. "If I had not come and spoken unto them, they had not had sin." Showing that they shall do unjustly both what they do against Him and against them. "Why then didst Thou bring us into such calamities? Didst Thou not foreknow the wars, the hatred?" Therefore again He saith, Ver. 23. "He that hateth Me, hateth My Father also." From this also proclaiming beforehand no small punishment against them. For, since they continually pretended that they persecuted Him on account of the Father, to deprive them of this excuse He spake these words. "They have no excuse. I gave them the teaching which is by words, that by works I added, according to the Law of Moses, who bade all men obey one speaking and doing such things, when he should both lead to piety, and exhibit the greatest miracles." And He spake not simply of "signs," but,

Ver. 24. "Which none other man did." And of this they themselves are witnesses, speaking in this way; "It was never so seen in Israel" (Matt. ix. 33); and, "Since the world began was it not heard that any man opened the eyes of one that was born blind" (c. ix. 32); and the matter of Lazarus was of the same kind, and all the other acts the same, and the mode of wonder-working new, and all beyond thought. "Why then," saith one, "do they persecute both Thee and us?" "Because ye are not of the world. If ye were of the world, the world would love its own." (Ver. 19.) He first remindeth them of the words which He spake also

to His own brethren (c. vii. 7); but there he spake more by way of a reflection, lest He should offend them, while here, on the contrary, He revealed all. "And how is it clear that it is onthis account that we are hated?" "From what was done to Me. For, tell Me, which of My words or deeds could they lay hold on, that they would not receive Me?" Then since the thing would be astounding to us, He telleth the cause; that is, their wickedness. And He stayeth not here either, but introduceth the Prophet (Ps. xxxv. 19; Ps. lxix. 4), showing him proclaiming before of old time, and saying, that,

Ver. 25. "They hated Me without a cause." [3.] Which Paul doth also. For when many wondered how that the Jews believed not, he brings in Prophets foretelling it of old, and declaring the cause; that their wickedness and pride were the cause of their unbelief. "Well then; if they kept not Thy saying, neither will they keep ours; if they persecuted Thee, therefore they will persecute us also; if they saw signs, such as none other man wrought; if they heard words such as none other spake, and profited nothing; if they hate Thy Father and Thee with Him, wherefore," saith one, "hast Thou sent us in among them? How after this shall we be worthy of belief? which of our kindred will give-heed to us?" That they may not therefore be troubled by such thoughts, see what sort of comfort he addeth. Ver. 26, 27. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me. And ye also shall bear witness, because ye have been with Me from the beginning."

"He shall be worthy of belief, for He is the Spirit of Truth." On this account He called It not "Holy Spirit," but "Spirit of Truth." But the, "proceedeth from the Father," showeth that He knoweth all things exactly, as Christ also saith of Himself, that "I know whence come and whither I go" (c. viii. 14), speaking in that place also concerning truth. "Whom will send." Behold, it is no longer the Father alone, but the Son also who sendeth. "And ye too," He saith, "have a right to be believed, who have been with Me, who have not heard from others." Indeed, the Apostles confidently rely on this circumstance, saying, "We who did eat and drink with Him." (Acts x. 41.) And to show that this was not merely said to please, the Spirit beareth witness to the words spoken. (Acts x. 44.) Ch. xvi. ver. 1. "These things have I spoken unto you, that ye should not be offended."

That is, "when ye see many disbelieve, and yourselves ill-treated." Ver. 2. "They shall put you out of the synagogues." (For "the Jews had already agreed, that if any one should confess Christ, he should be put out of the synagogues"-c. ix. 22.) "Yea, the time cometh, that whosoever killeth you will think that he doeth God service." "They shall so seek after your murder, as of an action pious and pleasing to God." Then again He addeth the consolation, Ver. 3. "And these things will they do, because they have not known the Father, nor Me." "It is sufficient for your comfort that ye endure these things for My sake, and the Father's." Here He remindeth them of the blessedness of which He spake at the beginning, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven." (Matt. v. 11, Matt. v. 12.)

Ver. 4. "These things have I told you, that when the time shall come, ye may remember them." "So, judging from these words, deem the rest also trustworthy. For ye will not be able to say, that I flatteringly told you only those things which would please you, nor that the words were words of deceit; for one who intended to deceive, would not have told you beforehand of matters likely to turn you away. I have therefore told you before, that these things might not fall upon you unexpectedly, and trouble you; and for another reason besides, that ye might not say, that I did not foreknow that these things would be. Remember then that I have told you." And indeed the heathen always covered their persecutions of them by a pretense of their wickedness, driving them out as corrupters; but this did not trouble the disciples who had heard beforehand, and knew for what they suffered. The cause of what took place was sufficient to rouse their courage. Therefore He everywhere handleth this, saying, "they have not known Me"; and, "for My sake they shall do it"; and, "for My Name's sake, and for the Father's sake"; and, "I suffered first"; and, "from no just cause they dare these things."

[4. Let us too consider these things in our temptations, when we suffer anything from wicked men, "looking to the Beginner and Finisher of our faith" (Heb. xii. 2), and considering that it is by wicked men, and that it is for virtue's sake, and for His sake. For if we reflect on these things, all will be most easy and tolerable. Since if one suffering for those he loves is even proud of it, what feeling of things dreadful will he have who suffers for the sake of God? For if He, for our sake, calleth that shameful thing, the Cross, "glory" (c. xiii. 31), much more ought we to be thus disposed. And if we can so despise sufferings, much more shall we be able to despise riches, and covetousness. We ought then, when about to endure anything unpleasant, to think not of the toils but of the crowns; for as merchants take into account not the seas only, but also the profits, so ought we to reckon on heaven and confidence towards God. And if the getting more seem a pleasant thing, think that Christ willeth it not, and straightway it will appear displeasing. And if it be grievous to you to give to the poor, stay not your reckoning at the expense, but straightway transport your thoughts to the harvest which results from the sowing; and when it is hard to despise the love of a strange woman, think of the crown which comes after the struggle, and thou shalt easily bear the struggle.

For if fear diverts a man from unseemly things, much more should the love of Christ. Difficult is virtue; but let us cast around her form the greatness of the promise of things to come. Indeed those who are virtuous, even apart from these promises, see her beautiful in herself, and on this account go after her, and work because it seems good to God, not for hire; and they think it a great thing to be sober-minded, not in order that they may not be punished, but because God hath commanded it. But if any one is too weak for this, let him think of the prizes. So let us do in respect of alms-doing, let us pity our fellow-men, let us not, I entreat, neglect them when perishing with hunger. How can it be otherwise than an unseemly thing, that we should sit at the table laughing and enjoying ourselves, and when we hear others wailing as they pass through the street, should not even turn at their cries, but be wroth with them, and call them "cheat"? "What meanest thou, man? Doth any one plan a cheat for a single loaf of bread? "Yes," saith some one. Then in this case above all let

him be pitied; in this case above all let him be delivered from his need. Or if thou art not minded to give, do not insult either; if thou wilt not save the wreck, do not thrust it into the gulf.

For consider, when thou thrustest away the poor man who comes to thee, who thou wilt be when thou callest upon God. "With what measure ye mete, it shall be measured to you again. (Matt. vii. 2. Consider how he departs, crushed, bowed down, lamenting; besides his poverty having received also the blow from your insolence. For if ye count the begging a curse, think what a tempest it makes, begging to get nothing, but to go away insulted. How long shall we be like wild beasts, and know not nature itself through greediness? Many groan at these words; but I desire them not now, but always, to have this feeling of compassion. Think, I pray you, of that day when we shall stand before the judgment-seat of Christ, when we shall beg for mercy, and Christ, bringing them forward, shall say, "For the sake of a single loaf, of a single obol, so great a surge did ye raise in these souls! What shall we reply? What defense shall we make? To show that He will bring them forward, hear what He saith; "Inasmuch as ye did it not to one of these, ye did it not to Me. (Matt. xxv. 45. They will no more say anything to us, but God on their behalf will upbraid us. Since the rich man saw Lazarus too, and Lazarus said nothing to him, but Abraham spake for him; and thus it will be in the case of the poor who are now despised by us.

We shall not see them stretching out their hands in pitiful state, but being in rest; and we shall take the state which was theirs (and would that it were that state only, and not one much more grievous) as a punishment. For neither did the rich man desire to be filled with crumbs "there," but was scorched and tormented sharply, and was told, "Thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things. (Luke xvi. 25. Let us not then deem wealth any great thing; it will help us on our way to punishment, if we take not heed, just as, if we take heed, poverty also becomes to us an addition of enjoyment and rest. For we both put off our sins if we bear it with thankfulness, and gain great boldness before God.

[5. Let us then not be ever seeking security here, in order that we may enjoy security there; but let us accept the labors which are in behalf of virtue, and cut off superfluities, and seek nothing more than we need, and spend all our substance on those who want. Since what excuse can we have, when God promiseth heavento us, and we will not even give Him bread? when He indeed for thee maketh the sun to rise, and supplieth all the ministry of the Creation, but thou dost not even give Him a garment, nor allow Him to share thy roof? But why speak I of sun and moon? He hath set His Body before thee, He hath given thee His Precious Blood; and dost thou not even impart to Him of thy cup? But hast thou done so for once? This is not mercy; as long as, having the means, thou helpest not, thou hast not yet fulfilled the whole duty. Thus the virgins who had the lamps, had oil, but not in abundance. Why, thou oughtest, even didst thou give from thine own, not to be so miserly, but now when thou givest what is thy Lord's, why countest thou every little? Will ye that I tell you the cause of this inhumanity? When men get together their wealth through greediness, these same

are slow to give alms; for one who has learnt so to gain, knows not how to spend. For how can a man prepared for rapine adapt himself to its contrary?

He who takes from others, how shall he be able to give up his own to another? A dog accustomed to feed on flesh cannot guard the flock; therefore the shepherds kill such. That this be not our fate, let us refrain from such feasting. For these men too feed on flesh, when they bring on death by hunger. Seest thou not how God hath allowed to us all things in common? If amid riches He hath suffered men to be poor, it is for the consolation of the rich, that they may be able by showing mercy towards them to put off their sins. But thou even in this hast been cruel and inhuman; whence it is evident, that if thou hadst received this same power in greater things, thou wouldest have committed ten thousand murders, and wouldest have debarred men from light, and from life altogether. That this might not take place, necessity hath cut short insatiableness in such matters.

If ye are pained when ye hear these things, much more I when I see them taking place. How long shalt thou be rich, and that man poor? Till evening, but no farther; for so short is life, and all things so near their end, and all things henceforth so stand at the door, that the whole must be deemed but a little hour. What need hast thou of bursting storehouses, of a multitude of domestics and house-keepers? Why hast thou not ten thousand proclaimers of thy almsdoing? The storehouse utters no voice, yet will it bring upon thee many robbers; but the storehouses of the poor will go up to God Himself, and will make thy present life sweet, and put away all thy sins, and thou shalt gain glory from God, and honor from men. Why then grudgest thou thyself such good things? For thou wilt not do so much good to the poor, as to thyself, when thou benefitest them. Thou wilt right their present state; but for thyself thou wilt lay up beforehand the glory and confidence which shall be hereafter. And this may we all obtain, by the grace and lovingkindness of our Lord Jesus Christ, to whom with the Father and the Holy Ghost be the glory and the might for ever. Amen.

Homily 78

John xvi. 4-6.-"These things I said not unto you at the beginning, because I was with you. But now I go My way to Him that sent Me; and none of you asketh Me, Whither goest Thou? But because I have said these things unto you, sorrow hath filled your heart." [1.] Great is the tyranny of despondency, and much courage do we need so as to stand manfully against the feeling, and after gathering from it what is useful, to let the superfluous go. It hath somewhat useful; for when we ourselves or others sin, then only is it good to grieve; but when we fall into human vicissitudes, then despondency is useless. And now when it has overthrown the disciples who were not yet perfect, see how Christ raiseth them again by His rebuke. They who before this had asked Him ten thousand questions, (for Peter said, "Whither goest Thou?" [c. xiii. 36]; and Thomas, "We know not whither Thou goest, and how can we know the way?" [c. xiv. 5 and 8]; and Philip, "Show us Thy Father";) these men, I say, now hearing, "they will put you out of the synagogues," and "will hate you," and "whosoever killeth you will think that he doeth God service," were so cast down as to be struck dumb, so that they spake nothing to Him. This then He maketh a reproach to them, and saith, "These things I said not unto you at the beginning, because I was with you; but now I go unto Him that sent Me, and none of you asketh Me, Whither goest Thou? but because I have said these things unto you, sorrow hath filled your heart." For a dreadful thing is immoderate sorrow, dreadful and effective of death. Wherefore Paul said, "Lest perhaps such a one should be swallowed up by overmuch sorrow." (2 Cor. ii. 7.)

"And these things," saith He, "I told you not at the beginning." Why did He not tell them at the beginning? That none might say that He spake guessing from the ordinary course of events. And why did He enter on a matter of such unpleasantness? "I knew these things," He saith, "from the beginning, and spake not of them; not because I did not know them, but 'because I was with you.'" And this again was spoken after a human manner, as though He had said, "Because ye were in safety, and it was in your power to question Me when ye would, and all the storm blew upon Me, and it was superfluous to tell you these things at the beginning." "But did He not tell them this? Did He not call the twelve, and say unto them, 'Ye shall be brought before governors and kings for My sake,' and, 'they shall scourge you in the synagogues'? (Matt. x. 18, Matt. x. 17). How then saith He, 'I told you not at the beginning'?" Because He had proclaimed before the scourgings and bringing before princes, still not that their death should appear so desirable that the action should even be deemed

a service to God. For this more than anything was suited to terrify them, that they were to be judged as impious and corrupters. This too may be said, that in that place He spake of what they should suffer from the Gentiles, but here He hath added in a stronger way the acts of the Jews also, and told them that it was at their doors.

"But now I go to Him that sent Me, and no man of you saith, Whither goest Thou? But because I have said these things unto you, sorrow hath filled your heart." It was no slight comfort to them to learn that He knew the excess of their despondency. For they were beside themselves from the anguish caused by their being left by Him, and from their awaiting the terrible things which were to come, since they knew not whether they should be able to bear them manfully. "Why then after this did He not tell them that they bad been vouchsafed the Spirit?" That thou mightest learn that they were exceedingly virtuous. For if, when they had not yet been vouchsafed the Spirit, they started not back, though overwhelmed with sorrow, consider what soft of men they were likely to be after having enjoyed the grace. If they had heard this at that time, and so had endured, we should have attributed the whole to the Spirit, but now it is entirely the fruit of their own state of mind, it is a clear manifestation of their love for Christ, who applieth a touchstone to their mind as yet defenseless.

Ver. 7. "But I tell you the truth." Observe how He consoleth them again. "I speak not," He saith,"to please you, and although you be grieved ten thousand fold, yet must ye hear what is for your good; it is indeed to your liking that I should be with you, but what is expedient for you is different. And it is the part of one caring for others, not to be over gentle with his friends in matters which concern their interests, or to lead them away from what is good for them." "For if I go not away, the Comforter will not come." What here say those who hold not the fitting opinion concerning the Spirit? Is it "expedient" that the master depart, and the servant come? Seest thou how great is the honor of the Spirit? "But if I depart, I will send Him unto you." And what the gain?

Ver. 8. "He, when He is come, will reprove the world." That is, "they shall not do these things unpunished if He come. For indeed, the things that have been already done, are sufficient to stop their mouths; but when these things are also done by Him, when doctrines are more perfect and miracles greater, much more shall they be condemned when they see such things done in My Name, which make the proof of the Resurrection more certain. For now they are able to say, 'this is the carpenter's son, whose father and mother we know'; but when they see the bands of death loosed, wickedness cast out, natural lameness straightened, devils expelled, abundant supply of the Spirit, and all this effected by My being called on, what will they say? The Father hath borne witness of Me, and the Spirit will bear witness also." Yet He bare witness at the beginning. Yea, and shallalso do it now. But the, "will convince,"

Ver. 9. "Of sin" This meaneth, "will cut off all their excuses, and show that they have transgressed unpardonably." Ver. 10. "Of righteousness, because I go to the Father, and ye see Me no more." That is, "I have exhibited a blameless life, and this is the proof, that, 'I go to the Father.'" For since they continually urged this against Him, that He was not from God, and therefore called Him a sinner and transgressor, He saith, that the Spirit shall take

from them this excuse also. "For if My being deemed not to be from God, showeth Me to be a transgressor, when the Spirit shall have shown that I am gone thither, not merely for a season, but to abide there, (for the, 'Ye see Me no more,' is the expression of one declaring this,) what will they say then?" Observe how by these two things, their evil suspicion is removed; since neither doth working miracles belong to a sinner, (for a sinner cannot work them,) nor doth the being with God continually belong to a sinner. "So that ye can no longer say, that 'this man is a sinner,' that 'this man is not from God.'"

Ver. 11. "Of judgment, because the prince of this world is judged." Here again He mooteth the argument concerning righteousness, that He had overthrown His opponent. Now had He been a sinner, He could not have overthrown him; a thing which not even any just man had been strong enough to do. "But that he hath been condemned through Me, they shall know who trample on him hereafter, and who clearly know My Resurrection, which is the mark of Him who condemneth him. For he was not able to hold Me. And whereas they said that I had a devil, and that I was a deceiver, these things also shall hereafter appear to be false; for I could not have prevailed against him, had I been subject to sin; but now he is condemned and cast out." [2.] Ver. 12. "I have yet many things to say unto you, but ye cannot bear them now."

"Therefore it is expedient for you that I depart, if ye then will bear them when I departed." "And what hath come to pass? the Spirit greater than Thou, that now indeed we bear not, but It will fit us to bear? Is It working more powerful and more perfect?" "Not so; for He too shall speak My words." Wherefore He saith, Ver. 13-15. "He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me; for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine." For since He had told them, that "'He shall teach you, and bring to your remembrance' (c. xiv. 26), and shall comfort you in your afflictions," (which He Himself did not,) and that "it is expedient for you that I should depart" (ver. 7), and that He should come, and, "'now ye are not able to bear' (ver. 12), but then ye shall be able," and, that "He shall lead you into all truth" (ver. 13); lest hearing these things they should suppose the Spirit to be the greater, and so fall into an extreme opinion of impiety, therefore He saith, "He shall receive of Mine," that is, "whatsoever things I have told you, He shall also tell you." When He saith, "He shall speak nothing of Himself," He meaneth, "nothing contrary, nothing of His own opposed to My words." As then in saying respecting Himself, "I speak not of Myself" (c. xiv. 10), He meaneth that He speaketh nothing beside what the Father saith, nothing of His own against Him, or differing from Him, so also with respect to the Spirit. But the, "of Mine," meaneth, "of what I know," "of My own knowledge"; "for the knowledge of Me and of the Spirit is one."

"And He will tell you things to come." He excited their minds, for the race of man is for nothing so greedy, as for learning the future. This, for instance, they continually asked Him, "Whither goest Thou?" "Which is the way?" To free them therefore from this anxiety, He saith, "He shall foretell you all things, so that ye shall not meet with them without

warning." "He shall glorify Me." How? "In My name He shall grant His inward workings." For since at the coming of the Spirit they were about to do greater miracles, therefore, again introducing the Equality of Honor, He saith, "He shall glorify Me."

What meaneth He by, "all truth"? for this also He testifieth of Him, that "He shall guide us into all truth." (Ver. 13.) Because He was clothed with the flesh, and because He would not seem to speak concerning Himself, and because they did not yet know clearly concerning the Resurrection, and were too imperfect, and also because of the Jews, that they might not think they were punishing Him as a transgressor; therefore He spake no great thing continually, nor plainly drew them away from the Law. But when the disciples were cut off from them, and were for the future without; and when many were about to believe, and to be released from their sins; and when there were others who spake of Him, He with good reason spake not great things concerning Himself. "So that it proceeded not from ignorance of Mine," He saith, "that I told you not what I should have told you, but from the infirmity of the hearers." On this account having said, "He shall lead you into all truth," He added, "He shall not speak of Himself." For to show that the Spirit needeth not teaching, hear Paul saying, "So also the things of God knoweth no man, but the Spirit of God." (1 Cor. ii. 11.) "As then the spirit of man, not learning from another, knoweth; so also the Holy Spirit 'shall receive of Mine,'" that is, "shall speak in unison with what is Mine."

"All things that the Father hath are Mine." "Since then those things are Mine, and He shall speak from the things of the Father, He shall speak from Mine."

[3. "But why did not the Spirit come before He departed? Because the curse not having yet been taken away, sin not yet loosed, but all being yet subject to vengeance, He could not come. "It is necessary then," saith He, "that the enmity be put away, that we be reconciled to God, and then receive that Gift. But why saith He, "I will send Him"? (Ver. 7. It meaneth, "I will prepare you beforehand to receive Him. For, how can that which Is everywhere, be "sent"? Besides, He also showeth the distinction of the Persons. On these two accounts He thus speaketh; and also, since they were hardly to be drawn away from Himself, exhorting them to hold fast to the Spirit, and in order that they might cherish It. For He Himself was able to have wrought these things, but He concedeth to the Spirit the working of miracles, on this account, that they might understand His dignity. For as the Father could have brought into being things which are, yet the Son did so, that we might understand His power, so also is it in this case. On this account He Himself was made Flesh, reserving the inward working for the Spirit, shutting up the mouths of those who take the argument of His ineffable love for an occasion of impiety. For when they say that the Son was made flesh because He was inferior to the Father, we will reply to them, "what then will ye say of the Spirit?

He took not the flesh, and yet certainly on this account ye will not call Him greater than the Son, nor the Son inferior to Him Therefore, in the case of baptism also the Trinity is included. The Father is able to effect the whole, as is the Son, and the Holy Ghost; yet, since concerning the Father no man doubts, but the doubt was concerning the Son, and the Holy Ghost, They are included in the rite, that by Their community in supplying those

unspeakable blessings, we may also fully learn Their community in dignity. For that both the Son is able by Himself to do that which in the case of baptism He is able to do with the Father, and the Holy Ghost the same, hear these things said plainly. For to the Jews He said, "That ye may know that the Son of Man hath power on earth to forgive sins" (Mark ii. 10); and again, "That ye may become children of light" (c. xii. 36): and, "I give to them eternal life. (c. x. 28. Then after this, "That they might have life, and might have it more abundantly. (c. x. 10. Now let us see the Spirit also performing the same thing. Where can we see it? "But the manifestation of the Spirit," it saith, "is given to every man to profit withal" (1 Cor. xii. 7; c. vi. 63); He then that giveth these things, much more remitteth sins. And again, "It is the Spirit that quickeneth";

and, "Shall quicken you by His Spirit which dwelleth in you" (Rom. viii. 11); and, "The Spirit is Life because of righteousness" (Rom. viii. 10); and, "If ye are led by the Spirit, ye are not under the Law. (Gal. v. 18. "For ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of adoption. (Rom. viii. 15. All the wonders too which they then wrought, they wrought at the coming of the Spirit. And Paul writing to the Corinthians, said, "But ye have been washed, but ye have been sanctified in the name of our Lord Jesus Christ, and by the Spirit of our God. (1 Cor. vi. 11. Since then they had heard many things of the Father, and had seen the Son work many things, but as yet knew nothing clearly of the Spirit, that Spirit doeth miracles, and bringeth in the perfect knowledge. But (as I said before) that He may not thence be supposed to be greater, on this account Christ saith, "Whatsoever He shall hear, that shall He speak; and He will show you things to come. Since, if this be not so, how could it be otherwise than absurd, if He was about to hear then, and on account of those who were being made disciples? For according to you, He would not even then know, except on account of those who were about to hear. What could be more unlawful than this saying? Besides, what would He have to hear?

