Homilies on Romans (part 1 of 2)

John Chrysostom (c. AD 349–407)

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Homily 1

ROM. I. 1, 2.-"Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God, (which He promised afore by His prophets in the Holy Scriptures.)" Moses having written five books, has nowhere put his own name to them, neither have they who after him put together the history of events after him, no nor yet has Matthew, nor John, nor Mark, nor Luke; but the blessed Paul everywhere in his Epistles sets his own name. Now why was this? Because they were writing to people, who were present, and it had been superfluous to show themselves when they were present. But this man sent his writings from afar and in the form of a letter, for which cause also the addition of the name was necessary. But if in the Epistle to the Hebrews he does not do the same, this too is after his own wise judgment. For since they felt prejudiced against him, lest on hearing the name at the outstart, they should stop up all admission to his discourse, he subtly won their attention by concealing the name. But if some Prophets and Solomon have put their names, this I leave as a subject for you to look further into hereafter, why some of them wished to put it so, and some not. For you are not to learn everything from me, but to take pains yourselves also and enquire further, lest ye become more dull-witted.

"Paul, a servant of Jesus Christ. Why did God change his name, and call him Paul who was Saul? It was, that he might not even in this respect come short of the Apostles, but that that preëminence which the chief of the Disciples had, he might also acquire (Mark iii. 16); and have whereon to ground a closer union with them. And he calls himself, the servant of Christ, yet not merely this; for there be many sorts of servitude. One owing to the Creation, according to which it says, "for all are Thy servants" (Ps. cxix. 91); and according to which it says, "Nebuchadnezzar, My servant" (Jer. xxv. 9), for the work is the servant of Him which made it. Another kind is that from the faith, of which it saith, "But God be thanked that ye were the servants of sin, but ye have obeyed from a pure heart that form of doctrine which was delivered unto you: being then made free from sin, ye became the servants of righteousness. (Rom. vi. 17, Rom. vi. 18. Another is that from civil subjection (toliteiaj), after which it saith, "Moses my servant is dead" (Jos. i. 2); and indeed all the Jews were servants, but Moses in a special way as shining most brightly in the community. Since then, in all the forms of the marvellous servitude, Paul was a servant, this he puts in the room of the greatest title of dignity, saying, "a servant of Jesus Christ.

And the Names appertaining to the dispensation he sets forth, going on upwards from the lowest. For with the Name Jesus, did the Angel come from Heaven when He was conceived of the Virgin, and Christ He is called from being anointed, which also itself belonged to the flesh. And with what oil, it may be asked, was He anointed? It was not with oil that He was anointed, but with the Spirit. And Scripture has instances of calling such "Christs": inasmuch as the Spirit is the chief point in the unction, and that for which the oil is used. And where does it call those "Christs" who are not anointed with oil? "Touch not," it says, "Mine anointed, and do My prophets no harm" (Ps. cv. 15), but at that time the institution of anointing with oil did not yet even exist.

"Called an Apostle." He styles himself "called" in all his Epistles, so showing his own candor (eugnwmosunhn), and that it was not of his own seeking that he found, but that when called he came near and obeyed. And the faithful, he styles, "called to be saints," but while they had been called so far as to be believers, he had besides a different thing committed to his hands, namely, the Apostleship, a thing full of countless blessings, and at once greater than and comprehensive of, all the gifts.

And what more need one say of it, than that whatsoever Christ was doing when present, this he committed to their hands when He departed. Which also Paul cries aloud, speaking thereof and magnifying the dignity of the Apostles' office; "We are ambassadors for Christ, as though God did beseech by us; i. e. in Christ's stead. "Separated to the Gospel of God. (2 Cor. v. 20. For as in a house, each one is set apart for divers works; thus also in the Church, there be divers distributions of ministrations. And herein he seems to me to hint, that he was not appointed by lot only, but that of old and from the first he was ordained to this office; which also Jeremy saith, that God spake concerning himself, "Before thou camest forth out of the womb, I sanctified thee, I ordained thee a prophet unto the nations. (Jer. i. 5. For in that he was writing to a vainglorious city, and one every way puffed up, he therefore uses every mode of showing that his election was of God. For he Himself called him, and Himself separated him. And he does this, that he may make the Epistle deserve credit, and meet an easy reception. "To the Gospel of God. Not Matthew then alone is an Evangelist, nor Mark, as neither was this man alone an Apostle, but they also; even if he be said prëeminently to be this, and they that.

And he calleth it the Gospel, not for those good things only which have been brought to pass, but also for those which are to come. And how comes he to say, that the Gospel "of God" is preached by himself? for he says, "separated to the Gospel of God"-for the Father was manifest, even before the Gospels. Yet even if He were manifest, it was to the Jews only, and not even to all of these as were fitting. For neither did they know Him to be a Father, and many, things did they conceive unworthily of Him. Wherefore also Christ saith, "The true worshippers" shall come, and that "the Father seeketh such to worship Him. (John iv. 23. But it was afterwards that He Himself with the Son was unveiled to the whole world, which Christ also spake of beforehand, and said, "that they might know Thee the only true God, and Jesus Christ Whom Thou has sent. (John xvii. 3. But he calls it the "Gospel" of God, to

cheer the hearer at the outstart. For he came not with tidings to make the countenance sad, as did the prophets with their accusations, and charges, and reproofs, but with glad tidings, even the "Gospel of God; countless treasures of abiding and unchangeable blessings.

Ver. 2. "Which He promised afore by His Prophets in the Holy Scriptures." For the Lord, saith he, "shall give the word to them that proclaim glad tidings with great power" (Ps. lxviii. 12, Sept.); and again, "How beautiful are the feet of them that preach the Gospel of peace." (Is. lii. 7; Rom. x. 15.) See here both the name of the Gospel expressly and the temper of it, laid down in the Old Testament. For, we do not proclaim it by words only, he means, but also by acts done; since neither was it human, but both divine and unspeakable, and transcending all nature. Now since they have laid against it the charge of novelty also, He shows it to be older than the Greeks, and described aforetime in the Prophets. And if He gave it not from the beginning because of those that were unwilling to receive it, still, they that were willing did hear it. "Your father Abraham," He says, "rejoiced to see My day, and he saw it, and was glad." (John viii. 56.) How then comes He to say, Many prophets desired to see the things which ye. see, and have not seen them?" (Matt. xiii. 17.) He means not so, as ye see and hear, the Flesh itself, and the very miracles before your eyes. But let me beg you to look and see what a very long time ago these things were foretold. For when God is about to do openly some great things, He announces them of a long time before, to practise men's hearing for the reception of them when they come.

"In the Holy Scriptures." Because the Prophets not only spake, but also writ what they spake; nor did they write only, but also shadowed them forth by actions, as Abraham when he led up Isaac, and Moses when he lifted up the Serpent, and when he spread out his hands against Amalek, and when he offered the Paschal Lamb. Ver. 3. "Concerning His Son which was made of the seed of David, according to the flesh."

What dost, thou, O Paul, that after lifting up our souls so, and elevating them, and causing great and unutterable things to pass? show before them, and speaking of the Gospel, and that too the Gospel of God, and bringing in the chorus of the Prophets, and showing the whole of them heralding forth many years before those things which were to come: why dost thou again bring us down to David? Art thou conversing, oh tell me, of some man, and giving him Jesse's son for a father? And wherein are these things worthy of what thou hast just spoken of? Yea, they are fully worthy. For our discourse is not, saith he, of any bare man. Such was my reason for adding, "according to the flesh;" as hinting that there is also a Generation of the Same after the Spirit. And why did he begin from that and not from this the higher? It is because that was what Matthew, and Luke, and Mark, began from. For he who would lead men by the hand to Heaven, must needs lead them upwards from below. So too was the actual dispensation ordered. First, that is, they saw Him a man upon earth, and then they understood Him to be God. In the same direction then, as He Himself had framed His teaching, did His disciple also shape out the way which leadeth thither. Therefore the generation according to the flesh is in his language placed first in order, not because it was first, but because he was for leading the hearer from this up to that.

Ver. 4. ”And declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead, even Jesus Christ.”