Did He not speak all these things by the Prophets? For if He was about to teach concerning the dissolution of the Law, it had been spoken of: if concerning Christ, His Divinity and the Dispensation, these had been spoken of also. What could He say more dearly after this?

"And shall show you things to come." Here most of all Christ showeth His Dignity, for to foretell things to come is especially the propertyof God. Now if He also learn this from others, He will have nothing more than the Prophets,but here Christ declareth a knowledge brought into exact accordance with God, that it is impossible that He should speak anything else. But the, "shall receive of Mine," meaneth, "shall receive, either of the grace which came into My Flesh, or of the knowledge which I also have, not as needing it, nor as learning it from another, but because it is One and the same." "And wherefore spake He thus, and not otherwise?" Because they understand not yet the word concerning the Spirit, wherefore He provideth for one thing only, that the Spirit should be believed and received by them, and that they should not be offended. For since He had said, "One is your Teacher, even Christ" (Matt. xxiii. 10), that they might not deem that they should disobey Him in obeying the Spirit, He saith, "His teaching and Mine are One; of what I should have taught, of those

things shall He also speak. Do not suppose His words are other than Mine, for those words are Mine, and confirm My opinion. For One is the will of the Father, and of the Son, and of the Holy Ghost." Thus also He willeth us to be, when He saith, "That they may be one, as Thou and I are One." (c. xvii. 11.)

[4. There is nothing equal to unanimity and concord; for so one is manifold. If two or ten are of one mind, the one is one no longer, but each one is multiplied tenfold, and thou wilt find the one in the ten, and the ten in the one; and if they have an enemy, he who attacks the one, as having attacked the ten, is vanquished; for he is the mark not for one, but for ten opponents. Is one in want? No, he is not in want, for he is wealthy in his greater part, that is, in the nine; and the needy part, the lesser, is concealed by the wealthy part, the greater. Each of these hath twenty hands, twenty eyes, and as many feet. For he sees not with his own eyes alone, but with those of others; he walks not with his own feet alone, but with those of others; he works not with his own hands alone, but with theirs. He hath ten souls, for not only doth he take thought for himself, but those souls also for him. And if they be made a hundred, it will still be the same, and their power will be extended. Seest thou the excess of love, how it makes the one both irresistible and manifold, how one can even be in many places, the same both in Persia and in Rome, and that what nature cannot do, love can?

for one part of him will be here, and one there, or rather he will be wholly here and wholly there. If then he have a thousand or two thousand friends, consider again whither his power will extend. Seest thou what an increase-giving thing is love? for the wonderful thing is this, its making one a thousand. Why then do we not acquire this power and place ourselves in safety? This is better than all power or riches, this is more than health, than light itself, it is the groundwork of good courage. How long do we set our love on one or two? Consider also the action in the contrary way. Suppose a man without a friend, a mark of the utmost folly, (for a fool will say, "I have no friend,") what sort of life will such a one lead? For though he be infinitely rich, in plenty and luxury, possessed of ten thousand good things, yet is he desolate and bare of all. But in the case of friends not so; though they be poor men, yet are they better provided than the wealthy; and the things which a man undertakes not to say for himself, a friend will say for him, and whatever gratifications he is not able to procure for himself, he will be enabled to obtain by means of another, and much more; and it will be to us the groundwork of all enjoyment and safety, since one who is guarded by so many spearmen cannot suffer harm.

For the king's body guards are not equal in their strictness to these. The one perform their watch through compulsion and fear, the others through kindness and love; and love is far mightier than fear. The king fears his own guards; the friend is more confident in them than in himself, and by reason of them fears none of those that plot against him. Let us then engage in this traffic; the poor man, that he may have consolation in his poverty; the rich, that he may possess his wealth in safety; the ruler, that he may rule with safety; the ruled, that he may have benevolent rulers. This is the source of kindness, this the groundwork of

gentleness; since even among beasts, those are the most fierce and untamable which are not gregarious. For this cause we dwell in cities, and have public places, that we may converse with one another. This also Paul commanded, saying, "Not forsaking the assembling of ourselves together" (Heb. x. 25); for no evil is so great as solitariness, and the state which is without compact and intercourse. "What then," saith some one, "of the solitaries, and of those who have occupied the summits of the mountains? That neither are they without friends; they have indeed fled from the turmoil of common life, but they have many of one soul with them, and closely bound together one to another; and they have retired that they might rightly accomplish this thing.

For since the rivalry of business causes many disputes, therefore, removing from among men, they cultivate love with much exactness. "But how," saith some one, "if a man be alone can he have ten thousand friends? I, for my part, desire, if it be possible, that men should know how to dwell one with another; but for the present let the properties of friendship remain unshaken. For it is not place which makes friends. They, for instance, have many who admire them; now these would not have admired had they not loved them. Again, they pray for all the world, which is the greatest proof of friendship. For this cause we salute one another at the Mysteries, that being many we may become one; and in the case of the uninitiated, we make our prayers common, supplicating for the sick, and for the produce of the world, for land and sea. Seest thou all the power of love? in the prayers, in the Mysteries, in the exhortations? This is that which causeth all good things. If we hold carefully to this, we shall both rightly dispense things present, and also obtain the Kingdom; which may we all obtain through the grace and lovingkindness of our Lord Jesus Christ, by whom and with whom, to the Father and the Holy Ghost, be glory, for ever and ever. Amen.

Homily 79

John xvi. 16, 17.-"A little while, and ye shall not see Me: and again, a little while, and ye shall see Me, because I go to the Father. Then said some of His disciples among themselves, What is this that He saith?" [And what follows.]

[1. Nothing is wont so to cast down the soul that is anguished and possessed by deep despondency, as when words which cause pain are continually dwelt upon. Why then did Christ, after saying, "I go," and, "Hereafter I will not speak with you," continually dwell on the same subject, saying "A little while, and ye shall not see Me, because I go to Him that sent Me"? When He had recovered them by His words concerning the Spirit, He gain casteth down their courage. Wherefore doth He this? He testeth their feelings, and rendereth them more proved, and well accustometh them by hearing sad things, manfully to bear separation from Him; for they who had practiced this when spoken of in words, were likely in actions also, easily to bear it afterwards. And if one enquire closely, this very thing is a consolation, the saying that, "I go to the Father. For it is the expression of One, who declares that He shall not perish, but that His end is a kind of translation. He addeth too another consolation; for He saith not merely, "A little while, and ye shall not see Me," but also, "A little while, and ye shall see Me"; showing that He will both come to them again, and that their separation would be but for a little while, and His presence with them continual. This, however, they did not understand. Whence one may with reason wonder how, after having often heard these things, they doubt, as though they had heard nothing.

How then is it that they did not understand? It was either through grief, as I suppose, for that drove what was said from their understanding; or through the obscurity of the words. Because He seemed to them to set forth two contraries, which were not contrary. "If," saith one of them, "we shall see Thee, whither goest Thou? And if Thou goest, how shall we see Thee? Therefore they say, "We cannot tell what He saith. That He was about to depart, they knew; but they knew not that He would shortly come to them. On which account He rebuketh them, because they did not understand His saying. For, desiring to infix in them the doctrine concerning His death, what saith He?

Ver. 20. "Verily, verily, I say unto you, That ye shall weep and lament "-which belonged to the Death and the Cross-"but the world shall rejoice." Because by reason of their not desiring His death, they quickly ran into the belief that He would not die, and then when they heard

that He would die, cast about, not knowing what that "little" meant, He saith, "Ye shall mourn and lament." "But your sorrow shall be turned into joy." Then having shown that after grief comes joy, and that grief gendereth joy, and that grief is short, but the pleasure endless, He passeth to a common example; and what saith He? Ver. 21. "A woman when she is in travail hath sorrow."

And He hath used a comparison which the Prophets also use continually, likening despondencies to the exceeding pains of childbirth. But what He saith is of this kind: "Travail pains shall lay hold on you, but the pang of childbirth is the cause of joy"; both confirming His words relative to the Resurrection, and showing that the departing hence is like passing from the womb into the light of day. As though He had said, "Marvel not that I bring you to your advantage through such sorrow, since even a mother to become a mother, passeth in like manner through pain." Here also He implieth something mystical, that He hath loosened the travail pangs of death, and caused a new man to be born of them, And He said not, that the pain shall pass away only, but, "she doth not even remember it," so great is the joy which succeedeth; so also shall it be with the Saints. And yet the woman doth not rejoice because "a man hath come into the world," but because a son hath been born to her; since, had this been the case, nothing would have hindered the barren from rejoicing over another who beareth. Why then spake He thus? Because He introduced this example for this purpose only, to show that sorrow is for a season, but joy lasting: and to show that (death) is a translation unto life; and to show the great profit of their pangs. He said not, "a child hath been born," but, "A man." For to my mind He here alludeth to His own Resurrection, and that He should be born not unto that death which bare the birth-pang, but unto the Kingdom. Therefore He said not, "a child hath been born unto her," but, "A man hath been born into the world."

Ver. 22, 23. "And ye now therefore have sorrow-[but I will see you again, and your sorrow shall be turned into joy]." Then, to show that He shall die no more, He saith, "And no man taketh it from you. And in that day ye shall ask Me nothing." Again He proveth nothing else by these words, but that He is from God. "For then ye shall for the time to come know all things." But what is, "Ye shall not ask Me"? "Ye shall need no intercessor, but it is sufficient that ye call on My Name, and so gain all things." "Verily, verily, I say unto you, Whatsoever ye shall ask My Father in My Name." He showeth the power of His Name, if at least being neither seen nor called upon, but only named, He even maketh us approved by the Father. But where hath this taken place? Where they say, "Lord, behold their threatenings, and grant unto Thy servants that with boldness they may speak Thy word" (Acts iv. 29, Acts iv. 31), "and work miracles in Thy Name." "And the place was shaken where they were."

Ver. 24. "Hitherto ye have asked nothing." [2.] Hence He showeth it to be good that He should depart, if hitherto they had asked nothing, and if then they should receive all things whatsoever they should ask. "For do not suppose, because I shall no longer be with you, that ye are deserted; My Name shall give you greater boldness." Since then the words which He had used had been veiled, He saith, Ver. 25. "These things have I spoken unto you in

proverbs, but the time cometh when I shall no more speak unto you in proverbs." "There shall be a time when ye shall know all things clearly." He speaketh of the time of the Resurrection. "Then," "I shall tell you plainly of the Father." (For He was with them, and talked with them forty days, being assembled with them, and speaking of the things concerning the kingdom of God-Acts i. 3, Acts i 4,)-"because now being in fear, ye give no heed to My words; but then when ye see Me risen again, and converse with Me, ye will be able to learn all things plainly, for the Father Himself will love you, when your faith in Me hath been made firm."

Ver. 26. "And I will not ask the Father." "Your love for Me sufficeth to be your advocate." Vet. 27, 28. "Because ye have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world; again I leave the world, and go to the Father." For since His discourse concerning the Resurrection, and together with this, the hearing that "I came out from God, and thither I go," gave them no common comfort, He continually handleth these things. He gave a pledge, in the first place, that they were right in believing on Him; in the second, that they should be in safety. When therefore He said, "A little while, and ye shall not see Me; and again a little while, and ye shall see Me" (ver. 17), they with reason did not understand Him. But now it is no longer so. What then is, "Ye shall not ask Me"? "Ye shall not say, 'Show us the Father,' and, 'Whither goest Thou?' for ye shall know all knowledge, and the Father shall be disposed towards you even as I am." It was this especially which made them breathe again, the learning that they should be the Father's friends wherefore they say,

Ver. 30. "Now we know that Thou knowest all things." Seest thou that He made answer to what was secretly harboring in their minds? "And needest not that any man should ask Thee." That is, "Before hearing, Thou knowest the things which made us stumble, and Thou hast given us rest, since Thou hast said, 'The Father loveth you, because ye have loved Me.'" After so many and so great matters, they say, "Now we know." Seest thou in what an imperfect state they were? Then, when, as though conferring a favor upon Him, they say, "Now we know," He replieth, "Ye still require many other things to come to perfection; nothing is as yet achieved by you. Ye shall presently betray Me to My enemies, and such fear shall seize you, that ye shall not even be able to retire one with another, yet from this I shall suffer nothing dreadful." Seest thou again how con descending His speech is? And indeed He makes this a charge against them, that they continually needed condescension. For when they say, "Lo, now Thou speakest plainly, and speakest no parable" (ver. 29), "and therefore we believe Thee" He showeth them that now, when they believe, they do not yet believe, neither doth He accept their words. This He saith, referring them to another season. But the,

Ver. 32. "The Father is with Me," He hath again put on their account; for this they everywhere wished to learn. Then, to show that He did not give them perfect knowledge by saying this, but in order that their reason might not rebel, (for it was probable that they might form some human ideas, and think that they should not enjoy any assistance from

Him,) He saith, Ver. 33. "These things I have spoken unto you, that in Me ye might have peace." That is, "that ye should not cast Me from your thoughts, but receive Me." Let no one, then, drag these words into a doctrine; they are spoken for our comfort and love. "For not even when we suffer such things as I have mentioned shall your troubles stop there, but as long as ye are in the world ye shall have sorrow, not only now when I am betrayed, but also afterwards. But rouse your minds, for ye shall suffer nothing terrible. When the master hath gotten the better of his enemies, the disciples must not despond." "And how," tell me, "hast Thou 'conquered the world'?" I have told you already, that I have cast down its ruler, but ye shall know hereafter, when all things yield and give place to you.

[3. But it is permitted to us also to conquer, looking to the Author of our faith, and walking on that road which He cut for us. So neither shall death get the mastery of us. "What then, shall we not die? saith some one. Why, from this very thing it is clear that he shall not gain the mastery over us. The champion truly will then be glorious, not when he hath not closed with his opponent, but when having closed he is not holden by him. We therefore are not mortal, because of our struggle with death, but immortal, because of our victory; then should we have been mortal, had we remained with him always. As then I should not call the longest-lived animals immortal, although they long remain free from death, so neither him who shall rise after death mortal, because he is dissolved by death. For, tell me, if a man blush a little, should we say that he was continually ruddy? Not so, for the action is not a habit. If one become pale, should we call him jaundiced? No, for the affection is but temporary. And so you would not call him mortal, who hath been for but a short time in the hands of death. Since in this way we may speak of those who sleep, for they are dead, so to say, and without action. But doth death corrupt our bodies? What of that? It is not that they may remain in corruption, but that they be made better.

Let us then conquer the world, let us run to immortality, let us follow our King, let us too set up a trophy, let us despise the world's pleasures. We need no toil to do so; let us transfer our souls to heaven, and all the world is conquered. If thou desirest it not, it is conquered; if thou deride it, it is worsted. Strangers are we and sojourners, let us then not grieve at any of its painful things. For if, being sprung from a renowned country, and from illustrious ancestors, thou hadst gone into some distant land, being known to no one, having with thee neither servants nor wealth, and then some one had insulted thee, thou wouldest not grieve as though thou hadst suffered these things at home. For the knowing clearly that thou wast in a strange and foreign land, would persuade thee to bear all easily, and to despise hunger, and thirst, and any suffering whatever. Consider this also now, that thou art a stranger and a sojourner, and let nothing disturb thee in this foreign land; for thou hast a City whose Artificer and Creator is God, and the sojourning itself is but for a short and little time. Let whoever will strike, insult, revile; we are in a strange land, and live but meanly; the dreadful thing would be, to suffer so in our own country, before our fellow-citizens, then is the greatest unseemliness and loss.

For if a man be where he had none that knows him, he endures all easily, because insult becomes more grievous from the intention of those who offer it. For instance, if a man insult the governor, knowing that he is governor, then the insult is bitter; but if he insult, supposing him to be a private man, he cannot even touch him who undergoeth the insult. So let us reason also. For neither do our revilers know what we are, as, that we are citizens of heaven, registered for the country which is above, fellow-choristers of the Cherubim. Let us not then grieve nor deem their insult to be insult; had they known, they would not have insulted us. Do they deem us poor and mean? Neither let us count this an insult. For tell me, if a traveler having got before his servants, were sitting a little space in the inn waiting for them, and then the innkeeper, or some travelers, should behave rudely to him, and revile him, would he not laugh at the other's ignorance? would not their mistake rather give him pleasure? would he not feel a satisfaction as though not he but some one else were insulted? Let us too behave thus. We too sit in an inn, waiting for our friends who travel the same road; when we are all collected, then they shall know whom they insult. These men then shall hang their heads; then they shall say, "This is he whom we" fools "had in derision. (Wisd. v. 3.)

[4. With these two things then let us comfort ourselves, that we are not insulted, for they know not who we are, and that, if we wish to obtain satisfaction, they shall hereafter give us a most bitter one. But God forbid that any should have a soul so cruel and inhuman. "What then if we be insulted by our kinsmen? For this is the burdensome thing. Nay, this is the light thing. "Why, pray? Because we do not bear those whom we love when they insult us, in the same way as we bear those whom we do not know. For instance, in consoling those who have been injured, we often say,"It is a brother who hath injured you, bear it nobly; it is a father; it is an uncle. But if the name of "father" and "brother" puts you to shame much more if I name to you a relationship more intimate than these; for we are not only brethren one to another, but also members, and one body. Now if the name of brother shame you, much more that of member. Hast thou not heard that Gentile proverb, which saith, that "it behooveth to keep friends with their defects"? Hast thou not heard Paul say, "Bear ye one another's burdens"? Seest thou not lovers? For I am compelled, since I cannot draw an instance from you, to bring my discourse to that ground of argument. This also Paul doth, thus saying, "Furthermore we have had fathers in our flesh, which corrected us, and we gave them reverence.

(Heb. xii. 9. Or rather, that is more apt which he saith to the Romans, "As ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness. For this reason let us confidently keep hold of the illustration. Now dost thou not observe lovers, what miseries these suffer when inflamed with desire for harlots, cuffed, beaten, and laughed at, enduring a harlot, who turns away from and insults them in ten thousand ways; yet if they see but once anything sweet or gentle, all is well to do with them, all former things are gone, all goes on with a fair wind, be it poverty, be it sickness, be it anything else besides these. For they count their own life as miserable or blessed, according as they may have her whom they love disposed towards

them. They know nothing of mortal honor or disgrace, but even if one insult, they bear all easily through the great pleasure and delight which they receive from her; and though she revile, though she spit in their face, they think, when they are enduring this, that they are being pelted with roses. And what wonder, if such are their feelings as to her person? for her very house they think to be more splendid than any, though it be but of mud, though it be filling down. But why speak I of walls? when they even see the places which they frequent in the evening, they are excited.

Allow me now for what follows to speak the word of the Apostle. As he saith, "As ye have yielded your members servants to uncleanness, so yield your members servants unto righteousness"; so in like manner now I say, "as we have loved these women, let us love one another, and we shall not think that we suffer anything terrible. And why say I, "one another"? Let us so love God. Do ye shudder, when ye hear that I require as much love in the case of God, as we have shown towards a harlot? But I shudder that we do not show even thus much. And, if you will, let us go on with the argument, though what is said be very painful. The woman beloved promises her lovers nothing good, but dishonor, shame, and insolence. For this is what the waiting upon a harlot makes a man, ridiculous, shameful, dishonored. But God promiseth us heaven, and the good things which are in heaven; He hath made us sons, and brethren of the Only-begotten, and hath given thee ten thousand things while living, and when thou diest, resurrection, and promiseth that He will give us such good things as it is not possible even to imagine, and maketh us honored and revered. Again, that woman compels her lovers to spend all their substance for the pit and for destruction; but God biddeth us sow the heaven, and giveth us an hundred-fold, and eternal life. Again, she uses her lover like a slave, giving commands more hardly than any tyrant;

but God saith, "I no longer call you servants, but friends. (c. xv. 15.)

[5. Have ye seen the excess both of the evils here and the blessings there ? What then comes next? For this woman's sake, many lie awake, and whatever she commands, readily obey; give up house, and father, and mother, and friends, and money, and patronage, and leave all that belongs to them in want and desolation; but for the sake of God, or rather for the sake of ourselves, we often do not choose to expend even the third portion of our substance, but we look on the hungry, we overlook him, and run past the naked, and do not even bestow a word upon him. But the lovers, if they see but a little servant girl of their mistress, and her a barbarian, they stand in the middle of the market-place, and talk with her, as if they were proud and glad to do so, unrolling an interminable round of words; and for her sake they count all their living as nothing, deem rulers and rule nothing, (they know it, all who have had experience of the malady,) and thank her more when she commands, than others when the)serve. Is there not with good reason a hell? Are there not with good reason ten thousand punishments? Let us then become sober, let us apply to the service of God as much, or half, or even the third part of what others supply to the harlot. Perhaps again ye shudder; for so do I myself.

But I would not that ye should shudder at words only, but at the actions; as it is, here indeed our hearts are made orderly, but we go forth and cast all away. What then is the gain? For there, if it be required to spend money, no one laments his poverty, but even borrows it to give, perchance, when smitten. But here, if we do but mention almsgiving, they pretend to us children, and wife, and house, and patronage, and ten thousand excuses. "But," saith some one, "the pleasure is great there. This it is that I lament and mourn. What if I show that the pleasure here is greater? For there shame, and insult, and expense, cut away no little of the pleasure, and after these the quarreling and enmity; but here there is nothing of the kind. What is there, tell me, equal to this pleasure, to sit expecting heaven and the kingdom there, and the glory of the saints, and the life that is endless? "But these things," saith some one, "are in expectation, the others in experience. What kind of experience? Wilt thou that I tell thee the pleasures which are here also by experience? Consider what freedom thou enjoyest, and how thou fearest and tremblest at no man whenthou livest in company with virtue, neither enemy, nor plotter, nor informer, nor rival in credit or in love, nor envious person, nor poverty, nor sickness, nor any other human thing.

But there, although ten thousand things be according to thy mind, though riches flow in as from a fountain, yet the war with rivals, and the plots, and ambuscades, will make more miserable than any the life of him who wallows with those women. For when that abominable one is haughty, and insolent, you needs must kindle quarrel to flatter her. This therefore ismore grievous than ten thousand deaths, more intolerable than any punishment. But here there is nothing of the kind. For "the fruit," it saith, "of the Spirit is love, joy, peace. (Gal. v. 22. Here is no quarreling, nor unseasonable pecuniary expense, nor disgrace and expense too; and if thou give but a farthing, or a loaf, or a cup of cold water, He will be much beholden to thee, and He doth nothing to pain or grieve thee, but all so as to make thee glorious, and free thee from all shame. What defense therefore shall we have, what pardon shall we gain, if, leaving these things, we give ourselves up to the contrary, and voluntarily cast ourselves into the furnace that burns with fire? Wherefore I exhort those who are sick of this malady, to recover themselves, and return to health, and not allow themselves to fall into despair. Since that son also was in a far more grievous state than this, yet when he returned to his father's house, he came to his former honor, and appeared more glorious than him who had ever been well-pleasing.