What is said has been made obscure by the close-folding of the words, and so it is necessary, to divide it. What then is it, which he says? We preach, says he, Him Who was made of David. But this is plain. Whence then is it plain, that this incarnate ”Person” was also the Son of God? First, it is so from the prophets; wherefore he says, ”Which He had promised afore by the Prophets in the Holy Scriptures. (v. 2. And this way of demonstration is no weak one. And next also from the very way of His Generation: which also he sets forth by saying, ”of the seed of David according to the flesh: for He broke the rule of nature. Thirdly, from the miracles which He did, yielding a demonstration of much power, for ”in power” means this. Fourthly, from the Spirit which He gave to them that believe upon Him, and through which He made them all holy, wherefore he saith, ”according to the Spirit of holiness. For it was of God only to grant such gifts. Fifthly, from the Resurrection; for He first and He alone raised Himself: and this Himself too said to be above all a miracle sufficient to stop the mouths even of them that behaved shamelessly. For, ”Destroy this Temple,” He says, ”and in three days I will raise it up” (John xix.); and, ”When ye have lifted” Me ”up from the earth, then shall ye know that I am He” (ib. viii. 28);

and again, This ”generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonas. (Matt. xxi. 39. What then is the being ”declared? being shown, being manifested, being judged, being confessed, by the feeling and suffrage of all; by Prophets, by the marvelous Birth after the Flesh, by the power which was in the miracles, by the Spirit, through which He gave sanctification, by the Resurrection, whereby He put an end to the tyranny of death.

Ver. 5. ”By Whom we have received grace and Apostleship for obedience to the faith.”

See the candor of the servant. He wishes nothing to be his own, but all his Master’s. And indeed it was the Spirit that gave this. Wherefore He saith, ”I have many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth” (John xvi. 12): and again, ”Separate Me Paul and Barnabas. (Acts xiii. 2. And in the Epistle to the Corinthians, he says, that ”to one is given by the Spirit the word of wisdom, to another the word of knowledge” (1 Cor. xii. 8, 11); and that It divideth all as It willeth. And in addressing the Milesians, he says, ”Over which the Holy Ghost hath made you shepherds and overseers. (Acts xx. 28. You see, he calls the things of the Spirit, the Son’s, and the things of the Son, the Spirit’s. ”Grace and Apostleship; that is, it is not we that have achieved for ourselves, that we should become Apostles. For it was not by having toiled much and labored that we had this dignity allotted to us, but we received grace, and the successful result is a part of he heavenly gift. ”For obedience to the faith. So it was not the Apostles that achieved it, but grace that paved the way before them. For it was their part to go about and preach, but to persuade was of God, Who wrought in them. As also Luke saith, that ”He opened their heart” (Acts xvi. 14);

and again, To whom it was given to hear the word of God. "To obedience; he says not, to questioning and parade (kataskeuhn) of argument but "to obedience. For we were not sent, he means, to argue, but to give those things which we had trusted to our hands. For when the Master declareth aught, they that hear should not be nice and curious handlers of what is told them, but receivers only; for this is why the Apostles were sent, to speak what they had heard, not to add aught from their own stock, and that we for our part should believe- that we should believe what?-"concerning His Name. Not that we should be curious about the essence, but that we should believe on the Name; for this it was which also wrought the miracles. For it says, "in the Name of Jesus Christ rise up and walk. (Acts iii. 6. And this too requireth faith, neither can one grasp aught of these things by reasoning (logismw katagabein). "Among all nations, among whom are ye also the called of Jesus Christ. What? did Paul preach then to all the nations? Now that he ran through the whole space from Jerusalem to Illyricum, and from thence again went forth to the very ends of the earth, is plain from what he writes to the Romans;

but even if he did not come to all, yet still what he says is not false, for he speaks not of himself alone, but of the twelve Apostles, and all who declared the word after them. And in another sense, one should not see any fault to find with the phrase, if about himself, when one considers his ready mind, and how that after death he ceaseth not to preach in all parts of the world. And consider how he extols the gift, and shows that it is great and much more lofty than the former, since the old things were with one nation, but this gift drew sea and land to itself. And attend to this too, how free the mind of Paul is from all flattery; for when conversing with the Romans, who were seated as it were upon a sort of summit of the whole world, he attaches no more to them than to the other nations, nor does he on the score of their being then in power and ruling, say, that they have in spiritual things also any advantage. But as (he means) we preach to all the nations, so do we to you, numbering them with Scythians and Thracians: for if he did not wish to show this, it were superfluous to say "Among whom are ye also. And this he does to take down their high spirit (kenwn to fushma) and to prostrate the swelling vanity of their minds, and to teach them to honor others alike to themselves:

and so he proceeds to speak upon this very point.

Ver. 6. "Among whom are ye also the called of Jesus Christ." That is, along with whom ye also are: and he does not say, that he called the others with you, but you with the others. For if in Christ Jesus there is neither bond nor free, much less is there king and private man. For even ye were called and did not come over of yourselves. Ver. 7. "To all that be in Rome, beloved of God, called to be saints: grace to you and peace from God our Father, and the Lord Jesus Christ."

See how continually he puts the word "called," saying, "called to be an Apostle; among whom ye also are called; to all that be in Rome, called: and this he does not out of superfluity of words, but out of a wish to remind them of the benefit. For since among them which believed, it was likely that there would be some of the consuls (upatwn; Ben. consulares) and rulers

as well as poor and common men, casting aside the inequality of ranks, he writes to them all under one appellation. But if in things which are more needful and which are spiritual, all things are set forth as common both to slaves and to free, for instance, the love from God, the calling, the Gospel, the adoption, the grace, the peace, the sanctification, all things else, how could it be other than the uttermost folly, whom God had joined together, and made to be of equal honor in the greater things, those to divide on account of things on earth? on this ground, I presume, from the very outstart, this blessed Apostle, after casting out this mischievous disease, conducts them to the mother of blessings, humble-mindedness. This made servants better, since they learnt that they should take no harm from their servitude, while they had the true freedom; this would incline masters to be gentle, as being instructed that they have no advantage in being free, unless the goods of faith have the first place given them.

And that you may learn that he was not doing this to work confusion, by dashing all things, but still knew the best distinction, he wrote not simply to all that were in Rome, but with a definition added, ”beloved of God. For this is the best discrimination, and shows whence the sanctification was. Whence then was the sanctification? from Love. For after saying, ”beloved,” then he proceeds, ”called to be saints,” showing that it is from this that the fount of all blessings is. But saints he calls all the faithful. ”Grace unto you and peace.”

Oh address, that bringeth countless blessings to us! This also Christ bade the Apostles to use as their first word when entering into houses. (Luke x. 5.) Wherefore it is from this that Paul also in all places takes his beginning, from grace and peace; for it was no small war which Christ put an end to, but indeed one varying and of every kind and of a long season (toikilon kai tantodapon); and this not from our labors, but through His grace. Since then love presented us with grace, and grace with peace, having set them down in the due order of an address, he prays over them that they may abide perpetual and unmoved, so that no other war may again be blown into flame, and beseeches Him that gave, to keep these things firmly settled, saying as follows, ”Grace be unto you and peace from God our Father, and the Lord Jesus Christ.” See in this passage, the ”from” is common to the Son and the Father, and this is equivalent to ”of whom.” For he did not say, Grace be unto you and peace from God the Father, ”through” our Lord Jesus Christ; but, ”from God the Father, and the Lord Jesus Christ.” Strange! how mighty is the love of God! we which were enemies and disgraced, have all at once become saints and sons. For when he calls Him Father, he shows them to be sons; and when he says sons, he has unveiled the whole treasure of blessings.

Let us then keep showing a conversation worthy of the gift, and hold on in peace and holiness. For other dignities are but for a time, and are brought to an end along with this life present, and may be bought with money (whence one might say they are not dignities at all but names of dignities only, having their strength in the investiture of fine array and the servility of attendants), but this as having been given of God, the gift of sanctification and adoption, is not broken through even by death, but even here maketh men conspicuous, and also departs with us upon our journey to the life to come. For he that holdeth on in the

adoption, and keeps an exact watch upon his holiness, is much brighter and more happy even than he that is arrayed with the diadem itself, and has the purple; and has the delight of abundant peace inthe present life and is nurtured up with goodly hopes, and hath no ground for worry and disturbance, but enjoys constant pleasure; for as for good spirits and joy, it is not greatness of power, not abundance of wealth, not pomp of authority, not strength of body, not sumptuousness of the table, not the adorning of dresses, nor any other of the things in man's reach that ordinarily produces them, but spiritual success, and a good conscience alone. And he that hath this cleansed, even though he be clad in rags and struggling with famine, is of better spirits than they that live so softly.