Let us also imitate him, and returning to our Father, even though it be late, let us depart from that captivity, and transfer ourselves to freedom, that we may enjoy the Kingdom of heaven, through the grace and lovingkindness of our Lord Jesus Christ, to whom with the Father and the Holy Ghost be glory, for ever and ever. Amen.

Homily 80

John xvii. 1.-"These words spake Jesus, and lifted up His eyes to heaven, and saith, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee."

[1. "He that hath done and taught," it saith, "the same shall be called great in the Kingdom of heaven. And with much reason; for to show true wisdom in words, is easy, but the proof which is by works is the part of some noble and great one. Wherefore also Christ, speaking of the endurance of evil, putteth Himself forth, bidding us take example from Him. On this account too, after this admonition, He betaketh Himself to prayer, teaching us in our temptations to leave all things, and flee to God. For because He had said, "In the world ye shall have tribulation," and had shaken their souls, by the prayer He raiseth them again. As yet they gave heed unto Him as to a man; and for their sake He acteth thus, just as He did in the case of Lazarus, and there telleth the reason; "Because of the people that stand by I said it, that they might believe that Thou hast sent Me. (c. xi. 42. "Yea," saith some one, "this took place with good cause in the case of the Jews; but wherefore in that of the disciples? With good cause in the case of the disciples also. For they who, after all that had been said and done, said, "Now we know that Thou knowest" (c. xvi. 30), most of all needed to be established. Besides, the Evangelist doth not even call the action prayer; but what saith he?

"He lifted up His eyes to heaven," and saith rather that it was a discoursing with the Father. And if elsewhere he speaks of prayer, and at one time shows Him kneeling on His knees, at another lifting His eyes to heaven, be not thou troubled; for by these means we are taught the earnestness which should be in our petitions, that standing we should look up, not with the eyes of the flesh only, but of the mind, and that we should bend our knees, bruising our own hearts. For Christ came not merely to manifest Himself, but also about to teach virtue ineffable. But it behooveth the teacher to teach, not by words only, but also by actions.Let us hear then what He saith in this place.

"Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee." Again He showeth us, that not unwilling He cometh to the Cross. For how could He be unwilling, who prayed that this might come to pass, and called the action "glory," not only for Himself the Crucified, but also for the Father? since this was the case, for not the Son only, but the Father also was glorified. For before the Crucifixion, not even the Jews knew Him; "Israel,"

it saith, "hath not known Me" (Isa. i. 3); but after the Crucifixion, all the world ran to Him. Then He speaketh also of the manner of the glory, and how He will glorify Him. Ver. 2. "As Thou hast given Him power over all flesh," "that nothing which Thou hast given Him should perish."

For to be always doing good, is glory to God. But what is, "As Thou hast given Him power over all flesh"? He now showeth, that what belongs to the preaching is not confined to the Jews alone, but is extended to all the world, and layeth down beforehand the first invitations to the Gentiles. And since He had said, "Go not into the way of the Gentiles" (Matt. x. 5), and after this time is about to say, "Go ye, and make disciples of all nations" (Matt. xxviii. 19), He showeth that the Father also willeth this. For this greatly offended the Jews, and the disciples too; nor indeed after this did they easily endure to lay hold on the Gentiles, until they received the teaching of the Spirit; because hence arose no small stumblingblock for the Jews. Therefore, when Peter after such a manifestation of the Spirit came to Jerusalem, he could scarcely, by relating the vision of the sheet, escape the charges brought against him. But what is, "Thou hast given Him power over all flesh"? I will ask the heretics, "When did He receive this power? was it before He formed them, or after? He himself saith, that it was after that He had been crucified, and had risen again; at least then He said, "All power is given unto Me" (Matt. xxviii. 18), and, "Go ye and make disciples of all nations. What then, had He not authority over His own works?

Did He make them, and had He not authority over them after having made them? Yet He is seen doing all in times of old, punishing some as sinners, (for, "Surely I will not hide," it saith, "from My servant Abraham, that which I am about to do"-, Gen. xviii. 17 LXX.,) and honoring others as righteous. Had He then the power at that time, and now had He lost it, and did He again receive it? What devil could assert this? But if His power was the same both then and now, (for, saith He, "as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will"-c. v. 21,) what is the meaning of the words? He was about to send them to the Gentiles; in order therefore that they might not think that this was an innovation, because He had said, "I am not sent, save unto the lost sheep of the house of Israel" (Matt. xv. 24), He showeth that this seemeth good to the Father also. And if He saith this with great meanness of circumstance, it is not wonderful. For so He edified both those at that time, and those who came afterwards; and as I have before said, He always by the excess of meanness firmly persuaded them that the words were those of condescension.

[2.] But what is, "Of all flesh"? For certainly not all believed. Yet, for His part, all believed; and if men gave no heed to His words, the fault was not in the teacher, but in those who received them not. "That He should give eternal life to as many as Thou hast given Him." If here also He speaketh in a more human manner, wonder not. For He doth so both on account of the reasons I have given, and to avoid the saying anything great concerning Himself; since this was a stumblingblock to the hearers because as yet they imagined nothing great concerning Him. John, for example, when He speaks in his own person, doth not so, but

leadeth up his language to greater sublimity, saying, "All things were made by Him, and without Him was not anything made" (c. i. 3, i. 4, i. 9, i. 11); and that He was "Life"; and that He was "Light"; and that "He came to His own": he saith not, that He would not have had power, had He not received it, but that He gave to others also "power to become sons of God." And Paul in like manner calleth Him equal with God. But He Himself asketh in a more human way, saying thus, "That He should give eternal life to as many as Thou hast given Him." (Phil. ii. 6.)

Ver. 3. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." "The only true God," He saith, by way of distinction from those which are not gods; for He was about to send them to the Gentiles. But if they will not allow this, but on account of this word "only" reject the Son from being true God, in this way as they proceed they reject Him from being God at all. For He also saith, "Ye seek not the glory which is from the only God." (c. v. 44.) Well then; shall not the Son be God? But if the Son be God, and the Son of the Father who is called the Only God, it is clear that He also is true, and the Son of Him who is called the Only true God. Why, when Paul saith, "Or I only and Barnabas" (1 Cor. ix. 6), doth heexclude Barnabas? Not at all; for the "only"is put by way of distinction from others. And, if He be not true God, how is He "Truth"? for truth fir surpasses what is true. What shall we call the not being a "true" man, tell me? shall we not call it the not being a man at all? so if the Son is not true God, how is He God? And how maketh He us gods and sons, if He is not true? But on these matters we have spoken more particularly in another place; wherefore let us apply ourselves to what follows.

Ver. 4. "I have glorified Thee on the earth." Well said He, "on the earth"; for in heaven He had been already glorified, having His own natural glory, and being worshiped by the Angels. Christ then speaketh not of that glory which is bound up with His Essence, (for that glory, though none glorify Him, He ever possesseth in its fullness,) but of that which cometh from the service of men. And so the, "Glorify Me," is of this kind; and that thou mayest understand that He speaketh of this manner of glory, hear what follows. "I have finished the work which Thou gavest Me that I should do it." And yet the action was still but beginning, or rather was not yet beginning. How then said He, "I have finished"? Either He meaneth, that "I have done all My part"; or He speaketh of the future, as having already come to pass; or, which one may say most of all, that all was already effected, because the root of blessings had been laid, which fruits would certainly and necessarily follow, and from His being present at and assisting in those things which should take place after these. On this account He saith again in a condescending way, "Which Thou gavest Me." For had He indeed waited to hear and learn, this would have fallen far short of His glory. For that He came to this of His own will, is clear from many passages. As when Paul saith, that "He so loved us, as to give Himself for us" (Eph. v. 2); and, "He emptied Himself, and took upon Him the form of a servant" (Phil. ii. 7); and, "As the Father hath loved Me, so have I loved you." (c. xv. 9.)

Ver. 5. "And now, O Father, glorify Thou Me with Thine Own Self, with the glory which I had with Thee before the world was." Where is that glory? For allowing that He was with reason unhonored among men, because of the covering which was put around Him; how seeketh He to be glorified with the Father? What then saith He here? The saying refers to the Dispensation; since His fleshly nature had not yet been glorified, not having as vet enjoyed incorruption, nor shared the kinglythrone. Therefore He said not "on earth," but "with Thee."

[3. This glory we also shall enjoy according to our measure, if we be sober. Wherefore Paul saith, "If so be that we suffer with Him, that we may also be glorified together. (Rom. viii. 17. Ten thousand tears then do they merit, who through sluggishness and sleep plot against themselves when such glory is set before them; and, were there no hell, they would be more wretched than any, who, when it is in their power to reign and to be glorified with the Son of God, deprive themselves of so great blessings. Since if it were necessary to be cut in pieces, if to die ten thousand deaths, if to give up every day ten thousand lives and as many bodies, ought we not to submit to such things for such glory? But now we do not even despise money, which hereafter, though unwilling, we shall leave: we do not despise money, which brings about us ten thousand mischiefs, which remains here, which is not our own. For we are but stewards of that which is not our own, although we receive it from our fathers. But when there is hell besides, and the worm that dieth not, and the fire that is not quenched, and the gnashing of teeth, how, tell me, shall we bear these things?

How long will we refuse to see clearly, and spend our all on daily fightings, and contentions, and unprofitable talk, feeding, cultivating earth, fattening the body and neglecting the soul, making no account of necessary things, but much care about things superfluous and unprofitable? And we build splendid tombs, and buy costly houses, and draw about with us herds of all kinds of servants, and devise different stewards, appointing managers of lands, of houses, of money, and managers of those managers; but as to our desolate soul, we care nothing for that. And what will be the limit to this? Is it not one belly that we fill, is it not one body that we clothe? What is this great bustle of business? Why and wherefore do we cut up and tear to pieces the one soul, which we have had assigned to us, in attending to the service of such things, contriving for ourselves a grievous slavery? For he who needs many things is the slave of many things, although he seem to be their master. Since the lord is the slave even of his domestics, and brings in another and a heavier mode of service; and in another way also he is their slave, not daring without them to enter the agora, nor the bath, nor the field, but they frequently go about in all directions without him.

He who seems to be master, dares not, if his slaves be not present, to go forth from home, and if whilst unattended he do but put his head out of his house, he thinks that he is laughed at. Perhaps some laugh at us when we say this, yet on this very account they would be deserving of ten thousand tears. For to show that this is slavery, I would gladly ask you, wouldest thou wish to need some one to put the morsel to thy mouth, and to apply the cup to thy lips? Wouldest thou not deem such a service worthy of tears? What if thou didst require

continually supporters to enable thee to walk, wouldest thou not think thyself pitiable, and in this respect more wretched than any? So then thou oughtest to be disposed. now. For it matters nothing whether one is so treated by irrational things, or by men.

Why, tell me, do not the Angels differ from us in this respect, that they do not want so many things as we do? Therefore the less we need, the more we are on our way to them; the more we need, the more we sink dozen to this perishable life. And that thou mayest learn that these things are so, ask those who have grown old which life they deem happiest, that when they were helplessly mastered, or now when they are masters of these things? We have mentioned these persons, because those who are intoxicated with youth, do not even know the excess of theirslavery. For what of those in fever, do they call themselves happy when, thirsting much, they drink much and need more, or when, having recovered their health, they are free from the desire? Seest thou that in every instance the needing much is pitiable, and far apart from true wisdom, and an aggravation of slavery and desire? Why then do we voluntarily increase to ourselves wretchedness? For, tell me, if it were possible to live uninjured without roof or wails, wouldest thou not prefer this; wherefore then dost thou increase the signs of thy weakness? Do we not for this call Adam happy, that he needed nothing, no house, no clothes? "Yes," saith some one, "but now we are in need of them. Why then do we make our need greater?

If many persons curtail many of the things actually needed, (servants, I mean, and houses, and money,) what excuse can we have if we overstep the need? The more thou puttest about thee, the more slavish dost thou become; for by whatever proportion thou requirest more, in that proportion thou hast trenched upon thy freedom. For absolute freedom is, to want nothing at all; the next is, to want little; and this the Angels and their imitators especially possess. But for men to succeed in this while tarrying in a mortal body, think how great praise this hath. This also Paul said, when writing to the Corinthians, "But I spare you," and, "lest such should have trouble in the flesh. (1 Cor. vii. 28. Riches are called "usables," that we may "use" them rightly, and not keep and bury them; for this is not to possess them, but to be possessed by them. Since if we are going to make this our aim how to multiply them, not that we may employ them rightly, the order is reversed, and they possess us, not we them. Let us then free ourselves from this grievous bondage,and at last become free. Why do we devise tenthousand different chains for ourselves? Is not the bond of nature enough for thee, and the necessity of life, and the crowd of ten thousand affairs, but dost thou twine also other nets for thyself, and put them about thy feet? And when wilt thou lay hold on heaven, and be able to stand on that height?

For a great thing, a great thing is it, that even having cut asunder all these cords, thou shouldest be able to lay hold on the city which is above. So many other hindrances are there; all which that we may conquer, let us keep to the mean estate [and having put away superfluities, let us keep to what is necessary. Thus shall we lay hold on eternal life, through the grace and lovingkindness of our Lord Jesus Christ, to whom be glory for ever' and ever. Amen.

Homily 81

John xvii. 6.-"I have manifested Thy Name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them Me, and they have kept Thy word." [1.] "'Messenger' of great counsel" (Isa. ix. 6, LXX.), the Son of God is called, because of the other things which He taught, and principally because He announced the Father to men, as also now He saith, "I have manifested Thy Name unto the men." For after having said, "I have finished Thy work," He next explaineth it in detail, telling what sort of work. Now the Name indeed was well known. For Esaias said, "Ye shall swear by the true God." (Isa. lxv. 16.) But what I have often told you I tell you now, that though it was known, yet it was so only to Jews, and not to all of these: but now He speaketh concerning the Gentiles. Nor doth He declare this merely, but also that they knew Him as the Father. For it is not the same thing to learn that He is Creator, and that He hath a Son. But He "manifested His Name" both by words and actions.

"Whom Thou gavest Me out of the world."As He saith above, "No man cometh unto Me except it be given him" (c. vi. 65); and, "Except My Father draw him" (c. vi. 64); so here too, "Whom thou gavest Me." (c. xiv. 6.) Now He calleth Himself "the Way"; whence it is clear that He establisheth two things by what is said here, that He is not opposed to the Father, and that it is the Father's will to entrust them to the Son. "Thine they were, and Thou gavest them Me." Here He desireth to teach that He is greatly loved by the Father. For that He needed not to receive them, is clear from this, He made them, He careth for them continually. How then did He receive them? This, as I said before, showeth His unanimity with the Father. Now if a man choose to enquire into the matter in a human manner, and as the words are spoken, they will no longer belong to the Father. For if when the Father had them, the Son had them not, it is evident that when He gave them to the Son, He withdrew from His dominion over them. And again, there is a yet more unseemly conclusion; for they will be found to have been imperfect while they yet were with the Father, but to have become perfect when they came to the Son. But it is mockery even to speak thus. What then doth He declare by this? "That it hath seemed good to the Father also that they should believe on the Son."

"And they have kept Thy word." Ver. 7. "Now they have known that all things whatsoever Thou hast given Me are of Thee." How did they "keep Thy word"? "By believing in Me, and

giving no heed to the Jews. For he that believeth in Him, it saith, 'hath set to his seal that God is true.'" (c. iii. 33.) Some read, "Now I know that all things whatsoever Thou hast given Me are of Thee." But this would have no reason; for how would the Son be ignorant of the things of the Father? No the words are spoken of the disciples. "From the time," He saith, "that I told them these things, they have learnt that all that Thou hast given Me is from Thee; nothing is alien, nothing peculiar to Me, with Thee." (For whatever is peculiar, puts most things in the condition of being alien. "They therefore have known that all things, whatsoever I teach, are Thy doctrines and teachings." "And whence have they learnt it?" From My words; for so have I taught them. And not only this have I taught them, but also that "I came out from Thee." For this He was anxious to prove through all the Gospel. Ver. 9. "I pray for them."

"What sayest Thou?" "Dost Thou teach the Father, as though He were ignorant? Dost Thou speak to Him as to a man who knoweth not?" "What then meaneth this distinction?" Seest thou that the prayer is for nothing else than that they may understand the love which He hath towards them? For He who not only giveth what He hath of His own, but also calleth on Another to do the same, showeth greater love. What then is, "I pray for them"? "Not for all the world," He saith, but "for them whom Thou hast given Me." He continually putteth the "hast given," that they might learn that this seemeth good to the Father. Then, because He had said continually, "they are Thine," and, "Thou gavest them unto Me," to remove any evil suspicion, and lest any one should think that His authority was recent, and that He had but now received them, what saith He?

[2.] Ver. 10. "All Mine are Thine, and Thine are Mine; and I am glorified in them."

Seest thou the equality of honor? For lest on hearing, "Thou hast given them Me," thou shouldest deem that they were alienated from the authority of the Father, or before this from that of the Son, He removed both difficulties by speaking as He did. It was as though He said, "Do not when thou hearest that 'Thou hast given them to Me,' deem that they are alienated from the Father, for what is Mine is His; nor when thou hearest, 'Thine they were,' think that they were aliens from Me, for what is His is Mine. So that the, "Thou hast given," is said only for condescension; for what the Father hath is the Son's, and what the Son hath is the Father's. But this cannot even be said of a son after the manner of man, but because They are upon a greater Equality of honor. For that what belongs to the less, belongs to the greater also, is clear to every one, but the reverse not so; but here He converteth these terms, and the conversion declares Equality. And in another place, declaring this, He said, "All things that the Father hath are Mine," speaking of knowledge. And the "hast given Me," and the like expressions, are to show that He did not come as an alien and draw them to Him, but received them as His own.

Then He putteth the cause and the proof, saying, "And I am glorified in them," that is, either that "I have power over them," or, that "they shall glorify Me, believing in Thee and Me, and shall glorify Us alike. But if He is not glorified equally in them, what is the Father's is no longer His. For no one is glorified in those over whom he hath no authority. Yet how is He

glorified equally? All die for Him equally as for the Father; they preach Him as they do the Father; and as they say that all things are done in His Name, so also in the Name of the Son.

Ver. 11. "And now I am no more in the world, but these are in the world."

That is, "Although I appear no longer in the flesh, yet by these am I glorified. But why doth He say continuously, that, "I am not in the world"; and that, "because I leave them I commit them to Thee"; and that, "when I was in the world I kept them"? for if one should take these words in their simple sense, many absurdities will follow. For how could it be reasonable to say, that He is no longer in the world, and that when He departeth He committeth them to another? since these are the words of a mere man parting from them forever. Seest thou how He speaketh for the most part like a man, and in a way adapted to their state of mind, because they thought that they had a greater degree of safety from His presence? Wherefore He saith, "While I was with them, I kept them. (c. xiv.28. Yet He telleth them, "I come to you"; and,"I am with you till the end. (Matt. xxviii. 20. How then saith He these words, as if about to be parted from them? He addresseth Himself, as I said before, to their thoughts, that they may take breath a little when they hear Him speaking thus, and delivering them over to the care of the Father. For since, after hearing many exhortations from Him, they were not persuaded, He then holdeth converse with the Father, manifesting His affection for them. As though He had said, "Since Thou callest Me to Thyself, place these in safety;

for I come to Thee. "What sayest Thou? Art Thou not able to keep them? "Yea, I am able. "Wherefore then speakest Thou thus? "That they may have My joy fulfilled" (ver. 13); that is, "may not be confounded, as being imperfect. And by these words He showed that He had spoken all these things so, to give them rest and joy. For the saying appears to be contradictory. "Now I am no longer in the world, and these are in the world. This was what they were suspecting. For a while therefore He condescendeth to them, because had He said, "I keep them," they would not have so well believed; wherefore He saith, "Holy Father, keep them through Thine own Name"; that is, "by thy help."

Ver. 12. "While I was with them in the world, I kept them in Thy Name." Again He speaketh as a man and as a Prophet, since nowhere doth He appear to have done anything by the Name of God. "Those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition, that the Scripture might be fulfilled." And in another place He saith, "Of all that Thou gavest Me, I will surely lose nothing." (c. vi. 39.) Yet not only was he lost, but also many afterwards; how then saith He, "I will in nowise lose"? "For My part, I will not lose." So in another place, declaring the matter was more clearly, He said, "I will in nowise cast out." (c. vi. 37.) "Not through fault of Mine, not because I either instigate or abandon them; but if they start away of themselves, I draw them not by necessity."

Ver. 13. "But now I come to thee." Seest thou that the discourse is composed rather in a human manner? So that should any wish from these words to lower the Son, he will lower the Father also. Observe, in proof of this,how from the beginning He speaketh partly as

though informing and explaining to Him, partly as enjoining. Informing, as when He saith, "I pray not for the world"; enjoining, as, "I have kept them until now," "and none of them is lost"; and, "do Thou therefore now keep them," He saith. And again, "Thine they were, and Thou hast given them unto Me"and "While I was in the world I kept them." But the solution of all is, that the words were addressed to their infirmity. But after having said that "none of them was lost but the son of perdition," He added, "that the Scripture might be fulfilled." Of what Scripture doth He speak? That which foretelleth many things concerning Him. Not that He perished on that account, in order that the Scripture might be fulfilled. But we have before spoken at length on this point, that this is the peculiar manner of Scripture, which puts things which fall out in accordance with it, as though they were caused by it. And it is needful to enquire exactly into all, both the manner of the speaker, his argument, and the laws of Scripture, if at least we are minded not to draw wrong conclusions. For, "Brethren, be not children in your minds." (1 Cor. xiv. 20.)

[3. This it is necessary to consider well, not only for the understanding the Scriptures, but also for earnestness in one's way of life. For so little children do not desire great things, but are wont to admire those which are worth nothing; they are pleased at seeing chariots, and horses, and the muleteer, and wheels, all made out of earthenware; but if they see a king sitting upon a chariot, and a pair of white mules, and great magnificence, they do not even turn their heads. And they deck out as brides dolls made of the same material, but the actual brides, real and beautiful, they do not even notice; and this is their case in many other matters. Now this many men also undergo at this time; for when they hear of heavenly things, they do not even give heed to them, but toward all the things of clay they are as eager as children, and stupidly admire the wealth which is of earth, and honor the glory and luxury of the present life. Yet these are just as much toys as those; but the other are the causes of life, and glory, and repose. But as children deprived of their playthings cry, and do not know how even to desire the realities, so also are many of those who seem to be men. Wherefore it saith, "Be not children in your minds. (1 Cor. xiv. 20. Desirest thou riches, tell me, and desirest thou not the wealth that lasteth, but childish toys?

If thou shouldest see a man admiring a leaden coin, and stooping to pick it up, thou wouldest pronounce his penury to be extreme; and dost thou, who collectest more worthless things than this, number thyself among the rich? How can this consist with reason? We will call him rich who despises all present things. For no one, no one will choose to laugh at these little things, silver and gold, and other things of show, unless he have the desire of greater things; just as the man would not despise the leaden coin, unless he possessed coins of gold. Do thou, therefore, when thou seest a man running by all worldly things, deem that he doth so from no other motive than because he looks to a greater world. So the husbandman despises a few grains of wheat, when he expects a larger harvest. But if, when the hope is uncertain, we despise things which are, much more ought we to do so in a case where the expectation is sure. Wherefore I pray and beseech you not to bring loss on yourselves, nor, keeping hold of mire, rob yourselves of the treasures which are above, bringing your vessel to port laden with straw and chaff.

Let each say what he will concerning us, let him be angry at our continual admonitions, let him call us silly, tedious, tiresome, still we will not desist from exhorting you on these matters continually, and from continually repeating to you that of the Prophet, "'Break off thy sins by almsgiving, and thine iniquities by showing mercy to the poor' (Dan. iv. 27), and bind them upon thy neck. Do not act in this way to-day, and desist to-morrow. For even this body has need of daily food; and so too hath the soul, or rather that much more; and if it give not, it becomes weaker and more vile. Let us then not neglect it when it is perishing, choking. Many wounds it receives each day, by being lustful, angry, slothful, reviling, revengeful, envious. It is therefore necessary to prepare also remedies for it, and no small remedy is that of almsgiving, which can be placed on every wound. For, "Give alms," it saith, "of such things as ye have, and behold all things are clean unto you. (Luke xi. 41. "Alms," not covetousness, for that which proceeds from covetousness endures not, though thou give to those who need. For almsgiving is that which is free from all injustice, "this" makes all things clean. This is a thing better even than fasting, or lying on the ground; they may be more painful and laborious, but this more profitable. It enlightens the soul, makes it sleek, beautiful, and vigorous.

Not so doth the fruit of the olive hold up the athletes, as this oil recovers the combatants of piety. Let us then anoint our hands, that we may lift them up well against our adversary. He that practiceth showing mercy to him that needeth, will soon cease from covetousness, he who continues in giving to the poor, will soon cease from anger. and will never even be high-minded. For as the physician continually tending wounded persons is easily sobered, beholding human nature in the calamities of others; so we, if we enter upon the work of aiding the poor, shall easily become truly wise, and shall not admire richest nor deem present things any great matter, but despise them all, and soaring aloft to heaven, shall easily obtain the eternal blessings, through the grace and lovingkindness of our Lord Jesus Christ; to whom, with the Father and the Holy Ghost, be glory for ever and ever. Amen.

Homily 82

John xvii. 14.-"I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." [1.] When having become virtuous we are persecuted by the wicked, or when being desirous of virtue we are mocked at by them, let us not be distracted or angry. For this is the natural course of things, and everywhere virtue is wont to engender hatred from wicked men. For envying those who desire to live properly, and thinking to prepare an excuse for themselves if they can overthrow the credit of others, they hate them as having pursuits opposite to their own, and use every means to shame their way of life. But let not us grieve, for this is a mark of virtue. Wherefore Christ also saith, "If ye were of the world, the world would love its own." (c. xv. 19.) And in another place again, "Woe unto you when all men shall speak well of you." (Luke vi. 26.) Wherefore also He saith here, "I have given them Thy word, and the world hath hated them." Again He telleth the reason for which they were worthy to obtain much care from the Father; "For Thy sake," He saith, "they have been hated, and for Thy word's sake"; so that they would be entitled to all providential care.

Ver. 15. "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." Again He simplifieth His language; again He rendereth it more clear; which is the act of one showing, by making entreaty for them with exactness, nothing else but this, that He hath a very tender care for them. Yet He Himself had told them, that the Father would do all things whatsoever they should ask. How then doth He here pray for them? As I said, for no other purpose than to show His love. Ver. 16. "They are not of the world, even as I am not of the world."

How then saith He in another place, "Which Thou gavest Me out of the world; Thine they were"? (Ver. 6.) There He speaketh of their nature; here of wicked actions. And He putteth together a long encomium of them; first, that "they were not of the world"; then, that "'the Father Himself had given them"; and that "they had kept His word;" and that on this account "they were hated." And if He saith, "As I am not of the world," be not troubled; for the "as" is not here expressive of unvarying exactness. For as, when in the case of Him and the Father the "as" is used, a great Equality is signified, because of the Relationship in Nature; so when it is used of us and Him, the interval is great, because of the great and infinite interval between the respective natures. For if He "did no sin, neither was guile found in

His mouth" (1 Pet. ii. 22), how could the Apostles be reckoned equal to Him? What isit then that He saith, "They are not of the world"? "They look to another world, theyhave nothing common with earth, but are become citizens of heaven." And by these wordsHe showeth His love, when He commendeth them to the Father, and committeth them to Him who begat Him. When He saith, "Keep them," He doth not speak merely of delivering them from dangers, but also with regard to their continuance in the faith. Wherefore He addeth,

Ver. 17. "Sanctify them through Thy truth." "Make them holy by the gift of the Spirit, and of right doctrines." As when He saith, "Ye are clean through the word which I spake unto you" (c. xv. 3), so now He saith the same thing, "Instruct them, teach them the truth." "And yet He saith that the Spirit doth this. How then doth He now ask it from the Father?" That thou mayest again learn their equality ofHonor. For right doctrines asserted concerning God sanctify the soul. And if He saith that they are sanctified by the word, marvel not. And to show that He speaketh of doctrines, He addeth, "Thy word is truth." That is, "there is no falsehood in it, and all · that is said in it must needs come to pass"; and again, it signifieth nothing typical or bodily. As also Paul saith concerning the Church, that He hath sanctified it by the Word. For the Word of God is wont also to cleanse. (Eph. v. 26.)Moreover, the, "sanctify them," seems to me to signify something else, such as this, "Set them apart for the Word and for preaching." And this is made plain from what follows. For, He saith,

Ver. 17. "As Thou hast sent Me into the world, even so have I also sent them into the world." As Paul also saith, "Having put in us the word of reconciliation." (2 Cor. v. 19.) For the same end for which Christ came, for thesame did these take possession of the world. In this place again the "as" is not put to signify resemblance in the case of Himself and the Apostles; for how was it possible for men to be sent otherwise? But it was His custom to speak of the future as having come to pass. Ver. 19. "And for their sakes I sanctify Myself, that they also might be sanctified in the truth." What is, "I sanctify Myself"? "I offer to Thee a sacrifice." Now all sacrifices are called "holy," and those are specially called "holy things," which are laid up for God. For whereas of old in type the sanctification was by the sheep, but now it is not in type, but by the truth itself, He therefore saith, "That they may be sanctified in Thy truth." "For I both dedicate them to Thee, and make them an offering"; this He saith, either because their Head was being made so, or because they also were sacrificed; for, "Present," it saith, "your bodies a living sacrifice, holy" (Rom. xii. 1); and, "We were counted as sheep for the slaughter." (Ps. xliv. 22.) And He maketh them; without death, a sacrifice and offering; for that He alluded to His own sacrifice, when He said, "I sanctify," is clear from what follows.

Ver. 20. "Neither pray I for these alone, but for them also who shall believe." [2.] For since He was dying for them, and said, that "For their sakes I sanctify Myself," lest any one should think that He did this for the Apostles only, He added, "Neither pray I for these only, but for them also who believe on Me through their word." By this again He revived their souls, showing that the disciples should be many. For because He made common what they possessed peculiarly, He comforteth them by showing that they were being made the cause

of the salvation of others. After having thus spoken concerning their salvation, and their being sanctified by faith and the Sacrifice, He afterwards speaketh of concord, and finally closeth his discourse with this, having begun with it and ended in it. For at the beginning He saith, "A new commandment I give unto you" (c. xiii. 34); and here,

Ver. 21. "That they all may be one, as Thou, Father, art in Me and I in Thee." Here again the "as" doth not denote exact similarity in their case, (for it was not possible for them in so great a degree,) but only as far as was possible for men. Just as when He saith "Be ye merciful, as your Father." (Luke vi. 36.) But what is, "In Us"? In the faith which is on Us. Because nothing so offends all men as divisions, He provideth that they should be one. "What then," saith some one, "did He effect this?" Certainly He effected it. For all who believe through the Apostles are one, though some from among them were torn away. Nor did this escape His knowledge, He evenforetold it, and showed that it proceeded from men's slack-mindedness. "That the world may believe that Thou hast sent Me." As He said in the beginning, "By this shall all men know that ye are My disciples, if ye love one another," And how should they hence believe? "Because," He saith, "Thou art a God of peace." If therefore they observe the same as those of whom they have learnt, their hearers shall know the teacher by the disciples, but if they quarrel, men shall deny that they are the disciples of a God of peace, and will not allow that I, not being peaceable, have been sent from Thee. Seest thou how, unto the end, He proveth His unanimity with the Father?

Ver. 22. "And the glory which Thou gavest Me, I have given them." That by miracles, that by doctrines, and, that they should be of one soul; for this is glory, that they should be one, and greater even than miracles. As men admire God because there is no strife or discord in That Nature, and this is His greatest glory, "so too let these," He saith, "from this cause become glorious." "And how," saith some one, "doth He ask the Father to give this to them, when He sixth that He Himself giveth it?" Whether His discourse be concerning miracles, or unanimity, or peace, He is seen Himself to have given these things to them; whence it is clear that the petition is made for the sake of their comfort.Ver. 23. "I in them, and Thou in Me." "How gave He the glory?" By being in them, and having the Father with Him, so as to weld them together. But in another place He speaketh not so; He saith not that the Father cometh by Him, but, "that He and the Father come, and take up their abode with him," "there" removing the suspicion of Sabellius, "here" that of Arius.

"That they may be made perfect in one, and that the world may know that Thou hast sent Me." (c. xiv. 23.) He saith these latter words immediately after the other, to show that peace hath more power to attract men than a miracle; for as it is the nature of strife to separate, so it is that of agreement to weld together. "And I have loved them as Thou hast loved Me." Here again the "as" means, as far as it is possible for a man to be loved; and the sure proof of His love is His giving Himself for them. After having told them that they shall be in safety, that they shall not be overturned, that they shall be holy, that many shall believe through them, that they shall enjoy great glory, that not He alone loved them, but the Father also;

He next telleth them of what shah be after their sojourning here, concerning the prizes and crowns laid up for them.

Ver. 24. "Father," He saith, "I will that they also whom Thou hast given Me, be with Me where I am." "Then dost Thou gain by prayer, and dost Thou not yet possess that concerning which they enquired continually, saying, 'Whither goest Thou?' What sayest Thou? How then didst Thou say to them, 'Ye shall sit upon twelve thrones'? (Matt. xix. 28.) How didst Thou promise other things more and greater?" Seest thou that He saith all in the way of condescension? since how would He have said, "Thou shalt follow afterwards"? (c. xiii. 36.) But He speaketh thus with a view to a fuller conviction and demonstration of His love. "That they may behold My glory which Thou hast given Me." This again is a sign of His being of one mind with the Father, of a higher character than those former, for He saith, "Before the foundation of the world," yet hath it also a certain condescension; for, "Thou hast given Me," He saith. Now if this be not the case, I would gladly ask the gainsayers a question. He that giveth, giveth to one subsisting; did the Father then, having first begotten the Son, afterwards give Him glory, having before allowed Him to be without glory? And how could this be reasonable? Seest that the "He gave," is, "He begot"?

[3.] But why said He not, "That they may share My glory," instead of, "That they may behold My glory"? Here He implieth, that all that rest is, the looking on the Son of God. This certainly it is which causes them to be glorified; as Paul saith, "With open face mirroring the glory of the Lord." (2 Cor. iii. 18.) For as they who look on the sunbeams, and enjoy a very clear atmosphere, draw their enjoyment from their sight, so then also, and in much greater degree, this will cause us pleasure. At the same time also He showeth, that what they should behold was not the body then seen, but some awful Substance. Ver. 25. "O righteous Father, the world hath not known Thee." What meaneth this? What connection hath it? He here showeth that no man knoweth God, save those only who have come to know the Son. And what He saith is of this kind: "I wished all to be so, yet they have not known Thee, although they had no complaint against Thee." For this is the meaning of, "O righteous Father." And here He seemeth to me to speak these words, as vexed that they would not know One so just and good. For since the Jews had said that they knew God, but that He knew Him not, at this He aimeth, saying, "For Thou lovedst Me before the foundation of the world"; thus putting together a defense against the accusations of the Jews. For how could He who had received glory, who was loved before the foundation of the world, who desired to have them as witnesses of that glory, how could He be opposed to the Father? "This then is not true which the Jews say, that they know Thee, and that I know Thee not; on the contrary, I know Thee, and they have not known Thee."

"And these have known that Thou hast sent Me." Seest thou that He alludeth to those, who said that He was not from God, and all is finally summed up to meet this argument? Ver. 26. "And I have declared unto them Thy Name, and will declare it." "Yet thou sayest that perfect knowledge is from the Spirit." "But the things of the Spirit are Mine." "That the love wherewith Thou hast loved Me may remain in them, and I in them." "For if they learn who

Thou art, then they shall know that I am not separated from Thee, but one of the greatly beloved, and a true Son, and closely knit to Thee. And those who are rightly persuaded of this, will keep both the faith which is on Me and perfect love; and while they love as they ought, I remain in them." Seest thou how He hath arrived at a good end, finishing off the discourse with love, the mother of all blessings?

[4. Let us then believe and love God, that it may not be said of us, "They profess that they know God, but in their works they deny Him. (Tit. i. 16. And again, "He hath denied the faith, and is worse than an infidel. (1 Tim. v. 8. For when he helps his domestics and kinsmen and strangers, while thou dost not even succor those who are related to thee by family, what will henceforth be thy excuse, when God is blasphemed and insulted by reason of thee? Consider what opportunities of doing good God hath given to us. "Have mercy on one," Hesaith, "as a kinsman, on another as a friend, on another as a neighbor, on another as a citizen, on another as a man. And if none of these things hold thee, but thou breakest through all bonds, hear from Paul, that thou art "worse than an infidel"; for he having heard nothing of almsgiving, or of heavenly things, hath overshot thee in love for man; but thou who art bidden to love thy very enemies, lookest upon thy friends as enemies, and art more careful of thy money than of their bodies. Yet the money by being spent will sustain no injury, but thy brother if neglected will perish. What madness then to be careful of money, and careless about one's kindred? Whence hath this craving for riches burst in upon us? Whence this inhumanity and cruelty?

For if any one could, as though seated on the highest bench of a theater, look down upon all the world,-or rather, if you will, let us for the present take in hand a single city,-if then a man seated on an elevated spot could take in at a glance all the doings of the men there, consider what folly he would condemn, what tears he would weep, what laughter he would laugh, with what hatred he would hate; for we commit such actions as deserve both laughter, and the charge of folly, and tears, and hatred. One man keeps dogs to catch brute animals, himself sinking into brutality; another keeps oxen and asses to transport stones, but neglects men wasting with hunger; and spends gold without limit to make men of stone, but neglects real men, who are becoming like stones through their evil state. Another, collecting with great pains golden quarries, puts them about his walls, but when he beholds the naked bellies of the poor, is not moved. Some again contrive garments over their very garments, while their brother hath not even wherewithal to cover his naked body. Again, one hath swallowed up another in the law-courts; another hath spent his money on women and parasites, another on stage-players and theatrical bands, another on splendid edifices, on purchases of fields and houses. Again, one man is counting interest, another interest of interest; another is putting together bands full of many deaths, and doth not enjoy rest even at night, lying awake for others' harm.

Then, when it is day, they run, one to his unjust gain, another to his wanton expense, others to public robbery. And great is the earnestness about things superfluous and forbidden, but of things necessary no account is taken; and they who decide questions of law have indeed

the name of jurymen, but are really thieves and murderers. And if one should enquire into law suits and wills, he l would find there again ten thousand mischiefs,frauds, robberies, plots, and about these thingsis all time spent; but for spiritual things thereis no care, and they all inconvenience the Church, for the sake of seeing only. But this is not what is required; we need works, and a pure mind. But if thou spendest all the day in grasping after riches, and then coming in sayest a few words, thou hast not only not propitiated God, but hast even angered Him more. Wouldest thou conciliate thy Lord, exhibit works, make thyself acquainted with the mass of woes, look upon the naked, the hungry, the wronged; He hath cut out for thee ten thousand ways of showing love for men. Let us not then deceive ourselves by living aimlessly and to no purpose, nor presume, because we now are in health;

but bearing in mind, that often when we have fallen into sickness, and have reached the extreme of debility, we have been dead with fear and the looking for things to come, let us expect to fall again into the same state, let us get again the same fear, and let us become better men; since what is done now deserves infinite condemnation. For those in the courts of justice are like lions and dogs; those in the public places like foxes; and those who lead a life of leisure, even they do not use their leisure as they ought, speeding all their time on theaters and the mischiefs arising from them. And there is no one to reprove what is being done; but there are many who envy, and are vexed that they are not in the like condition, so that these in their turn are punished, though not actually doing wicked things. For they ”not only do these things, but also have pleasure in them that do them. Because what belongs to their will is alike corrupt; whence it is plain, that the intention also will be punished. These things I say each day, and I will not cease to say them. For if any listen, it is gain; but if none give heed, ye shall then hear these things, when it will avail you nothing, and ye shall blame yourselves, and we shall be flee from fault.

But may it never come to pass that we should only have this excuse, but that you may be our boast before the judgment-seat of Christ, that together we may enjoy the blessings, through the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father and the Holy Ghost be glory, for ever and ever. Amen.

Homily 83

John xviii. 1.-"When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples." [1.] An awful thing is death, and very full of terror, but not to those who have learnt the true wisdom which is above. For he that knows nothing certain concerning things to come, but deems it to be a certain dissolution and end of life, with reason shudders and is afraid, as though he were passing into non-existence. But we who, by the grace of God, have learnt the hidden and secret things of His wisdom, and deem the action to be a departure to another place, should have no reason to tremble, but rather to rejoice and be glad, that leaving this perishable life we go to one far better and brighter, and which hath no end. Which Christ teaching by His actions, goeth to His Passion, not by constraint and necessity, but willingly. "These things," it saith, "Jesus spake, and departed 'beyond the brook Cedron, where was a garden, into the which He entered, and His disciples.'"

Ver. 2. "Judas also, which betrayed Him, knew the place; for Jesus ofttimes resorted thither with His disciples." He journeyeth at midnight, and crosseth a river, and hasteth to come to a place known to the traitor, lessening the labor to those who plotted against Him, and freeing them from all trouble; and showeth to the disciples that He came willingly to the action, (a thing which was most of all sufficient to comfort them,) and placeth Himself in the garden as in a prison. "These things spake Jesus unto them." "What sayest thou? Surely He was speaking with the Father, surely He was praying. Why then dost thou not say that, 'having ceased from the prayer,' He came there?" Because it was not prayer, but a speech made on account of the disciples. "And the disciples entered into the garden." He had so freed them from fear that they no longer resisted, but entered with Him into the garden. But how came Judas there, or whence had he gained his information when he came? It is evident from this circumstance, that Jesus generally passed the night out of doors. For had He been in the habit of spending it at home, Judas would not have come to the desert, but to the house, expecting there to find Him asleep. And lest, hearing of a "garden," thou shouldest think that Jesus hid Himself, it addeth, that "Judas knew the place";and not simply so, but that He "often resorted thither with His disciples." For ofttimes He was with them apart, conversing on necessarymatters, and such as it was not permitted to others to hear. And He did this especially in mountains and gardens, seeking a place freefrom disturbance, that their attention might not be distracted from listening.

Ver. 3. "Judas then, having received a band of men and officers from the Chief Priests and Pharisees, cometh thither with lanterns, and torches, and weapons." And these men had often at other times sentto seize Him, but had not been able; whence it is plain, that at this time He voluntarily surrendered Himself. And how did they persuade the band? They were soldiers, who had made it their practice to do anything for money. Ver. 4. "Jesus therefore, knowing all things that should come upon Him, went forth, and said, Whom seek ye?" That is, He did not wait to learn this from their coming, but spake and acted without confusion, as knowing all these things. "But why come they with weapons, when about to seize Him?" They feared His followers, and for this reason they came upon Him late at night. "And He went forth, and said unto them, Whom seek ye?"

Ver. 5. "They answered Him, Jesus of Nazareth.") Seest thou His invincible power, how being in the midst of them He disabled their eyes? for that the darkness was not the cause of their not knowing Him, the Evangelist hath shown, by saying, that they had torches also. And even had there been no torches, they ought at least to have known Him by His voice; or if they did not know it, how could Judas be ignorant, who had been so continually with Him? for he too stood with them, and knew Him no more than they, but with them fell backward. And Jesus did this to show, that not only they could not seize Him, but could not even see Him when in the midst, unless He gave permission. Ver. 7. "He saith again, Whom seek ye?" What madness! His word threw them backward, yet not even so did they turn, when they had learnt that His power was so great, but again set themselves to the same attempt. When therefore He had fulfilled all that was His, then He gave Himself up.

Ver. 8. "He answered, I told you that I Am." (Ver. 5. "And Judas also which betrayed Him stood with them.") See the forbearance of the Evangelist, how he doth not insult over the traitor, but relates what took place, only desiring to prove one thing, that the whole took place withHis own consent. Then, lest any one should say that He Himself brought them to this, by having placed Himself into their hands, and revealed Himself to them; after having shown to them all things which should have been sufficient to repulse them, when they persevered in their wickedness, and had no excuse, He put Himself in their hands, saying, "If therefore ye seek Me, let these go their Way." Manifesting until the last hour His lovingkindness towards them. "If," He saith, "ye want Me, have nothing to do with these, for, behold, I give Myself up." Ver. 9. "That the saying might be fulfilled which He spake, Of those which Thou gavest Me have I lost none."

By "loss" He doth not here mean that which is of death, but that which is eternal; though the Evangelist in the present case includes the former also. And one might wonder why they did not seize them with Him, and cut them to pieces, especially when Peter had exasperated them by what he did to the servant. Who then restrained them? No other than that Power which cast them backward. And so the Evangelist, to show that it did not come to pass through their intention, but by the power and decree of Him whom they had seized, has added, "That the saying might be fulfilled which He spake," that "not one, &c." (c. xvii. 12.)

[2. Peter, therefore, taking courage from His voice, and from what had already happened, arms himself against the assailants, "And how," saith some one, "doth he who was bidden not to have a scrip, not to have two coats, possess a sword? Methinks he had prepared it long before, as fearing this very thing which came to pass. But if thou sayest, "How doth he, who was forbidden even to strike a blow with the hand, become a manslayer? He certainly had been commanded not to defend himself, but here he did not defend himself, but his Master. And besides, they were not as yet perfect or complete. But if thou desirest to see Peter endued with heavenly wisdom, thou shalt after this behold him wounded, and bearing it meekly, suffering ten thousand dreadful things, and not moved to anger. But Jesus here also worketh a miracle, both showing that we ought to do good to those who do evil to us, and revealing His own power. He therefore restored the servant's ear, and said to Peter, that "All they that take the sword shall perish by the sword" (Matt. xxvi. 52); and as He did in the case of the basin, when He relaxed his vehemence by a threat, so also here.