So too he that is conscious of wicked deeds, even though he may gather to himself all men's goods, is the most wretched of all men. For this cause Paul, living in continual hunger and nakedness, and being scourged every day was joyful, and went more softly than they that were then emperors. But Ahab though a king, and indulging in a sumptuous luxury, when he had done that one sin, groaned and was out of spirits, and his countenance was fallen both before the sin and after the sin. If then we wish to enjoy pleasure, above all things else let us shun wickedness, and follow after virtue; since it is not in the nature of things for one to have a share thereof on any other terms, even if we were mounted upon the king's throne itself. Wherefore also Paul saith, "But the fruit of the Spirit is love, joy, peace. (Gal. v. 22. This fruit then let us keep growing by us, that we may be in the fruition of joy here, and may obtain the kingdom to come, by the grace and love towards man of our Lord Jesus Christ, through Whom and with Whom, be glory to the Father, and to the Holy Spirit, now and always, even unto all ages. Amen.

Homily 2

ROM. I. 8.-"First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world."

An exordium worthy of this blessed spirit, and able to teach all men to offer unto God the firstlings of their good deeds and words, and to render thanks not only for their own, but also for others' well-doings: which also maketh the soul pure from envy and grudging, and draweth God in a greater measure towards the loving spirit of them that so render thanks. Wherefore also elsewhere he says, "Blessed be God and the Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessing. (Eph. i. 3. And it is fitting that we render thanks not only when rich, but also when poor, not when in health only, but also when sick, not when we thrive only, but also when we have to bear the reverse. For when our affairs are borne onward with a fair wind, to be thankful is not matter of wonder. But when no small tempests be upon us, and the vessel veers about and is in jeopardy, then is the great time for displaying patience and goodness of heart. For this cause Job also gained a crown from hence, and the shameless mouth of the devil did he stop, and show clearly that not even when he saw good days was it through his wealth that he was thankful, but through his much love toward God. And see too what things he is thankful for:

not for things earthly and perishing, as power and authority and glory (for these things are of no account), but for real blessings, faith and boldness of speech. And with how much feeling he gives thanks: for he saith not "to God," but "to my God," which also the Prophets do, so making that which is common to all their own. And what is there wonderful in the Prophets doing so? For God himself plainly does it continually to His servants, calling Himself the God of Abraham and Isaac and Jacob, as peculiarly theirs. "That your faith is spoken of throughout the whole world. What then, had the whole world heard of the faith of the Romans? Yes, the whole, according to him. (Or, since that time, pasa ez ekeinou). And it is not a thing unlikely. For the city was not one of no note, but as being upon a sort of eminence it was on every account conspicuous. But consider, I pray, the power of the preaching, how in a short time by means of publicans and fishermen it took hold upon the very head of all cities, and Syrians became the teachers and guides of Romans. He attests then two excellencies in them, both that they believed, and that they believed with boldness, and that so great as that the fame of them reached into all the world. "For your faith," he

says "is spoken of throughout the whole world. Your faith," not your verbal disputations, nor your questionings, nor your syllogisms.

And yet there were there many hindrances to the teaching. For having recently acquired the empire of the world they were elated, and lived in riches and luxury, and fishermen brought the preaching there, and they Jews and of the Jews, a nation hated and had in abomination among all men; and they were bidden to worship the Crucified, Who was brought up in Judea. And with the doctrine the teachers proclaimed also an austere life to men who were practised in softness, and were agitated about things present. And they that proclaimed it were poor and common men, of no family, and born of men of no family. But none of these things hindered the course of the word. So great was the power of the Crucified as to carry the word round everywhere. "For it is spoken of," he says, "in all the world. He says not, it is manifested, but, is spoken of, as if all men had them in their mouths. And indeed when he bears witness of this in the Thessalonians, he adds another thing also. For after saying, "from you sounded out the word of God," he adds, "so that we need not to speak anything. (1 Thess. i. 8. For the disciples had come into the place of teachers, by their boldness of speech instructing all, and drawing them to themselves. For the preaching came not anywhere to a stand, but went over the whole world more rapidly than fire. But here there is only thus much-"it is spoken of.

He well says that "it is spoken of," showing that there was no need to add aught to what was said, or to take away. For a messenger's business is this, to convey from one to another only what is told him. For which cause also the priest is called a "messenger" (Mal. ii. 7), because he speaks not his own words, but those of Him that sent him. And yet Peter had preached there. But he reckons what was his, to be his own as well. In such degree, as I said before, was he beyond measure clear of all grudging!

Ver. 9. "For God is my witness, whom I serve with my spirit in the Gospel of His Son."