The Evangelist adds the name of the servant, because the thing done was very great, not only because He healed him, but because He healed one who had come against Him, and who shortly after would buffet Him, and because He stayed the war which was like to have been kindled from this circumstance against the disciples. For this cause the Evangelist hath put the name, so that the men of that time might search and enquire diligently whether these things had really come to pass. And not without a cause doth he mention the "right ear," but as I think desiring to show the impetuosity of the Apostle, that he almost aimed at the head itself. Yet Jesus not only restraineth him by a threat, but also calmeth him by other words, saying,

Ver. 11. "The cup which My Father hath given Me, shall I not drink it?" Showing, that what was done proceeded not from their power, but from His consent, and declaring that He was not one opposed to God but obedient to the Father even unto death. Ver. 12, 13. "Then Jesus was taken; and they bound Him, and led Him away to Annas." Why to Annas? In their pleasure they made a show of what had been done, as though forsooth they had set up a trophy."And he was father-in-law to Caiaphas." Ver. 14. "Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people." Why doth the Evangelist again remind us of his prophecy? To show that these things were done for our salvation. And such is the exceeding force of truth, that even enemies proclaimed these things beforehand. For lest the listener, hearing of bonds, should be confounded, he reminds him of that prophecy, that the death of Jesus was the salvation of the world.

Ver. 15. "And Simon Peter followed Jesus, and so did another disciple."

Who is that other disciple? It is the writer himself. "And wherefore doth he not name himself? When he lay on the bosom of Jesus, he with reason concealed his name; but now why doth he this?" For the same reason, for here too he mentions a great good deed, that when all had started away, he followed. Therefore he conceals himself, and puts Peter before him. He was obliged to mention himself, that thou mightest understand that he narrates more exactly than the rest what took placein the hall, as having been himself within. But

observe how he detracts from his own praise; for, lest any one should ask, "How, when all had retreated, did this man enter in farther than Simon?" he saith, that he "was known to the high priest." So that no one should wonder that he followed, or cry himup for his manliness. But the wonder was that matter of Peter, that being in such fear, he came even as far as the hall, when the others had retreated. His coming thither Was caused by love, his not entering within by distress and fear. For the Evangelist hath recorded these things, to clear a way for excusing his denial; with regard to himself, he doth not set it down as any great matter that he was known to the high priest, but since he had said that he alone with Jesus went in, lest thou shouldest suppose that the action proceeded from any exalted feelings, he puts also the cause. And that Peter would have also entered had he been permitted, he shows by the sequel; for when he went out, and bade the damsel who kept the door bring in Peter, he straightway came in. But why did he not bring him in himself? He clung to Christ, and followed Him; on this account he bade the woman bring him in. What then saith the woman?

Ver. 17. "Art not thou also one of this man's disciples? And he saith, I am not." What sayest thou, Peter? Didst thou not declare but now, "If need be that I lay down my life for Thee, I will lay it down"? What hath happened then, that thou canst not even endure the questioning of a door-keeper? Is it a soldier who questions thee? Is it one of those who seized Him? No, it is a mean and abject door-keeper, nor is the questioning of a rough kind. She saith not, "Art thou a disciple of that cheat and corrupter," but, "of that man," which was the expression rather of one pitying and relenting. But Peter could not bear any of these words. The, "Art not thou also," is said on this account, that John was within. So mildly did the woman speak. But he perceived none of this, nor took it into his mind, neither the first time, nor the second, nor the third, but when the cock crew; nor did this even bring him to his senses, till Jesus gave him the bitter look. And he stood warming himself with the servants of the high priest, but Christ was kept bound within. This we say not as accusing Peter, but showing the truth of what had been said by Christ.

Ver. 19. "The high priest then asked Jesus of His disciples, and of His doctrine." [3.] O the wickedness! Though he had continually heard Him speaking in the temple and teaching openly, he now desires to be informed. For since they had no charge to bring, they enquired concerning His disciples, perhaps where they were, and why He had collected them, and with what intention, and on what terms. And this he said, as desiring to prove Him to be a seditious person and an innovator, since no one gave heed to Him, except them alone, as though His were some factory of wickedness. What then saith Christ? To overthrow this, He saith, Ver. 20. "I spake openly to the world, (not to the disciples privately,) I taught openly in, the temple." "What then, said He nothing in secret?" He did, but not, as they thought, from fear, and to make conspiracies, but if at any time His sayings were too high for the hearing of the many.

Ver. 21. "Why askest thou Me? Ask them which heard Me." These are not the words of one speaking arrogantly, but of one confiding in the truth of what He had said. What therefore

He said at the beginning, "If I bear witness of Myself, My witness is not true" (c. v. 31), this He now implieth, desiring to render His testimony abundantly credible. For when Annas mentioned the disciples, what saith He? "Dost thou ask Me concerning Mine? Ask Mine enemies, ask those who have plotted against Me, who have bound Me; let them speak." This is an unquestionable proof of truth, when one calls his enemies to be witnesses to what he saith. What then doth the high priest? When it would have been right thus to have made the enquiry, that person did not so. Ver. 22. "And when he had thus spoken, one of the officers which stood by smote Him with the palm of his hand."

What could be more audacious than this? Shudder, O heaven, be astounded, O earth, at the long-suffering of the Lord, and the senselessness of the servants! Yet what was it that He said? He said not, "Why askest thou Me," as if refusing to speak, but wishing to remove every pretext for senseless behavior; and being upon this buffeted, though He was able to shake, to annihilate, or to remove all things, He doth not any one of these, but speaketh words able to relax any brutality. Ver. 23. "And He saith, If I have spoken evil, bear witness of the evil." That is, "If thou canst lay hold on My words, declare it; but if thou canst not, why strikest thou Me?" Seest thou that the judgment-hall is full of tumult, and trouble, and passion, and confusion? The high priest asked deceitfully and treacherously, Christ answered in a straightforward manner, and as was meet. What then was next to be done? Either to refute, or to accept what He said. This however is not done, but a servant buffets Him. So far was this from being a court of justice, and the proceedings those of a conspiracy, and a deed of tyranny. Then not having even so made any farther discovery, they send Him bound to Caiaphas.

Ver. 25. "And Simon Peter stood and warmed himself." Wonderful, by what a lethargy that hot and furious one was possessed, when Jesus was being led away! After such things as had taken place, he doth not move, but still warms himself, that thou mayest learn how great is the weakness of our nature if God abandoneth. And, being questioned, he denies again. Ver. 26. Then saith "the kinsman of him whose ear Peter cut off, (grieving at what had taken place,) Did I not see thee in the garden?" But neither did the garden bring him to remember what had taken place, nor the great affection which Jesus there had shown by those words, but all these from pressure of anxiety he banished from his mind. But why have the Evangelists with one accord written concerning him? Not as accusing the disciple, but as desiring to teach us, how great an evil it is not to commit all to God, but to trust to one's self. But do thou admire the tender care of his Master, who, though a prisoner and bound, took great forethought for His disciple, raising Peter up, when he was down, by His look, and launching him into a sea of tears.

"They lead Him therefore from Caiaphas to Pilate." This was done, in order that the number of His judges might show, even against their will, how fully tested was His truth. "And it was early." Before cock crow He was brought to Caiaphas, early in the morning to Pilate; whence the Evangelist shows, that being questioned by Caiaphas during an entire half of the night, He was in nothing proved guilty; wherefore Caiaphas sent Him on to Pilate. But

leaving these things for the others to relate, John speaks of what follows next. And observe the ridiculous conduct of the Jews. They who had seized the innocent, and taken up arms, do not enter into the hall of judgment, "lest they should be polluted." And tell me, what kind of pollution was it to set foot in a judgment-hall, where wrong-doers suffer justice? They who paid tithes of mint and anise, did not think they were polluted when bent on killing unjustly, but thought that they polluted themselves by even treading in a court of justice. "And why did they not kill Him, instead of bringing Him to Pilate?" In the first place, the greater part of their rule and authority had been cut away, when their affairs were placed under the power of the Romans; and besides, they feared lest they should afterwards be accused and punished by Him. "But what is, 'That they might eat the Passover?' For He had done this on the first day of unleavened bread." Either he calls the whole feast "the Passover," or means, that they were then keeping the Passover, while He delivered it to His followers one day sooner, reserving His own Sacrifice for the Preparation-day, when also of old the Passover was celebrated. But they, though they had taken up arms, which was unlawful, and were shedding blood, are scrupulous about the place, and bring forth Pilate to them.

Ver. 29. "And having gone out, he said. What accusation bring ye against this man?" [4.] Seest thou that he was free from fondness for rule and from malice? For seeing Jesus bound, and led by so many persons, he did not think that they had unquestionable proof of their accusation, but questions them, thinking it astrange thing that they should take for themselves the judgment, and then committhepunishment without any judgment to him.What then say they? Ver. 30. "If he were not a malefactor, we would not have delivered him up unto thee." O madness! for why do ye not mention His evil deeds, instead of concealing them? Why do ye not prove the evil? Seest thou that they everywhere avoid a direct accusation, and that they can say nothing? That Annas questioned Him about His doctrine, and having heard Him, sent Him to Caiaphas; and he having in his turn questioned Him, and discovered, nothing, sent Him to Pilate. Pilate saith, "What accusation bring ye against this man?" Nor here have they anything to say, but again employ certain conjectures. At which Pilate being perplexed saith,

Ver. 31, 32. "Take ye him and judge him according to your law. They therefore said, It is not lawful for us to put any man to death," But this they said, "that the saying of the Lord might be fulfilled, which He spake, signifying by what death He should die." "And how did the expression, 'It is not lawful for us to put any man to death,' declare this?"Either the Evangelist means that He was about to be slain not by the Jews only, but by the Gentiles also, or that it was not lawful for them to crucify. But if they say, "It is not lawful for us to put any man to death," they say it with reference to that season. For that they did slay men, and that they slew them in a different way, Stephen shows, being stoned. But they desired to crucify Him, that they might make a display of the manner of His death. Pilate, wishing to be freed from trouble, doth not dismiss Him for a long trial, but,

Ver. 33, 34. "Having entered in, he asked Jesus, and said, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me?"

Wherefore did Christ ask this? Because He desired to expose the evil intentions of the Jews. Pilate had heard this saying from many, and, since the accusers had nothing to say, in order that the enquiry might not be a long one, he desires to bring forward that which was continually reported. But when he said to them, "Judge him according to your law," wishing to show that His offense was not a Jewish one, they replied, "It is not lawful for us." "He hath not sinned against our law, but the indictment is general." Pilate then, having perceived this, saith, as being (himself) likely to be endangered, "Art thou the King of the Jews?" Then Jesus, not from ignorance, but from a desire that the Jews should be accused even by him, asked him, saying, "Did others tell it thee?" On this point then declaring himself, Pilate replied,

Ver. 35. "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me; what hast thou done?" Here desiring to clear himself of the matter. Then because he had said, "Art thou the King?" Jesus reproving him answereth, "This thou hast heard from the Jews. Why dost thou not make accurate enquiry? They have said that I am a malefactor; ask them what evil I have done. But this thou doest not, but art simply framing charges against Me." "Jesus answered him, Sayest thou this thing of thyself," or from others? Pilate then cannot at once say that he had heard it, but simply goes along with the people, saying, "They have delivered thee unto me." "I must needs therefore ask thee what thou hast done." What then saith Christ? Ver. 36. "My Kingdom is not of this world." He leadeth upwards Pilate who was not a very wicked man, nor after their fashion, and desireth to show that He is not a mere man, but God and the Son of God And what saith He?

"If My Kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews." He undoeth that which Pilate for a while had feared, namely, the suspicion of seizing kingly power, "Is then His kingdom not of this world also?" Certainly it is. "How then saith He it 'is not'?" Not because He doth not rule here, but because He hath his empire from above, and because it is not human, but far greater than this and more splendid. "If then it be greater, how was He made captive by the other?" By consenting, and giving Himself up. But He doth not at present reveal this, but what saith He? "If I had been of this world, 'My servants would fight, that I should not be delivered.'" Here He showeth the weakness of kingship among us, that its strength lies in servants; but that which is above is sufficient for itself, needing nothing. From this the heretics taking occasion say, that He is different from the Creator. What then, when it saith, "He came to His own"? (c. i. 11.) What, when Himself saith, "They are not of this world, as I am not of this world"? (c. xvii. 14.) So also He saith that His kingdom is not from hence, not depriving the world of His providence and superintendence, but showing, as I said, that His power was not human or perishable. What then said Pilate?

Ver. 37. "Art thou a king then? Jesus answered, Thou sayest that I am a King. To this end was I born." If then He was born a king, all His other attributes are by Generation, and He hath nothing which He received in addition. So that when thou hearest that, "As the Father hath life in Himself, so hath He given to the Son also to have life" (c. v. 26), deem of

nothing else but His generation, and so of the rest. "And for this cause came I, that I should bear witness unto the truth." That is, "that I should speak this very thing, and teach it, and persuade all men."

[5. But do thou, O man, when thou hearest these things, and seest thy Lord bound and led about, deem present things to be nought. For how can it be otherwise than strange, if Christ bore such things for thy sake, and thou often canst not endure even words? He is spit upon, and dost thou deck thyself with garments and rings, and, if thou gain not good report from all, think life unbearable? He is insulted, beareth mockings, and scornful blows upon the cheek; and dost thou wish everywhere to be honored, and bearest thou not the reproaching of Christ? Hearest thou not Paul saying, "Be ye imitators of me, even as I also am of Christ"?(1 Cor. xi. 1. When therefore any one makes a jest of thee, remember thy Lord, that in mockery they bowed the knee before Him, and worried Him both by words and deeds, and treated Him with much irony; but He not only did not defend Himself, but even repaid them with the contraries, with mildness and gentleness. Him now let us emulate; so shall we be enabled even to be delivered from all insult. For it is not the insulter that gives effect to acts of insult, and makes them biting, but he who is little of soul, and is pained by them. If thou art not pained, thou hast not been insulted; for the suffering from injuries depends not on those who inflict, but on those who undergo them. Why dost thou grieve at all?

If a man hath insulted thee unjustly, in this case surely thou oughtest not to grieve at all, but to pity him; if justly, much more oughtest thou to keep quiet. For should any one address thee, a poor man, as though thou wert rich, the praise contained in his words is nothing to thee, but his encomium is rather mockery; and so if one insulting thee utter things that are untrue, the reproach is nothing to thee either. But if conscience takes hold of what hath been said, be not grieved at the words, but make correction in deeds. This I say with regard to what really are insults. For if one reproach thee with poverty or low birth, laugh at him. These things are a reproach not to the hearer, but to the speaker, as not knowing true wisdom. "But," saith some one, "when these things are said in the presence of many who are ignorant of the truth, the wound becomes unbearable. Nay, it is most bearable, when you have an audience present of witnesses praising and applauding you, scoffing at and making a jest of him. For not he that defends himself, but he that saith nothing, is applauded by sensible persons. And if none of those present be a sensible person, then laugh at him most of all, and delight thyself in the audience of heaven. For there all will praise and applaud and welcome thee. For one Angel is as good as all the world.

But why speak I of Angels, when the Lord Himself proclaimeth thee? Let us exercise ourselves with these reasonings. For it is no loss to be silent when insulted, but it is, on the contrary, to defend one's self when insulted. Since were it a fault silently to bear what is said, Christ would never have told us, "If one smite thee on the right cheek, turn to him the other also. (Matt. v. 39. If then our enemy say what is not true, let us on this account even pity him, because he draws down upon him the punishment and vengeance of the accusers,

being unworthy even to read the Scriptures. For to the sinner God saith, "Why declarest thou My statutes, and takest My covenant in thy mouth? Thou satest and spakest against thy brother. (Ps. l. 16 and Ps. l. 20 LXX. And if he speak the truth, so also he is to be pitied; since even the Pharisee spake the truth; yet he did no harm to him who heard him, but rather good, while he deprived himself of ten thousand blessings, enduring shipwreck by this accusation, So that either way it is he that suffers injury, not thou; but thou, if thou art sober, wilt have double gain; both the propitiating God by thy silence, and the becoming yet more discreet, the gaining an opportunity from what hath been said to correct what has been done, and the despisingmortal glory.

For this is the source of our pain, that many gape upon the opinion of men. If we are minded to be thus truly wise, we shall know well that human things are nothing. Let us learn then, and having reckoned up our faults, let us accomplish their correction in time, and let us determine to correct one this month, another next month, and athird in that which follows. And so mounting as it were by steps, let us get to heaven by a Jacob's ladder. For the ladder seems to me to signify in a riddle by that vision the gradual ascent by means of virtue, by which it is possible for us to ascend from earth to heaven, not using material steps, but improvement and correction of manners. Let us then lay hold on this means of departure and ascent, that having obtained heaven, we may also enjoy all the blessings there, through the grace and lovingkindness of our Lord Jesus Christ; to whom be glory for ever and ever. Amen.

Homily 84

John xviii. 37.-"To this end was I horn, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My Voice."

[1. A Marvelous thing is longsuffering; it places the soul as in a quiet harbor, fleeing it from tossings and evil spirits. And this everywhere Christ hath taught us, but especially now, when He is judged, and dragged, and led about. For when He was brought to Annas, He answered with great gentleness, and, to the servant who smote Him, said what had power to bring down all his insolence; thence having gone to Caiaphas, then to Pilate, and having spent the whole night in these scenes, He all through exhibiteth His own mildness; and when they said that He was a malefactor, and were not able to prove it, He stood silent; but when He was questioned concerning the Kingdom, then He spake to Pilate, instructing him, and leading him in to higher matters. But why was it that Pilate made the enquiry not in their presence, but apart, having gone into the judgment hall? He suspected something great respecting Him, and wished, without being troubled by the Jews, to learn all accurately. Then when he said, "What hast thou done? on this point Jesus made no answer; but concerning that of which Pilate most desired to hear, namely, His Kingdom, He answered, saying, "My Kingdom is not of this world. That is, "I am indeed a King, yet not such an one as thou suspectest, but far more glorious," declaring by these words and those which follow, that no evil had been done by Him.

For one who saith, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth," showeth, that no evil hath been done by Him. Then when He saith, "Every one that is of the truth heareth My voice," He draweth him on by these means, and persuadeth him to become a listener to the words. "For if," saith He, "any one is true, and desireth these things, he will certainly hear Me. And, in fact, He so took him by these short words, that he said,

Ver. 38. "What is truth?" But for the present he applieth himself to what was pressing, for he knew that this question needed time, and desired to rescue Him from the violence of the Jews. Wherefore he went out, and what said he? "I find no fault in him." Consider how prudently he acted. He said not, "Since he hath sinned, and is deserving of death, forgive him on account of the Feast"; but having first acquitted Him of all guilt, he asks them over and above, if they were not minded to dismiss Him as innocent, yet as guilty to forgive Him

on account of the time. Wherefore he added, Ver. 39, 40. "Ye have a custom that I should release unto you one at the Passover"; then in a persuasory way, "Will ye therefore that I release the king of the Jews? Then cried they all, Not this man, but Barabbas."

O accursed decision! They demand those like mannered with themselves, and let the guilty go; but bid him punish the innocent. For this was their custom from old time. But do thou all through observe the lovingkindness of the Lord in these circumstances. Pilate scourged Him perhaps desiring to exhaust and to soothe the fury of the Jews. For when he had not been able to deliver Him by his former measures, being anxious to stay the evil at this point, he scourged Him, and permitted to be done what was done, the robe and crown to be put on Him, so as to relax their anger. Wherefore also he led Him forth to them crowned (ver. 5), that, seeing the insult which had been done to Him, they might recover a little from their passion, and vomit their venom. "And how would the soldiers have done this, had it not been the command of their ruler?" To gratify the Jews. Since it was not by his command that they at first went in by night, but to please the Jews; they dared anything for money. But He, when so many and such things were done, yet stood silent, as He had done during the enquiry, and answered nothing. And do thou not merely hear these things, but keep them continually in thy mind, and when thou beholdest the King of the world and of all Angels, mocked of the soldiers, by words and by actions, and bearing all silently, do thou imitate Him by deeds thyself. For when Pilate had called Him the King of the Jews, and they now put about Him the apparel of mockery, then Pilate having led Him out, said,

Ver. 4, 5. "I find no fault against him. He therefore went forth, wearing the crown." But not even so was their rage quenched, but they cried out, Ver. 6. "Crucify him, crucify him." Then Pilate, seeing that all was done in vain, said, "Take ye him, and crucify him." Whence it is clear that he had permitted what had been done before, because of their madness. "For I," he saith, "find no fault in him." [2.] See in how many ways the judge makes His defense, continually acquitting Him of the charges; but none of these things shamed the dogs from their purpose. For the, "Take ye him and crucify him," is the expression of one clearing himself of the guilt, and thrusting them forward to an action not permitted to them. They therefore had brought Him, in order that the thing might be done by the decision of the governor; but the contrary fell out, that He was rather acquitted than condemned by the governor's decision. Then, because they were ashamed,

Ver. 7. "We have," they said, "a law, and by our law he ought to die, because he made himself the Son of God." "How then when the judge said, 'Take ye him, and judge him according to your law,' did ye reply, 'It is not lawful for us to put any man to death,' while here ye fly to the law? And consider the charge, 'He made himself the Son of God.' Tell me, is this a ground of accusation, that He who performed the deeds of the Son of God should call Himself the Son of God?" What then doth Christ? While they held this dialogue one with the other, He held His peace, fulfilling that saying of the Prophet, that "He openeth not his mouth: in His humiliation His judgment was taken away." (Isa. liii. 7, Isa. liii. 8 LXX.)

Then Pilate is alarmed when he hears from them, that He made Himself the Son of God, and dreads lest the assertion may possibly be true, and he should seem to transgress; but these men who had learnt this, both by His deeds and words, did not shudder, but are putting Him to death for the very reasons for which they ought to have worshiped Him. On this account he no more asks Him, "What hast thou done?" but, shaken by fear, he begins the enquiry again, saying, "Art thou the Christ?" But He answered not. For he who had heard, "To this end was I born, and for this came I," and, "My Kingdom is not of this world," he, when he ought to have opposed His enemies and delivered Him, did not so, but seconded the fury of the Jews. Then they being in every way silenced, make their cry issue in a political charge, saying, "He that maketh himself a king, speaketh against Caesar." (Ver. 12.) Pilate ought therefore to have accurately enquired, whether He had aimed at sovereignty, and set His hand to expel Caesar from the kingdom. But he makes not an exact enquiry, and therefore Christ answered him nothing, because He knew that he asked all the questions idly. Besides, since His works bare witness to Him, He would not prevail by word, nor compose any defense, showing that He came voluntarily to this condition. When He was silent, Pilate saith,

Ver. 10. "Knowest thou not that I have power to crucify thee?" Seest thou how he condemned himself beforehand; for, "if the whole rests with thee, why dost not thou let Him go, when thou hast found no fault in Him?" When then Pilate had uttered the sentence against himself, then He saith, Ver. 11. "He that delivered Me unto thee hath the greater sin." Showing that he also was guilty of sin. Then,to pull down his pride and arrogance, He saith, "Thou wouldst have no power except it were given thee." Showing that this did not come to pass merely in the common order of events, but that it was accomplished mystically. Then lest, when thou hearest, "Except it were given thee," thou shouldest deem that Pilate was exempt from all blame, on this account therefore He said, "Therefore he that delivered Me unto thee hath the greater sin." "And yet if it was given, neither he nor they were liable to any charge." "Thou objectest idly; for the 'given' in this place means what is 'allowed'; as though He had said, 'He hath permitted these things to be, yet not for that are ye clear of the wickedness.'" He awed Pilate by the words, andproffered a clear defense. On which account that person sought to release Him; but they again cried out, saying,

Ver. 12. "If thou let this man go, thou art not Caesar's friend." For when they profited nothing by bringing charges drawn from their own law, they wickedly betook themselves to external laws, saying, "Every one that maketh himself a king speaketh against Caesar." And where hath this Man appeared as a tyrant? Whence can ye prove it? By the purple robe? By the diadem? By the dress? By the soldiers? Did not He ever walk unattended, save by His twelve disciples, following in every point a humble mode of living, both as to food, and clothing, and habitation? But O what shamelessness and ill-time cowardice! For Pilate, deeming that he should now incur some danger were he to overlook these words, comes forth as though to enquire into the matter, (for the "sitting down" showed this,) but without making any enquiry, he gave Him up to them, thinking to shame them. For to prove that he did it for this purpose, hear what he saith.

Ver. 14, 15. "Behold your king!" But when they said, "Crucify him," he added again, "Shall I crucify your king?" But they cried out, "We have no king but Caesar." Of their own will they subjected themselves to punishment; therefore also God gave them up, because they were the first to cast themselves out from His providence and superintendence; and since with one voice they rejected His sovereignty, He allowed them to fall by their own suffrages. Still what had been said should have been sufficient to calm their passion, but they feared, lest, being let go, He should again draw the multitudes, and they did all they could to prevent this. For a dreadful thing is love of rule, dreadful and able to destroy the soul; it was on account of this that they had never heard Him. And yet Pilate, in consequence of a few words, desired to let Him go, but they pressed on, saying, "Crucify him." And why did they strive to kill Him in this manner? It was a shameful death. Fearing therefore lest there should afterwards be any remembrance of Him, they desired to bring Him to the accursed punishment, not knowing that truth is exalted by hindrances. To prove that they had this suspicion, listen to what they say; "We have heard that that deceiver said, After three days I will rise again" (Matt. xxvii. 63); on this account they made all this stir, turning things upside down, that they might ruin matters in after time. And the ill-ordered people, corrupted by their rulers,cried out continually, "Crucify him!"

[3. But let us not merely read of these things, but bear them in our mind; the crown of thorns, the robe, the reed, the blows, the smiting on the cheek, the spittings, the irony. These things, if continually meditated on, are sufficient to take down all anger; and if we be mocked at, if we suffer injustice, let us still say, "The servant is not greater than his Lord" (c. xiii. 16); and let us bring forward the words of the Jews, which they uttered in their madness, saying, "Thou art a Samaritan, and hast a devil" (c. viii. 48); and, "He casteth out devils by Beelzebub. (Luke xi. 15. For on this account He bare all these things, in order that we might walk in His footsteps, and endurethose mockings which disturb more than anyother kind of reproach. Yet nevertheless He not only bare these things, but even used every means to save and deliver from the appointed punishment those who did them. For He sent the Apostles also for their salvation, at leastthou hearest them saying, that, "We know that through ignorance ye did it" (Acts iii. 17); and by these means drawing them to repentance. This let us also imitate; for nothing so much maketh God propitious as the lovingenemies, and doing good to those who despitefully use us. When a man insults thee, look not to him, but to the devil who moves him, and against him empty all thy wrath, but pity the man who is moved by him.

For if lying is from the devil, to be angry without a cause is much more so. When thou seest one turning another into ridicule, consider that it is the devil who moves him, for mockings belong not to Christians. For he who hath been bidden to mourn, and hath heard, "Woe, ye that laugh" (Luke vi. 25), and who after this insults, and jests, and is excited, demands not reproach from us, but sorrow, since Christ also was troubled when He thought on Judas. All these things therefore let us practice in our actions, for if we act not rightly in these, we have come to no purpose and in vain into the world. Or rather we have come to our harm, for faith is not sufficient to bring men to the Kingdom, nay, it even hath power in this way most

to condemn those who exhibit an ill life; for He "which knew his Lord's will, and did it not, shall be beaten with many stripes" (Luke xii. 47); and again, "If I had not come and spoken unto them, they had not had sin. (c. xv. 22. What excuse then shall we have, who have been set within the palace, and deemed worthy to stoop down and enter into the sanctuary, and have been made partakers of the releasing Mysteries, and who yet are worse than the Greeks, whohave shared in none of these things?

For if they for the sake of vainglory have shown so much true wisdom, much more ought we to go after all virtue, because it is pleasing to God. But at present we do not even despise wealth; while they have often been careless of their life, and in wars have given up their children to their madness about devils, and have despised nature for the sake of their devils, but we do not even despise money for the sake of Christ, nor anger on account of God's will, but are inflamed, and in no better state than the fevered. And just as they, when possessed by their malady, are all burning, so we, suffocated as by some fire, can stop at no point of desire, increasing both anger and avarice. On this account I am ashamed and astonished, when I behold among the Greeks men despising riches, but all mad among ourselves. For even if we could find some despising riches, we should find that they have been made captive by other vices, by passion or envy; and a hard thing it is to discover true wisdom without a blemish. But the reason is, that we are not earnest to get our remedies from the Scriptures, nor do we apply ourselves to those Scriptures with compunction, and sorrow, and groaning, but carelessly, if at any time we chance to be at leisure. Therefore when a great rush of worldly matters comes, it overwhelms all; and if there hath been any profit, destroys it.

For if a man have a wound, and after putting on a plaster, do not tie it tight, but allow it to fall off, and expose his sore to wet, and dust, and heat, and ten thousand other things able to irritate it, he will get no good; yet not by reason of the inefficacy of the remedies, but by reason of his own carelessness. And this also is wont to happen to us, when we attend but little to the divine oracles, but give ourselves up wholly and incessantly to things of this life; for thus all the seed is choked, and all is made unfruitful. That this may not be the case, let us look carefully a little, let us look up to heaven, let us bend down to the tombs and coffins of the departed. For the same end awaiteth us, and the same necessity of departure will often come upon us before the evening. Prepare we then for this expedition; there is need of many supplies for the journey, for great is the heat there, and great the drought, and great the solitude. Henceforth there is no reposing at an inn, there is no buying anything, when one hath not taken all from hence. Hear at least what the virgins say, "Go ye to them that sell" (Matt. xxv. 9); but they who went found not. Hear what Abraham saith, "A gulf between us and you. (Luke xvi. 26.

Hear what Ezekiel saith concerning that day, that Noah, and Job, and Daniel shall in nowise deliver their sons. (Ezek. xiv. 14. But may it never come to pass that we hear these words, but that having taken hence sufficient provision for our way to eternal life, we may behold with boldness our Lord Jesus Christ, with whom to the Father and the Holy Ghost be glory, dominion, honor, now and ever, and world without end. Amen.

Homily 85

John xix. 16-18.-"Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away. And He, bearing His Cross, went forth into a place called the place of a skull, where they crucified Him." [1.] 'Successes' have terrible power to cast down or draw aside those who take not heed. Thus the Jews, who at first enjoyed the influence of God, sought the law of royalty from the Gentiles, and in the wilderness after the manna remembered the onions. In the same way here, refusing the Kingdom of Christ, they invited to themselves that of Caesar. Wherefore God set a king over them, according to their own decision. When then Pilate heard these things, he delivered Him to be crucified. Utterly without reason. For when he ought to have enquired whether Christ had aimed at sovereign power, he pronounced the sentence through fear alone. Yet that this might not befall him, Christ said beforehand, "My kingdom is not of this world"; but he having given himself wholly up to present things, would practice no great amount of wisdom. And yet his wife's dream should have been sufficient to terrify him; but by none of these things was he made better, nor did he look to heaven, but delivered Him up. And now they laid the cross upon Him as a malefactor. For even the wood they abominated, and endured not even to touch it. This was also the case in the type; for Isaac bare the wood. But then the matter stopped at the will of his father, for it was the type; while here it proceeded to action, for it was the reality.

"And He came to the place of a skull." Some say that Adam died there, and there lieth; and that Jesus in this place where death had reigned, there also set up the trophy. For He went forth bearing the Cross as a trophy over the tyranny of death: and as conquerors do, so He bare upon His shoulders the symbol of victory. What matter if the Jews did these things with a different intent. They crucified Him too with thieves, in this also unintentionally fulfilling prophecy; for what they did for insult contributed to the truth, that thou mayest learn how great is its power, since the Prophethad foretold of old, that "He was numbered with the transgressors." (Isa. liii. 12.) The devil therefore wished to cast a veil over what was done, but was unable; for the three were crucified, but Jesus alone was glorious, that thou mayest learn, that His power effected all. Yet the miracles took place when the three had been nailed to the cross; but no one attributed anything of what was done to either of those others, but to Jesus only; so entirely was the plot of the devil rendered vain, and all returned upon his own head. For even of these two, one was saved. He therefore did not

insult the glory of the Cross, but contributed to it not a little. For it was not a less matter than shaking the rocks, to change a thief upon the cross, and to bring him unto Paradise.

Ver. 19. "And Pilate wrote a title."

At the same time requiting the Jews, and making a defense for Christ. For since, they had given Him up as worthless, and attempted to confirm this sentence by making Him share the punishment of the robbers, in order that for the future it might be in no maws power to prefer evil charges against him, or to accuse him as a worthless and wicked person, to close moreover their mouths and the mouths of all who might desire to accuse Him, and to show that they had risen up against their own King, Pilate thus placed, as on a trophy, those letters, which utter a clear voice, and show forth His Victory, and proclaim His Kingdom, though not in its completeness. And this he made manifest not in a single tongue, but in three languages; for since it was likely that there would be a mixed multitude among the Jews on account of the Feast, in order that none might be ignorant of the defense, he publicly recorded the madness of the Jews, in all the languages. For they bore malice against Him even when crucified. "Yet what did this harm you? Nothing. For if He was a mortal and weak, and was about to become extinct, why did ye fear the letters asserting that He is the King of the Jews? And what do they ask?

"Say that 'he said.' For now it is an assertion, and a general sentence, but if 'he said' be added, the charge is shown to be one arising from his own rashness and arrogance. Still Pilate was not turned aside, but stood to his first decision. And it is no little thing that is dispensed even from this circumstance, but the whole matter. For since the wood of the cross was buried, because no one was careful to take it up, inasmuch as fear was pressing, and the believers were hurrying to other urgent matters; and since it was in after times to be sought for, and it was likely that the three crosses would lie together, in order that the Lord's might not be unknown, it was made manifest to all, first by its lying in the middle, and then by the title. For those of the thieves had no titles.

[2.] The soldiers parted the garments, but not the coat. See the prophecies in every instance fulfilled by their wickednesses; for this also had been predicted of old; yet there were three crucified, but the matters of the prophecies were fulfilled in Him. For why did they not this in the case of the others, but in His case only? Consider too, I pray you, the exactness of the prophecy. For the Prophet saith not only, that they "parted," but that they "did not part." The rest therefore they divided, the coat they divided not, but committed the matter to a decision by lot. And the, "Woven from the top" (ver. 23) is not put without a purpose; but some say that a figurative assertion is declared by it, that the Crucified was not simply man, but had also the Divinity from above. Others say that the Evangelist describes the very form of the coat. For since in Palestine they put together two strips of cloth and so weave their garments, John, to show that the coat was of this kind, saith, "Woven from the top"; and to me he seems to say this, alluding to the poorness of the garments, and that as in all other things, so in dress also, He followed a simple fashion.

Ver. 24. "These things the soldiers did. But He on the Cross, committeth His mother to the disciple, teaching us even to our last breath to show every care for our parents. When indeed she unseasonably troubled Him, He said, "Woman, what have I to do with thee? (c. ii. 4. And, "Who is My mother?"(Matt. xii. 48. But here He showeth much loving affection, and committeth her to the disciple whom He loved. Again John conceals himself, in modesty; for had he desired to boast, he would have also put in the cause for which he was loved, since probably it was some great and wonderful one. But wherefore doth He converse on nothing else with John, nor comfort him when desponding? Because it was no time for comforting by words; besides, it was no little thing for him to be honored with such honor, and to receive the reward of steadfastness. But do thou consider, I pray, how even on the cross He did everything without being troubled, speaking with the disciple concerning His mother, fulfilling prophecies, holding forth good hopes to the thief. Yet before He was crucified He appeareth sweating, agonized, fearing. What then can this mean? Nothing difficult, nothing doubtful. There indeed the weakness of nature had been shown, here was being shown the excess of Power.

Besides, by these two things He teacheth us, even if before things terrible we be troubled, not on that account to shrink from things terrible, but when we have embarked in the contest to deem all things possible and easy. Let us then not tremble at death. Our soul hath by nature the love of life, but it lies with us either to loose the bands of nature, and make this desire weak; or else to tighten them, and make the desire more tyrannous. For as we have the desire of sexual intercourse, but when we practice true wisdom we render the desire weak, so also it falls out in the case of life; and as God hath annexed carnal desire to the generation of children, to maintain a succession among us, without however forbidding us from traveling the higher road of continence; so also He hath implanted in us the love of life, forbidding us from destroying ourselves, but not hindering our despising the present life. And it behooves us, knowing this, to observe due measure, and neither to go at any time to death of our own accord, even though ten thousand terrible things possess us; nor yet when dragged to it, for the sake of what is pleasing to God, to shrink back from and fear it, but boldly to strip for it, preferring the future to the present life.

But the women stood by the Cross, and the weaker sex then appeared the manlier(ver. 25); so entirely henceforth were all things transformed. [3.] And He, having committed His mother to John, said, "Behold thy Son." (Ver. 26.) O the honor! with what honor did He honor the disciple! when He Himself was now departing, He committed her to the disciple to take care of. For since it was likely that, being His mother, she would grieve, and require protection, He with reason entrusted her to the beloved. To him He saith, "Behold thy mother." (Ver. 27.) This He said, knitting them together in charity; which the disciple understanding, took her to his own home. "But why made He no mention of any other woman, although another stood there?" To teach us to pay more than ordinary respect to our mothers. For as when parents oppose us on spiritual matters, we must not even own them, so when they do not hinder us, we ought to pay them all becoming respect, and to prefer them before others, because they begat us, because they bred us up, because they bare

for us ten thousand terrible things. And by these words He silenceth the shamelessness of Marcion; for if He were not born according to the flesh, nor had a mother, wherefore taketh He such forethought for her alone?

Ver. 28. "After this, Jesus knowing that all things were now accomplished." That is, "that nothing was wanting to the Dispensation." For He was everywhere desirous to show, that this Death was of a new kind, if indeed the whole lay in the power of the Person dying, and death came not on the Body before He willed it; and He willed it after He had fulfilled all things. Therefore also He said, "I have power to lay down My life; and I have power to take it again." (c. x. 18.) Knowing therefore that all things were fulfilled, He saith, "I thirst." Here again fulfilling a prophecy. But consider, I pray, the accursed nature of the bystanders. Though we have ten thousand enemies, and have suffered intolerable things at their hands, yet when we see them perishing, we relent; but they did not even so make peace with Him, nor were tamed by what they saw, but rather became more savage, and increased their irony; and having brought to Him vinegar on a sponge, as men bring it to the condemned, thus they gave Him to drink; since it is on this account that the hyssop is added.

Ver. 30. "Having therefore received it, He saith, It is finished." Seest thou how He doth all things calmly, and with power? And what follows shows this. For when all had been completed, "He bowed His head, (this had not been nailed,) and gave up the ghost." That is, "died." Yet to expire does not come after the bowing the head; but here, on the contrary, it doth. For He did not, when He had expired, bow His head, as happens with us, but when He had bent His head, then He expired. By all which things the Evangelist hath shown, that He was Lord of all. But the Jews, on the other hand, who swallowed the camel and strained at the gnat, having wrought so atrocious a deed, are very precise concerning the day. Ver. 31. "Because it was the Preparation, that the bodies should not remain upon the cross - they besought Pilate that their legs might be broken."

Seest thou how strong a thing is truth? By means of the very things which are the objects of their zeal, prophecy is fulfilled, for by occasion of those things, this plain prediction, unconnected with them, receives its accomplishment. For the soldiers when they came, brake the legs of the others, but not those of Christ. Yet these to gratify the Jews pierced His side with a spear, and now insulted the dead body. O abominable and accursed purpose! Yet, beloved, be not thou confounded, be not thou desponding; for the things which these men did from a wicked will, fought on the side of the truth. Since there was a prophecy, saying, (from this circumstance, "They shall look on Him whom they pierced." (Ver. 37; Zech. xii. 10.) And not this only, but the deed then dared was a demonstration of the faith, to those who should afterwards disbelieve; as to Thomas, and those like him. With this too an ineffable mystery was accomplished. For "there came forth water and blood." Not without a purpose, or by chance, did those founts come forth, but because by means of these two together the Church consisteth. And the initiated know it, being by water indeed regenerate, and nourished by the Blood and the Flesh. Hence the Mysteries take their beginning; that

when thou approachest to that awful cup, thou mayest so approach, as drinking from the very side.

Ver. 35. "And he that saw it bare record, and his record is true." That is, "I heard it not from others, but was myself present and saw it, and the testimony is true." As may be supposed. For he relates an insult done; he relates not anything great and admirable, that thou shouldest suspect his narrative; but securing the mouths of heretics, and loudly proclaiming beforehand the Mysteries that should be, and beholding the treasure laid up in them, he is very exact concerning what took place. And that prophecy also is fulfilled, Vet. 36. "A bone of Him shall not be broken." (Ex. xii. 46; Num. ix. 12.)

For even if this was said with reference to the lamb of the Jews, still it was for the sake of the reality that the type preceded, and in Him the prophecy was more fully accomplished. On this account the Evangelist brought forward the Prophet. For since by continually producing himself as witness he would have seemed unworthy of credit, he brings Moses to help him, and saith, that neither did this come to pass without a purpose, but was written before of old. And this is the meaning of the words, "A bone of Him shall not be broken." Again he confirms the Prophet's words by his own witness. "These things," saith he, "I have told you, that ye might learn that great is the connection of the type with the reality." Seest thou what pains he takes to make that believed which seemed to be matter of reproach, and bringing shame? For that the soldier should insult even the dead body, was far worse than being crucified. "But still, even these things," he saith, "I have told, and told with much earnestness, 'that ye might believe.' (Ver. 35.) Let none then be unbelieving, nor through shame injure our cause. For the things which appear to be most shameful, are the very venerable records of our good things."

Ver. 38. "After this came Joseph of Arimathaea, being a disciple." Not one of the twelve, but perhaps one of the seventy. For now deeming that the anger of the Jews was quenched by the Cross, they approached without fear, and took charge of His funeral. Joseph therefore came and asked the favor from Pilate, which he granted; why should he not? Nicodemus also assists him, and furnishes a costly burial. For they were still disposed to think of Him as a mere man. And they brought those spices whose especial nature is to preserve the body for a long time, and not to allow it quickly to yield to corruption, which was an act of men imagining nothing great respecting Him; but anyhow, they exhibited very loving affection. But how did no one of the twelve come, neither John, nor Peter, nor any other of the more distinguished disciples? Nor doth the writer conceal this point. If any one say that it was from fear of the Jews, these men also were occupied by the same fear; for Joseph too was, it saith, "A secret (disciple) for fear of the Jews." And not one can say that Joseph acted thus because he greatly despised them, but though himself afraid, still he came. But John who was present, and had seen Him expire, did nothing of the kind. It seems to me that Joseph was a man of high rank, (as is clear from the funeral,) and known to Pilate, on which account also he obtained the favor; and then he buried Him, not as a criminal, but magnificently, after the Jewish fashion, as some great and admirable one.

[4.] And because they were straitened by the time, (since the Death took place at the ninth hour, and it is probable, that what with going to Pilate and what with taking down the body, evening would come upon them when it was not lawful to work,) they laid Him in the tomb that was near. And it is providentially ordered, that He should be placed in a new tomb, wherein no one had been placed before, that His Resurrection might not be deemed to be that of some other who lay there with Him; and that the disciples might be able easily to come and be spectators of what came to pass, because the place was near; and that not they alone should be witnesses of His burial, but His enemies also, for the placing seals on the tomb, and the sitting by of the soldiers to watch it, were the actions of men testifying to the burial. For Christ earnestly desired that this should be confessed, no less than the Resurrection. Wherefore also the disciples are very earnest about. this, the showing that lie died. For the Resurrection all succeeding time would confirm, but the Death, if at that time it had been partially concealed, or not made very manifest, was likely to harm the account of the Resurrection. Nor was it for these reasons only that He was laid near, but also that the story about the stealing might be proved false.

"The first day of the week" (that is, the Lord's day) "cometh Mary Magdalene, very early in the morning, and seeth the stone taken away from the sepulcher." (Ch. xx. ver. 1.) For He arose while both stone and seals lay over Him; but because it was necessary that others should be fully satisfied, the tomb was opened after the Resurrection, and thus what had come to pass was confirmed. This then was what moved Mary. For being entirely full of loving affection towards her Master, when the Sabbath was past, she could not bear to rest, but came very early in the morning, desiring to find some consolation from the place. But when she saw the place, and the stone taken away, she neither entered in nor stooped down, but ran to the disciples, in the greatness of her longing; for this was what she earnestly desired, she wished very speedily to learn what had become of the body. This was the meaning of her running, and her words declare it.

Ver. 2. "They have taken away," she saith, "my Lord, and I know not where they have laid Him."

Seest thou how she knew not as yet anything clearly concerning the Resurrection, but thought there had been a removal of the body, and tells all simply to the disciples? And the Evangelist hath not deprived the woman of such a praise, nor thought it shame that they should have learnt these things first from her who had passed the night in watching. Thus everywhere doth the truth-loving nature of his disposition shine forth. When then she came and said these things, they hearing them, draw near with great eagerness to the sepulcher, and see the linen clothes lying, which was a sign of the Resurrection. For neither, if any persons had removed the body, would they before doing so have stripped it; nor if any had stolen it, would they have taken the trouble to remove the napkin, and roll it up, and lay it in a place by itself; but how? they would have taken the body as it was. On this account John tells us by anticipation that it was buried with much myrrh, which glues linen to the body not less firmly than lead; in order that when thou hearest that the napkins lay apart,

thou mayest not endure those who say that He was stolen. For a thief would not have been so foolish as to spend so much trouble on a superfluous matter. For why should he undo the clothes? and how could he have escaped detection if he had done so?

since he would probably have spent much time in so doing, and be found out by delaying and loitering. But why do the clothes lie apart, while the napkin was wrapped together by itself? That thou mayest learn that it was not the action of men in confusion or haste, the placing some in one place, some in another, and the wrapping them together. From this they believed in the Resurrection. On this account Christ afterwards appeared to them, when they were convinced by what they had seen. Observe too here again the absence of boastfulness in the Evangelist, how he witnesses to the exactness of Peter's search. For he himself having gotten before Peter, and having seen the linen clothes, enquired not farther, but withdrew; but that fervent one passing farther in, looked at everything carefully, and saw somewhat more, and then the other too was summoned to the sight. For he entering after Peter, saw the grave-clothes lying, and separate. Now to separate, and to place one thing by itself, and another, after rolling it up, by itself, was the act of some one doing things carefully, and not in a chance way, as if disturbed.

[5. But do thou, when thou hearest that thy Lord arose naked, cease from thy madness about funerals; for what is the meaning of that superfluous and unprofitable expense, which brings much loss to the mourners, and no gain to the departed, or (if we must say that it brings anything) rather harm? For the costliness of burial hath often caused the breaking open of tombs, and hath caused him to be cast out naked and unburied, who had been buried with much care. But alas for vainglory! How great the tyranny which it exhibits even in sorrow! how great the folly! Many, that this may not happen, having cut in pieces those fine clothes, and filled them with many spices, so that they may be doubly useless to those who would insult the dead, then commit them to the earth. Are not these the acts of madmen? of men beside themselves? to make a show of their ambition, and then to destroy it? "Yea," saith some one, "it is in order that they may lie safely with the dead that we use all these contrivances. Well then, if the robbers do not get them, will not the moths get them, and the worms? Or if the moths and worms get them not, will not time and the moisture of putrefaction destroy them?

But let us suppose that neither tomb-breakers, nor moths, nor worms, nor time, nor anything else, destroy what lies in the tomb, but that the body itself remains untouched until the Resurrection, and these things are preserved new and fresh and fine; what advantage is there from this to the departed, when the body is raised naked, while these remain here, and profit us nothing for those accounts which must be given? "Wherefore then," saith some one, "was it done in the case of Christ" First of all, do not compare these with human matters, since the harlot poured even ointment upon His holy feet. But if we must speak on these things, we say, that they were done when the doers knew not the word of the Resurrection; therefore it saith, "As was the manner of the Jews. For they who honored Christ were not of the twelve, but were those who did not honor Him greatly. The twelve honored Him not

in this way, but by death and massacre and dangers for His sake. That other indeed was honor, but far inferior to this of which I have spoken. Besides, as I began by saying, we are now speaking of men, but at that time these things were done with relation to the Lord. And that thou mayest learn that Christ made no account of these things, He said, "Ye saw Me an hungered, and ye fed Me; thirsty, and ye gave Me drink; naked, and ye clothed Me" (Matt. xxv. 35);

but nowhere did He say, "dead, and ye buried Me. And this I say not as taking away the custom of burial, (that be far from me,) but as cutting short its extravagance and unseasonable vanity. "But," saith some one, "feeling and grief and sympathy for the departed persuade to this practice. The practice doth not proceed from sympathy for the departed, but from vainglory. Since if thou desirest to sympathize with the dead, I will show thee another way of mourning, and will teach thee to put on him garments which shall rise again with him, and make him glorious. For these garments are not consumed by worms, nor wasted by time, nor stolen by tomb-breakers. Of what sort then are these? The clothing of alms-doing; for this is a robe that shall rise again with him, because the seal of alms-doing is with him. With these garments shine they who then hear, "Hungering ye fed Me. These make men distinguished, these make them glorious, these place them in safety; but those used now are only something for moths to consume, and a table for worms. And this I say, not forbidding to use funeral observance, but bidding you to do it with moderation, so as to cover the body, and not commit it naked to the earth. For if living He biddeth us have no more than enough to cover us, much more when dead; since the dead body hath not so much need of garments as when it is living and breathing.

For when alive, on account of the cold, and for decency's sake, we need the covering of garments, but when dead we require grave-clothes for none of these reasons, but that the body may not lie naked; and better than grave-clothes we have the earth, fairest of coverings, and more suited for the nature of such bodies as ours. If then where there are so many needs we must not search for anything superfluous, much more where there is no such necessity, is the ostentation unseasonable.

[6. "But the lookers-on will laugh," saith some one. Most certainly if there be any laughter, we need not care much for one so exceedingly foolish; but at present there are many who rather admire and accept our true wisdom. For these are not the things which deserve laughter, but those which we do at present, weeping, and wailing, and burying ourselves with the departed; these things deserve ridicule and punishment. But to show true wisdom, both in these respects and in the modesty of the attire used, prepares crowns and praises for us, and all will applaud us, and will admire the power of Christ, and will say, "Amazing! How great is the power of the Crucified One! He hath persuaded those who are perishing and wasting, that death is not death; they therefore do not act as perishing men, but as men who send the dead before them to a distant and better dwelling-place. He hath persuaded them that this corruptible and earthy body shall put on a garment more glorious than silk or cloth of gold, the garment of immortality; therefore they are not very anxious about their

burial, but deem a virtuous life to be an admirable winding-sheet. These things they will say, if they see us showing true wisdom; but if they behold us bent down with grief, playing the woman, placing around troops of female mourners, they will laugh, and mock, and find fault in ten thousand ways, pulling to pieces our foolish expense, our vain labor.

With these things we hear all finding fault; and very reasonably. For what excuse can we have, when we adorn a body, which is consumed by corruption and worms, and neglect Christ when thirsting, going about naked, and a stranger? Cease we then from this vain trouble. Let us perform the obsequies of the departed, as is good both for us and them, to the glory of God: let us do much alms for their sake, let us send with them the best provision for the way. For if the memory of admirable men, though dead, hath protected the living, (for, "I will defend," it saith, "this city for Mine Own. sake, and for My servant David's sake"-2 Kings xix. 34,) much more will alms-doing effect this; for this hath raised even the dead, as when the widows stood round showing what things Dorcas had made, while she was with them. (Acts ix. 39. When therefore one is about to die, let the friend of that dying person prepare the obsequies, and persuade the departing one to leave somewhat to the needy. With these garments let him send him to the grave, leaving Christ his heir. For if they who write kings among their heirs, leave a safe portion to their relations, when one leaves Christ heir with his children, consider how great good he will draw down upon himself and all his. These are the right sort of funerals, these profit both those who remain and those who depart.

If we be so buried, we shall be glorious at the Resurrection-time. But if caring for the body we neglect the soul, we then shall suffer many terrible things, and incur much ridicule. For neither is it a common unseemliness to depart without being clothed with virtue, nor is the body, though cast out without a tomb, so disgraced, as a soul appearing bare of virtue in that day. This let us put on, this let us wrap around us; it is best to do so during all our lifetime; but if we have in this life been negligent, let us at least in our end be sober, and charge our relations to help us when we depart by alms-doing; that being thus assisted by each other, we may attain to much confidence, through the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father and the Holy Ghost be glory, dominion, and honor, now and ever and world without end. Amen.

Homily 86

John xx. 10, 11.-"Then the disciples went away again unto their own home. But Mary stood without at the sepulcher, weeping."

[1.] Full of feeling somehow is the female sex, and more inclined to pity. I say this, lest thou shouldest wonder how it could be that Mary wept bitterly at the tomb, while Peter was in no way so affected. For, "The disciples," it saith, "went away unto their own home"; but she stood shedding tears. Because hers was a feeble nature, and she as yet knew not accurately the account of the Resurrection; whereas they having seen the linen clothes and believed, departed to their own homes in astonishment. And wherefore went they not straightway to Galilee, as had been commanded them before the Passion? They waited for the others, perhaps, and besides they were yet at the height of their amazement. These then went their way: but she stood at the place, for, as I have said, even the sight of the tomb tended greatly to comfort her. At any rate, thou seest her, the more to ease her grief, stooping down, and desiring to behold the place where the body lay. And therefore she received no small reward for this her great zeal. For what the disciples saw not, this saw the woman first, Angels sitting, the one at the feet, the other at the head, in white; even the dress was full of much radiance and joy. Since the mind of the woman was not sufficiently elevated to accept the Resurrection from the proof of the napkins, something more takes place, she beholdeth something more; Angels sitting in shining garments, so as to raise her thus awhile from her passionate sorrow, and to comfort her. But they said nothing to her concerning the Resurrection, yet is she gently led forward in this doctrine. She saw countenances bright and unusual; she saw shining garments, she heard a sympathizing voice. For what saith (the Angel)?

Ver. 13. "Woman, why weepest thou?" By all these circumstances, as though a door was being opened for her, she was led by little and little to the knowledge of the Resurrection. And the manner of their sitting invited her to question them, for they showed that they knew what had taken place; on which account they did not sit together either, but apart from one another. For because it was not likely that she would dare at once to question them, both by questioning her, and by the manner of their sitting, they bring her to converse. What then saith she?She speaks very warmly and affectionately; "They have taken away my Lord, and I know not where they have laid Him." "What sayest thou? Knowest thou not yet anything

concerning the Resurrection, but dost thou still form fancies about His being laid ?" Seest thou how she had not yet received the sublime doctrine?

Ver. 14. "And when she had thus said, she turned herself back." And by what kind of consequence is it, that she having spoken to them, and not having yet heard anything from them, turned back? Me-thinks that while she was speaking, Christ suddenly appearing behind her, struck the Angels with awe; and that they having beheld their Ruler, showed immediately by their bearing, their look, their movements, that they saw the Lord; and this drew the woman's attention, and caused her to turn herself backwards. To them then He appeared on this wise, but not so to the woman, in order not at the first sight to terrify her, but in a meaner and ordinary form, as is clear from her supposing that He was the gardener. It was meet to lead one of so lowly a mind to high matters, not all at once, but gently. He therefore in turn asketh her,

Ver. 15. "Woman, why weepest thou? whom seekest thou?" This showed that He knew what she wished to ask, and led her to make answer. And the woman, understanding this, doth not again mention the name of Jesus, but as though her questioner knew the subject of her enquiry replies, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Again she speaks of laying down, and taking away, and carrying, as though speaking of a corpse. But her meaning is this; "If ye have borne him hence for fear of the Jews, tell me, and I will take him." Great is the kindness and loving affection of the woman, but as yet there is nothing lofty with her. Wherefore He now setteth the matter before her, not by appearance, but by Voice. For as He was at one time known to the Jews, and at another time unperceived though present; so too in speaking, He, when He chose, then made Himself known; as also when He said to the Jews, "Whom seek ye?" they knew neither the Countenance nor the Voice until He chose. And this was the case here. And He named her name only, reproaching and blaming her that she entertained such fancies concerning One who lived. But how was it that,

Ver. 16. "She turned herself, and saith," if so be that He was speaking to her? It seems to me, that after having said, "Where have ye laid him?" she turned to the Angels to ask why they were astonished, and that then Christ, by calling her by name, turned her to Himself from them, and revealed Himself by His Voice; for when He called her "Mary," then she knew Him; so that the recognition was not by His appearance, but by His Voice. And if any say, "Whence is it clear that the Angels were awestruck, and that on this account the woman turned herself," they will in this place say, "whence is it clear that she would have touched Him, and fallen at His feet?" Now as this is clear from His saying, "Touch Me not," so is the other clear from its saying, that she turnedherself. But wherefore, said He,

Ver. 17. "Touch Me not"? [5.] Some assert, that she asked for spiritual grace, because she had heard Him when with the disciples say, "If I go to the Father, 'I will ask Him, and He shall give you another Comforter.'" (c. xiv. 3, xiv. 16.) But how could she who was not present with the disciples have heard this? Besides, such an imagination is far from the meaning here. And how should she ask, when He had not yet gone to the Father? What then

is the sense? Methinks that she wished still to converse with Him as before, and that in her joy she perceived nothing great in Him, although He had become far more excellent in the Flesh. To lead her therefore from this idea, and that she might speak to Him with much awe, (for neither with the disciples doth He henceforth appear so familiar as before,) He raiseth her thoughts, that she should give more reverent heed to Him. To have said, "Approach Me not as ye did before, for matters are not in the same state, nor shall I henceforth be with you in the same way," would have been harsh and high-sounding; but the saying,

"I am not yet ascended to the Father," though not painful to hear, was the saying of One declaring the same thing. For by saying, "I am not yet ascended," He showeth that He hasteth and presseth thither; and that it was not meet that One about to depart thither, and no longer to converse with men, should be looked on with the same feelings as before. And the sequel shows that this is the case. "Go and say unto the brethren, that I go unto My Father, and your Father, unto My God and your God." Yet He was not about to do so immediately, but after forty days. How then saith He this? With a desire to raise their minds, and to persuade them that He departeth into the heavens. But the, "To My Father and your Father, to My God, and your God," belongs to the Dispensation, since the "ascending" also belongs to His Flesh. For He speaketh these words to one who had no high thoughts. "Is then the Father His in one way, and ours in another?" Assuredly then He is. For if He is God of the righteous in a manner different from that in which He is God of other men, much more in the case of the Son and us. For because He had said, "Say to the brethren," in order that they might not imagine any equality from this, He showed the difference. He was about to sit on His Father's throne, but they to stand by. So that albeit in His Subsistence according to the Flesh He became our Brother, yet in Honor He greatly differed from us, it cannot even be told how much.

Ver. 18. "She therefore departeth, beating these tidings to the disciples."

So great a good is perseverance and endurance. But how was it that they did not any more grieve when He was about to depart, nor speak as they had done before? At that time they were affected in such a way, as supposing that He was about to die; but now that He was risen again, what reason had they to grieve? Moreover, Mary reported His appearance and His words, which were enough to comfort them. Since then it was likely that the disciples on hearing these things would either not believe the woman, or, believing, would grieve that He had not deemed them worthy of the vision, though He promised to meet them in Galilee; in order that they might not by dwelling on this be unsettled, He let not a single day pass, but having brought them to a state of longing, by their knowledge that He was risen, and by what they heard from the woman, when they were thirsting to see Him, and were greatly afraid, (which thing itself especially made their yearning greater,) He then, when it was evening, presented Himself before them, and that very marvelously. And why did He appear in the "evening"? Because it was probable that they would then especially be very fearful. But the marvel was, why they did not suppose Him to be an apparition; for He entered, "when the doors were shut," and suddenly. The chief cause was, that the woman

beforehand had wrought great faith in them; besides, He showed His countenance to them dear and mild. He came not by day, in order that all might be collected together. For great was the amazement; for neither did He knock at the door but all at once stood in the midst, and showed His side and His hands. At the same time also by His Voice He smoothed their tossing thought, by saying,

Ver. 19. "Peace be unto you." That is, "Be not troubled"; at the same time reminding them of the word which He spake to them before the Crucifixion, "My peace I leave unto you" (c. xiv. 27); and again, "In me ye have peace, but" "in the world ye shall havetribulation." (c. xvi. 33.) Ver. 20. "Then were the disciples glad when they saw the Lord." Seest thou the words issuing in deeds? For what He said before the Crucifixion, that "I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (c. xvi. 22), this He now accomplished in deed; but all these things led them to a most exact faith. For since they had a truceless war with the Jews, He continually repeated the, "Peace be unto you," giving them, to counterbalance the war, the consolation. And so this was the first word that He spake to them after the Resurrection, (wherefore also Paul continually saith, "Grace be unto you and peace,") and to women He giveth good tidings of joy, because that sex was in sorrow, and had received this as the first curse. Therefore He giveth good tidings suitable respectively, to men, peace, because of their war; joy to women, because of their sorrow. Then having put away all painful things, He telleth of the successes of the Cross, and these were the "peace." "Since then all hindrances have been removed," He saith, "and I have made My victory glorious, and all hath been achieved," (then He saith afterwards,)

Ver. 21. "As My Father hath sent Me, so send I you." "Ye have no difficulty, owing to what hath already come to pass, and to the dignity of Me who send you." Here He lifteth up their souls, and showeth them their great cause of confidence, if so be that they were about to undertake His work. And no longer is an appeal made to the Father, but with authority He giveth to them the power. For, Ver. 22, 23. "He breathed on them, and said, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained."

As a king sending forth governors, gives power to east into prison and to deliver from it, so in sending these forth, Christ investeth them with the same power. But how saith He, "If I go not away, He will not come" (c. xvi. 7), and yet giveth them the Spirit? Some say that He gave not the Spirit, but rendered them fit to receive It, by breathing on them. For if Daniel when he saw an Angel was afraid, what would not they have suffered when they received that unspeakable Gift, unless He had first made them learners? Wherefore He said not, "Ye have received the Holy Ghost," but, "Receive ye the Holy Ghost. Yet one will not be wrong in asserting that they then also received some spiritual power and grace; not so as to raise the dead, or to work miracles, but so as to remit sins. For the gifts of the Spirit are of different kinds; wherefore He added, "Whosesoever sins ye remit, they are remitted unto them," showing what kind of power He was giving. But in the other case, after forty days, they received the power of working miracles. Wherefore He saith, "Ye shall receive

power, after that the Holy Ghost is come upon you, and ye shall be My witnesses both in Jerusalem, and in all Judaea. (Acts i. 8. And witnesses they became by means of miracles, for unspeakable is the grace of the Spirit and multiform the gift.

But this comes to pass, that thou mayest learn that the gift and the power of the Father, the Son, and the Holy Ghost, is One. For things which appear to be peculiar to the Father, these are seen also to belong to the Son, and to the Holy Ghost. "How then," saith some one, "doth none come to the Son, 'except the Father draw him'? (c. vi. 44. Why, this very thing is shown to belong to the Son also. "I," He saith, "am the Way: no man cometh unto the Father but by Me. (c. xiv. 6. And observe that it belongeth to the Spirit also; for "No man can call Jesus Christ Lord, but by the Holy Ghost. (1 Cor. xii. 3. Again, we see that the Apostles were given to the Church at one time by the Father, at another by the Son, at another by the Holy Ghost, and that the "diversities of gifts" (1 Cor. xii. 4) belong to the Father, the Son, and the Holy Ghost.

[4. Let us then do all we can to have the Holy Spirit with ourselves, and let us treat with much honor those into whose hands its operation hath been committed. For great is the dignity of the priests. "Whosesoever sins," it saith, "ye remit, they are remitted unto them"; wherefore also Paul saith, "Obey them that have the rule over you, and submit yourselves. (Heb. xiii. 17. And hold them very exceedingly in honor; for thou indeed carest about thine own affairs, and if thou orderest them well, thou givest no account for others, but the priest even if he rightly order his own life, if he have not an anxious care for thine, yea and that of all those around him, will depart with the wicked into hell; and often when not betrayed by his own conduct, he perishes by yours, if he have not rightly performed all his part. Knowing therefore the greatness of the danger, give them a large share of your goodwill; which Paul also implied when he said, "For they watch for your souls," and not simply so, but, "as they that shall give account. (Heb. xiii. 17. They ought therefore to receive great attention from you; but if you join with the rest in trampling upon them, then neither shall your affairs be in a good condition. For while the steersman continues in good courage, the crew also will be in safety;

but if he be tired out by their reviling him and showing ill-will against him, he cannot watch equally well, or retain his skill, and without intending it, throws them into ten thousand mischiefs. And so too the priest, if he enjoy honor from you, will be able well to order your affairs; but if ye throw them into despondency, ye weaken their hands, and render them, as well as yourselves, an easy prey to the waves, although they be very courageous. Consider what Christ saith concerning the Jews. "The Scribes and the Pharisees sit on Moses' seat; all therefore whatsoever they bid you to do, do ye. (Matt. xxiii. 2, Matt. xxiii. 3. Now we have not to say, "the priests sit on Moses' seat," but "on that of Christ"; for they have successively received His doctrine. Wherefore also Paul saith, "We are ambassadors for Christ, as though God did beseech you by us. (2 Cor. v. 20. See ye not that in the case of Gentile rulers, all bow to them, and oftentimes even persons superior in family, in life, in intelligence, to those who judge them? yet still because of him who hath given them, they

consider none of these things, but respect the decision of their governor, whosoever he be that receives the rule over them.

Is there then such fear when man appoints, but when God appointeth do we despise him who is appointed, and abuse him, and besmirch him with ten thousand reproaches, and though forbidden to judge our brethren, do we sharpen our tongue against our priests? And how can this deserve excuse, when we see not the beam in our own eye, but are bitterly over-curious about the mote in another's? Knowest thou not that by so judging thou makest thine own judgment the harder? And this I say not as approving of those who exercise their priesthood unworthily, but as greatly pitying and weeping for them; yet do I not on this account allow that it is right that they should be judged by those over whom they are set. And although their life be very much spoken against, thou, if thou take heed to thyself, wilt not be harmed at all in respect of the things committed to them by God. For if He caused a voice to be uttered by an ass, and bestowed spiritual blessings by a diviner, working by the foolish mouth and impure tongue of Balsam, in behalf of the offending Jews, much more for the sake of you the right-minded will He, though the priests be exceedingly vile, work all the things that are His, and will send the Holy Ghost. For neither doth the pure draw down that Spirit by his own purity, but it is grace that worketh all.

"For all," it saith, "is for your sake, whether it be Paul, or Apollos, or Cephas. (1 Cor. iii. 22, 1 Cor. iii. 23. For the things which are placed in the hands of the priest it is with God alone to give; and however far human wisdom may reach, it will appear inferior to that grace. And this I say, not in order that we may order our own life carelessly, but that when some of those set over you are careless livers, you the ruled may not often heap up evil for yourselves. But why speak I of priests? Neither Angel nor Archangel can do anything with regard to what is given from God; but the Father, the Son, and the Holy Ghost, dispenseth all, while the priest lends his tongue and affords his hand. For neither would it be just that through the wickedness of another, those who come in faith to the symbols of their salvation should be harmed. Knowing all these things, let us fear God, and hold His priests in honor, paying them all reverence; that both for our own good deeds, and the attention shown to them, we may receive a great return from God, through the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father and the Holy Ghost be glory, dominion, and honor, now and ever, and world without end. Amen.

Homily 87

John xx. 24, 25.-"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said, Except I shall see in His hands -I will not believe." [1.] As to believe carelessly and in a random way, comes of an over-easy temper; so to be beyond measure curious and meddlesome, marks a most gross understanding. On this account Thomas is held to blame. For he believed not the Apostles when they said, "We have seen the Lord"; not so much mistrusting them, as deeming the thing to be impossible, that is to say, the resurrection from the dead. Since he saith not, "I do not believe you," but, "Except I put my hand-I do not believe." But how was it, that when all were collected together, he alone was absent? Probably after the dispersion which had lately taken place, he had not returned even then. But do thou, when thou seest the unbelief of the disciple, consider the lovingkindness of the Lord, how for the sake of a single soul He showed Himself with His wounds, and cometh in order to save even the one, though he was grosser than the rest; on which account indeed he sought proof from the grossest of the senses, and would not even trust his eyes. For he said not, "Except I see," but, "Except I handle," he saith, lest what he saw might somehow be an apparition. Yet the disciples who told him these things, were at the time worthy of credit, and so was He that promised; yet, since he desired more, Christ did not deprive him even of this.

And why doth He not appear to him straightway, instead of" after eight days"? (Ver. 26.) In order that being in the mean time continually instructed by the disciples, and hearing the same thing, he might be inflamed to more eager desire, and be more ready to believe for the future. But whence knew he that His side had beenopened? From having heard it from the disciples. How then did he believe partly, and partly not believe? Because this thing was very strange and wonderful. But observe, I pray you, the truthfulness of the disciples, how they hide no faults, either their own or others', but record them with great veracity. Jesus again presenteth himself to them, and waiteth not to be requested by Thomas, nor to hear any such thing, but before he had spoken, Himself prevented him, and fulfilled his desire; showing that even when he spake those words to the disciples, He was present. For He used the same words, and in a manner conveying a sharp rebuke, and instruction for the future. For having said,

Ver. 26. "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side"; He added, "And be not faithless, but believing." Seest thou that his doubt proceeded from unbelief? But it was before he had received the Spirit; after that, it was no longer so, but, for the future, they were perfected. And not in this way only did Jesus rebuke him, but also by what follows; for when he, being fully satisfied, breathed again, and cried aloud, Ver. 28. "My Lord, and my God," He saith, Ver. 29. "Because thou hast seen Me, thou hast believed; blessed are they who have not seen, and yet have believed." For this is of faith, to receive things not seen; since," Faith is the substance of things hoped for, the evidence of things not seen." (Heb. xi. 1.) And here He pronounceth blessed not the disciples only, but those also who after them should believe. "Yet," saith some one, "the disciples saw and believed." Yes, but they sought nothing of the kind, but from the proof of the napkins, they straightway received the word concerning the Resurrection, and before they saw the body, exhibited all faith. When therefore any one in the present day say, "I would that I had lived in those times, and had seen Christ working miracles," let them reflect, that, "Blessed are they who have not seen, and yet have believed."

It is worth enquiring, how an incorruptible body showed the prints of the nails, and was tangible by a mortal hand. But be not thou disturbed; what took place was a matter of condescension. For that which was so subtle and light as to enter in when the doors were shut, was free from all density ; but this marvel was shown, that the Resurrection might be believed, and that men might know that it was the Crucified One Himself, and that another rose not in His stead. On this account He arose bearing the signs of the Cross, and on this account He eateth. At least the Apostles everywhere made this a sign of the Resurrection, saying, "We, who did eat and drink with Him." (Acts x. 41.) As therefore when we see Him walking on the waves before the Crucifixion, we do not say, that that body is of a different nature, but of our own; so after the Resurrection, when we see Him with the prints of the nails, we will no more say, that he is therefore corruptible. For He exhibited these appearances on account of the disciple.

Ver. 30. "And many other signs truly did Jesus." [2.] Since this Evangelist hath mentioned fewer than the others, he tells us that neither have all the others mentioned them all, but as many as were sufficient to draw the hearers to belief. For, "If," it saith, "they should be written every one, I suppose that even the world itself could not contain the books." (c. xxi. 25.) Whence it is clear, that What they have mentioned they wrote not for display, but only for the sake of what was useful. For how could they who omitted the greater part, write these others for display? But why went they not through them all? Chiefly on account of their number; besides, they also considered, that he who believed not those they had mentioned, would not give heed to a greater number; while he who received these, would have no need of another in order to believe. And here too he seems to me to be for the time speaking of the miracles after the Resurrection. Wherefore He saith,

"In the presence of His disciples." For as before the Resurrection it was necessary that many should be done, in order that they might believe that He was the Son of God, so was it also

after the Resurrection, in order that they might admit that He had arisen. For another reason also he has added, "In the presence of His disciples," because He conversed with them alone after the Resurrection; wherefore also He said, "The world seeth Me no more." (c. xiv. 19.) Then, in order that thou mayest understand that what was done was done only for the sake of the disciples, he added, Ver. 31. "That believing ye might have life in His Name." Speaking generally to mankind, and showing that not on Him who is believed on, but on ourselves, he bestows a very great favor. "In His Name," that is, "through Him"; for He is the Life.

Chap. xxi. ver. 1. "After these things, Jesus showed Himself again to the disciples at the sea of Tiberias." Seest thou that He remaineth not with them continually, nor as before? He appeared, for instance, in the evening, and flew away; then after eight days again once, and again flew away; then after these things by the sea, and again with great terror. But what is the, "showed"? From this it is clear that He was not seen unless He condescended, because His body was henceforth incorruptible, and of unmixed purity. But wherefore hath the writer mentioned the place? To show that he had now taken away the greater part of their fear, so that they now ventured forth from their dwelling, and went about everywhere. For they were no longer shut up at home, but had gone into Galilee, avoiding the danger from the Jews. Simon, therefore, comes to fish. For since neither was He with them continually, nor was the Spirit yet given, nor they at that time yet entrusted with anything, having nothing to do, they went after their trade.

Ver. 2. "There were together Simon Peter, and Thomas, and Nathanael," (he that was called by Philip,) "and the sons of Zebedee, and two others." Having then nothing to do, they went to their fishing, and this same they did by night, because they were greatly afraid. This Luke also mentions; but this is not the same occasion, but a different one. And the other disciples followed, because they were henceforth bound to one another, and at the same time desired to see the fishing, and to bestow their leisure well. As they then were laboring and wearied, Jesus presenteth Himself before them, and doth not at once reveal Himself, so that they enter into converse with Him. He therefore saith to them, Ver. 5. "Have ye any meat ?"

For a time He speaketh rather after a human manner, as if about to buy somewhat of them. But when they made signs that they had none, He bade them cast their nets to the right; and on casting they obtained a haul. But when they recognized Him, the disciples Peter and John again exhibited the peculiarities of their several tempers. The one was more fervent, the other more lofty; the one more keen, the other more clear-sighted. On this account John first recognized Jesus, Peter first came to Him. For no ordinary signs were they which had taken place. What were they? First, that so many fish were caught; then, that the net did not break; then, that before they landed, the coals had been found, and fish laid thereon, and bread. For He no longer made things out of matter already subsisting, as, through a certain dispensation, He did before the Crucifixion. When therefore Peter knew Him, he threw down all, both fish and nets, and girded himself.Seest thou his respect and love? Yet

they were only two hundred cubits off; but not even so could Peter wait to go to Him in the boat, but reached the shore by swimming. What then doth Jesus?

Ver. 12. "Come," He saith, "dine." "And none of them durst ask Him." For they no longer had the same boldness, nor were they so confident, nor did they now approach Him with speech, but with silence and great fear and reverence, sat down giving heed to Him. "For they knew that it was the Lord." And therefore they did not ask Him, "Who art Thou?" But seeing that His form was altered, and full of much awfulness, they were greatly amazed, and desired to ask somewhat concerning it; but fear, and their knowledge that He was not some other, but the Same, checked the enquiry, and they only ate what He created for them with a greater exertion of power than before. For here He no more looketh to heaven, nor performeth those human acts, showing that those also which He did were done by way of condescension. And to show that He remained not with them continually, nor in like manner as before, It saith that,

Ver. 14. "This was the third time that Jesus appeared to them, after that He arose from the dead." And He biddeth them "to bring of the fish," to show that what they saw was no appearance. But here indeed it saith not that He ate with them, but Luke, in another place, saith that He did; for "He was eating together with them." (Acts i. 4.) But the, "how," it is not ours to say; for these things came to pass in too strange a manner, not as though His nature now needed food, but from an act of condescension, in proof of the Resurrection.

[3. Perhaps when ye heard these things, ye glowed, and called those happy who were then with Him, and those who shall be with Him at the day of the general Resurrection. Let us then use every exertion that we may see that admirable Face. For if when now we hear we so burn, and desire to have been in those days which He spent upon earth, and to have heard His Voice, and seen His face, and to have approached, and touched, and ministered unto Him; consider how great a thing it is to see Him no longer in a mortal body, nor doing human actions, but with a body guard of Angels, being ourselves also in a form of unmixed purity, and beholding Him, and enjoying the rest of that bliss which passes all language. Wherefore, I entreat, let us use every means, so as not to miss such glory. For nothing is difficult if we be willing, nothing burdensome if we give heed. "If we endure, we shall also reign with Him. (2 Tim. ii. 12. What then is, "If we endure"? If we bear tribulations, if persecutions, if we walk in the strait way. For the strait way is by its nature laborious, but by our will it is rendered light, from the hope of things to come. "For our present light affliction worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at those which are not seen. (2 Cor.

iv. 17, 2 Cor. iv. 18. Let us then transfer our eyes to heaven, and continually imagine "those" things, and behold them. For if we always spend our time. with them, we shall not be moved to desire the pleasures of this world, nor find it hard to bear its sorrows; but we shall laugh at these and the like, and nothing will be able to enslave or lift us up, if only we direct our longing thither, and look to that love. And why say I that we shall not grieve at present troubles? We shall henceforth not even appear to see them. Such a thing is strong

desire. Those, for instance, who are not at present with us, but being absent are loved, we image every day. For mighty is the sovereignty of love, it alienates the soul from all things else, and chains to the desired object. If thus we love Christ, all things here will seem to be a shadow, an image, a dream. We too shall say, "Who shall separate us from the love of Christ? Shall tribulation, or distress? (Rom. viii. 35. He said not, "money, or wealth, or beauty," (these are very mean and contemptible,) but he hath put the things which seem to be grievous, famines, persecutions, deaths. He then spat on these even, as being nought; but we for the sake of money separate ourselves from our life, and cut ourselves off from the light.

And Paul indeed prefers "neither death, nor life, nor things present, nor things to come, nor any other creature," to the love which is towards Him; but we, if we see a little portion of gold, are fired, and trample on His laws. And if these things are intolerable when spoken of, much more are they so when done. For the terrible thing is this, that we shudder to hear, but do not shudder to do: we swear readily, and perjure ourselves, and plunder, and exact usury, care nothing for sobriety, desist from exactness in prayer, transgress most of the commandments, and for the sake of money make no account of our own members. For he that loves wealth will work ten thousand mischiefs to his neighbor, and to himself as well. He will easily be angry with him, and revile him, and call him fool, and swear and perjure himgelf, and does not even preserve the measures of the old law. For he that loves gold will not love his neighbor; yet we, for the Kingdom's sake, are bidden to love even our enemies. Now if by fulfilling the old commandments, we shall not be able to enter the Kingdom of heaven, unless our righteousness exceed and go beyond them, when we transgress even these, what excuse shall we obtain? He that loves money, not only will not love his enemies, but will even treat his friends as enemies.

[4. But why speak I of friends? the lovers of money have often ignored nature itself. Such a one knows not kindred, remembers not companionship, reverences not age, has no friend, but will be ill-disposed towards all, and above all others to himself, not only by destroying his soul, but by racking himself with ten thousand cares, and toils, and sorrows. For he will endure foreign travels, hatreds, dangers, plots, anything whatever, only that he may have in his house the root of all evil, and may count much gold. What then can be more grievous than this disease? It is void of any luxury or pleasure, for the sake of which men often sin, it is void of honor or glory. For the lover of money aspects that he has tens of thousands, and really has many, who accuse, and envy, and slander, and plot against him. Those whom he has wronged hate him as having been ill-used; those who have not yet suffered, fearing least they may suffer, and sympathizing with those who have, manifest the same hostility; while the greater and more powerful, being stung and indignant on account of the humbler sort, and at the same time also envying him, are his enemies and haters. And why speak I of men? For when one hath God also made his enemy, what hope shall there then be for him? what consolation? what comfort? He that loves riches will never be able to use them; he will be their slave and keeper, not their master.

For, being ever anxious to make them more, he will never be willing to spend them; but he will cut short himself, and be in poorer state than any poor man, as nowhere stopping in his desire. Yet riches are made not that we should keep, but that we should use them; but if we are going to bury them for others, what can be more miserable than we, who run about desiring to get together the possessions of all men, that we may shut them up within, and cut them off from common use? But there is another malady not less than this. Some men bury their money in the earth, others in their bellies, and in pleasure and drunkenness; together with injustice adding to themselves the punishment of wantonness. Some minister with their substance to parasites and flatterers, others to dice and harlots, others to different expenses of the same kind, cutting out for themselves ten thousand roads that lead to hell, but leaving the right and sanctioned road which leads to heaven. And yet it hath not greater gain only, but greater pleasure than the things we have mentioned. For he who gives to harlots is ridiculous and shameful, and will have many quarrels, and brief pleasure; or rather, not even brief, because, give what he will to the women his mistresses, they will not thank him for it; for, "The house of a stranger is a cask with holes. (Prov. xxiii. 27 LXX.

Besides, that sort of persons is impudent, and Solomon hath compared their love to the grave; and then only do they stop, when they see their lover stripped of all. Or rather, such a woman doth not stop even then, but tricks herself out the more, and tramples on him when he is down, and excites much laughter against him, and works him so much mischief, as it is not possible even to describe by words. Not such is the pleasure of the saved; for neither hath any there a rival, but all rejoice and are glad, both they that receive blessings, and they that look on. No anger, no despondency, no shame, no disgrace, besiege the soul of such a one, but great is the gladness of his conscience, and great his hope of things to come; bright his glory, and great his distinction; and more than all is the favor and safety which is from God, and not one precipice, nor suspicion, but a waveless harbor, and calm. Considering therefore all these things, and comparing pleasure with pleasure, let us choose the better, that we may obtain the good things to come, through the grace and lovingkindness of our Lord Jesus Christ, to whom be glory and dominion for ever and ever. Amen.

Homily 88

John xxi. 15.-"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord, Thou knowest that I love Thee."[1.] There are indeed many other things which are able to give us boldness towards God, and to show us bright and approved, but that which most of all brings good will from on high, is tender care for our neighbor. Which therefore Christ requireth of Peter. For when their eating was ended, Jesus saith to Simon Peter, "Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord, Thou knowest that I love Thee." "He saith unto him, Feed My sheep." And why, having passed by the others, doth He speak with Peter on these matters? He was the chosen one of the Apostles, the mouthof the disciples, the leader of the band; on this account also Paul went up upon a time to enquire of him rather than the others. And at the same time to show him that he must now be of good cheer, since the denial was done away, Jesus putteth into his hands the chief authority among the brethren; and He bringeth not forward the denial, nor reproacheth him with what had taken place, but saith, "If thou lovest Me, preside over thy brethren, and the warm love which thou didst ever manifest, and in which thou didst rejoice, show thou now; and the life which thou saidst thou wouldest lay down for Me, now give for My sheep."

When then having been asked once and again, he called Him to witness who knoweth the secrets of the heart, and then was asked even a third time, he was troubled, fearing a repetition of what had happened before, (for then, having been strong in assertion, he was afterwards convicted,) and therefore he again betaketh himself to Him. For the saying, Ver. 17. "Thou knowest all things," meaneth, "things present, and things to come." Seest thou how he had become better and more sober, being no more self-willed, or contradicting? For on this account he was troubled, "lest perchance I think that I love, and love not, as before when I thought and affirmed much, yet I was convicted at last." But Jesus asketh him the third time, and the third time giveth him the same injunction, to show at what a price He setteth the care of His own sheep, and that this especially is a sign of love towards Him. And having spoken to him concerning the love towards Himself, He foretelleth to him the martyrdom which he should undergo, showing that He said not to Him what he said as distrusting, but as greatly trusting him; wishing besides to point out a proof of love towards Him, and to instruct us in what manner especially we ought to love Him. Wherefore He saith,

Ver. 18. "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou art old, others shall gird thee, and carry thee whither thou wiliest not." And yet this he did will, and desired; on which account also He hath revealed it to him. For since Peter had continually said, "I will lay down my life for Thee" (c. xiii. 37), and, "Though I should die with Thee, yet will I not deny Thee" (Matt. xxvi. 35): He hath given him back his desire. What then is the, "Whither thou willest not"? He speaketh of natural feeling, and the necessity of the flesh, and that the soul is unwillingly torn away from the body. So that even though the will were firm, yet still even then nature would be found in fault. For no one lays aside the body without feeling, God, as I said before, having suitably ordained this, that violent deaths might not be many. For if, as things are, the devil has been able to effect this, and has led ten thousand to precipices and pits; had not the soul felt such a desire for the body, the many would have rushed to this under any common discouragement. The, "whither thou willest not," is then the expression of one signifying natural feeling.

But how after having said, "When thou wast young," doth He again say, "When thou art old"? For this is the expression of one declaring that he was not then young; (nor was he; nor yet old, but a man of middle age. Wherefore then did He recall to his memory his former life? Signifying, that this is the nature of what belongeth to Him. In things of this life the young man is useful, the old useless; "but in Mine," He saith, "not so; but when old age hath come on, then is excellence brighter, then is manliness more illustrious, being nothing hindered by the time of life." This He said not to terrify, but to rouse Him; for He knew his love, and that he long had yearned for this blessing. At the same time He declareth the kind of death. For since Peter ever desiredto be in the dangers which were for His sake, "Be of good cheer," He saith, "I will so satisfy thy desire, that, what thou sufferedst not when young, thou must suffer when thou art old." Then the Evangelist, to rouse the hearer, has added,

Ver. 19. "This spake He, signifying by what death he should glorify God." He said not, "Should die," but, "Should glorify God," that thou mayest learn, that to suffer for Christ, is glory and honor to the sufferer. "And when He had spoken this, He saith, Follow Me." Here again He alludeth to his tender carefulness, and to his being very closely attached to Himself. And if any should say, "How then did James receive the chair at Jerusalem?" I would make this reply, that He appointed Peter teacher, not of the chair, but of the world. Ver. 20, 21. "Then Peter turning about, seeth the disciple whom Jesus loved following; who also leaned on His breast at supper; and saith, Lord, and what shall this man do?"

[2.] Wherefore hath he reminded us of that reclining? Not without cause or in a chance way, but to show us what boldness Peter had after the denial. For he who then did not dare to question Jesus, but committed the office to another, was even entrusted with the chief authority over the brethren, and not only doth not commit to another what relates to himself,but himself now puts a question to his Master concerning another. John is silent, but Peter speaks. He showeth also here the love which he bare towards him; for Peter greatly loved John, as is clear from what followed, and their close union is shown through

the whole Gospel, and in the Acts. When therefore Christ had foretold great things to him, and committed the world to him, and spake beforehand of his martyrdom, and testified that his love was greater than that of the others, desiring to have John also to share with him, he said, "And what shall this man do?" "Shall he not come the same way with us?" And as at that other time not being able himself to ask, he puts John forward, so now desiring to make him a return, and supposing that he would desire to ask about the matters pertaining to himself, but had not courage, he himself undertook the questioning. What then saith Christ?

Ver. 22. "If I will that he tarry till I come, what is that to thee?" Since he spake from strong affection, and wishing not to be torn away from him, Christ, to show that however much he might love, he could not go beyond His love, saith, "If I will that he tarry-what is that to thee?" By these words teaching us not to be impatient, nor curious beyond what seemeth good to Him. For because Peter was ever hot, and springing forward to enquiries such as this, to cut short his warmth, and to teach him not to enquire farther, He saith this. Ver. 23. "Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not that he shall not die; but, If I will that he tarry till I come, what is that to thee?" "Do not thou on any account suppose," He saith, "that I order your matters after a single rule." And this He did to withdraw them from their unseasonable sympathy for each other; for since they were about to receive the charge of the world, it was necessary that they should no longer be closely associated together; for assuredly this would have been a great loss to the world. Wherefore He saith unto him, "Thou hast had a work entrusted to thee, look to it, accomplish it, labor and struggle. What if I will that he tarry here? Look thou to and care for thine own matters." And observe, I pray thee, here also the absence of pride in the Evangelist; for having mentioned the opinion of the disciples, he corrects it, as though they had not comprehended what Jesus meant. "Jesus said not," he tells us, "that 'he shall not die, but, If I will that he tarry.'"

Ver. 24. "This is the disciple which testifieth of these things, and wrote these things, and weknow that his testimony is true." Why is it, that then, when none of the others do so, he alone uses these words, and that for the second time, witnessing to himself? for it seems to be offensive to the hearers. What then is the cause? He is said to have been the last who came to writing, Christ having moved and roused him to the work; and on this account he continually sets forth his love, alluding to the cause by which he was impelled to write. Therefore also he continually makes mention of it, to make his record trustworthy, and to show, that, moved from thence, he came to this work. "And I know," he saith, "that the things are true which he saith. And if the many believe not, it is permitted them to believe from this." "From what?" From that which is said next.

Ver. 25. "There are also many other things which Jesus did, thewhich, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

"Whence it is clear that I could not have written to court favor; for I who, when the miracles were so many, have not even related so many as the others have, but omitting most of them, have brought forward the plots of the Jews, the stonings, the hatred, the insults, the revilings, and have shown how they called Him a demoniac and a deceiver, certainly could not have acted to gain favor. For it behooved one who courted favor to do the contrary, to reject the reproachful, to set forth the glorious." Since then he wrote what he did from full assurance, he does not decline to produce his own testimony, challenging men separately to enquire into and scrutinize the circumstances. For it is a custom with us, when we think that we are speaking exactly true, never to refuse our testimony; and if we do this, much more would he who wrote by the Spirit. What then the other Apostles when they preached declared, he alsosaith; "We are witnesses of the things spoken, and the Spirit which He hath given to them that obey Him." (Acts v. 32.) And besides, he was present at all, and did not desert Him even when being crucified, and had His mother entrusted to him; all which things are signs of his love for Him, and of his knowing all things exactly. And if he has said that so many miracles had taken place, marvel thou not, but, considering the ineffable power of the Doer, receive with faith what is spoken. For it was as easy for Him to do whatever He would, as it is for us to speak, or rather much easier; for it sufficed that He should will only, and all followed.

[3. Let us then give exact heed to the words, and let us not cease to unfold and search them through, for it is from continual application that we get some advantage. So shall we be able to cleanse our life, so to cut up the thorns; for such a thing is sin and worldly care, fruitless and painful. And as the thorn whatever way it is held pricks the holder, so the things of this life, on whatever side they be laid hold of, give pain to him who hugs and cherishes them. Not such are spiritual things; they resemble a pearl, whichever way thou turn it, it delights the eyes. As thus. A man hath done a deed of mercy; he not only is fed with hopes of the future, but also is cheered by the good things here, being everywhere full of confidence, and doing all with much boldness. He hath got the better of an evil desire; even before obtaining the Kingdom, he hath already received the fruit here, being praised and approved, before all others, by his own conscience. And every good work is of this nature; just as conscience also punishes wicked deeds here, even before the pit. For if, after sinning, thou considerest the future, thou becomest afraid and tremblest, though no man punish thee; if the present, thou hast many enemies, and livest in suspicion, and canst not henceforth even look in the face those who have wronged thee, or rather, those who have not wronged thee.

For we do not in the case of those evil deeds reap so much pleasure, as we do despondency, when conscience cries out against us, men, without, condemn us, God is angered, the pit travailing to receive us, our thoughts not at rest. A heavy, a heavy and a burdensome thing is sin, harder to bear than any lead. He at least who hath any sense of it will not be able to look up ever so little, though he be very dull. Thus, for instance, Ahab, though very impious, when he felt this, walked bending downwards, crushed and afflicted. On this account he clothed himself in sackcloth, and shed fountains of tears. (1 Kings xxi. 27. If we do this, and grieve as he did, we shall put off our faults as did Zacchaeus, and we too shall obtain

some pardon. (Luke xix. 9. For as in the case of tumors, and fistulous ulcers, if one stay not first the discharge which runs over and inflames the wound, how many soever remedies he applies, while the source of the evil is not stopped, he doth all in vain; so too if we stay not our hand from covetousness, and check not that evil afflux of wealth, although we give alms, we do all to no purpose. For that which was healed by it, covetousness coming after is wont to overwhelm and spoil, and to make harder to heal than before. Let us then cease from rapine, and so do alms.

But if we betake ourselves to precipices, how shall webe able to recover ourselves? for if one party (that is, alms-doing) were to pull at a falling man from above, while another was forcibly dragging him from below, the only result of such a struggle would be, that the man would be tom asunder. That we may not suffer this, nor, while covetousness weighs us down from below, alms-doing depart and leave us, let us lighten ourselves, and spread our wings, that having been perfected by the riddance of evil things, and the practice of good, we may obtain the goods everlasting, through the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father and the Holy Ghost be glory, dominion, and honor, now and ever and world without end. Amen.

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