Words these of an Apostle's bowels of affection, the showing forth this of fatherly concernment! And what is it which he says, and why does he call God to witness? He had to declare his feeling toward them. Since then he had not as yet ever seen them, he therefore called no man to witness, but Him Who entereth in the hearts. For since he was saying, "I love you," and as a token thereof alleged his praying continually for them, and wishing to come to them, and neither was this self-evident, he betakes himself to the trustworthy testimony. Will then any one of you be able to boast that he remembers, when praying at his house (epi thj oikiaj) the entire body of the Church? I think not. But Paul drew near to God in behalf not of one city only, but of the whole world, and this not once, or twice, or thrice, but continually. But if the continually bearing any one about in one's memory would not happen without much love; to have any in one's prayers, and to have them there continually, think what great affection and friendship that implies. But when he says, "Whom I serve with my spirit in the Gospel of His Son," he shows us at once the grace of God, and also his own humble-mindedness; the grace of God because He entrusted to him so great a matter;

but his own humility, because he imputes it all not to his own zeal, but to the assistance of the Spirit.

But the addition of "the Gospel," shows the kind of ministry. For there are many and diverse modes of service. And as under kings all are ranged under one that beareth kingly power, and all have not to minister (diakonountai) about the same thing, but to one belongeth the ministry of ruling armies and to another that of ordering cities and to another again that of keeping treasures in the storehouses, thus also in spiritual things, one serveth God and laboreth (latreuei kaidouleuei) in believing and ordering his own life well, and another in undertaking the care of strangers, and another in taking in hand the patronship of them that be in need. As even during the Apostle's own tithe, they of Stephen's company served God in the guardianship of the widows, others (alloi 2 mss., all wn) in the teaching of the word, of whom also Paul was, serving in the preaching of the Gospel. And this was the fashion of his service: for it was to this that he was appointed. On this account, he not only calls God to witness, but also says what he was entrusted with, to show that having so great things put into his hands, he would not have called Him Who trusted them to him to witness what was false. And therewith he wished to make another point out also, viz. that he could not but have this love and care for them. For that they might not say "who art thou? and, from whence?

that thou sayest that thou art anxious over a city so great, and most imperial," he shows that he must needs have this care, if at least the sort of service that was committed to him, was to declare the Gospel: for he that hath this put into his hands, must needs have continually upon his mind them that are to receive the word. And he shows another thing besides this by saying, "in my spirit; that this service is much higher than either the Gentile or the Jewish. For the Gentile is both fleshly and in error, and the Jewish is true indeed, yet even this is fleshly. But that of the Church is the opposite of the Gentile, but more lofty than the Jewish by a great deal. For the mode of our service is not with sheep and oxen and smoke and fat, but by a spiritual soul, which Christ also shows in saying that "God is a Spirit, and they that worship Him must worship Him in spirit and in truth. (John iv. 24.)

"In the Gospel of His Son." Having said above that it was the Father's Gospel, here he says it is the Son's. So indifferent is it to say the Father's or the Son's! For he had learnt from that blessed voice that the things of the Father are the Son's, and the things of the Son are the Father's. For "all Mine are Thine, and Thine are Mine." (John xvii. 10.) "That without ceasing I make mention of you always in my prayers." This is the part of genuine love, and he seems indeed to be saying some one thing, yet states four things even here. Both that he remembers, and that he does so continually, and that it is in his prayers, and that it is to ask great things for them. Ver. 10, 11. "Making request, if by any means now at length I might have a prosperous journey by the will of God to come untoyou."

You see him painfully desiring to see them, and yet not enduring to see them contrary to what seemed good unto God, but having his longing mingled with the fear of God. For he loved them, and was eager to come to them. Yet he did not, because he loved them, desire

to see them, contrary to what seemed good unto God. This is true love not as we love who err on both sides from the laws of love: for either we love no one, or if we ever do love, we love contrary to what seemeth good unto God, acting in both against the Divine law. And if these things be grievous (fortika) when spoken of, they are more grievous when done. And how do we love contrary to what seems good to God? (you will say. When we neglect Christ pining with hunger, and provide our children and friends and relations above their needs. Or rather what need to carry the subject further. For if any one will examine his own conscience, he will find that this takes place in many things. But such was not that blessed person, but he knew both how to love and to love as he ought (3 mss. omit "as he ought"), and as was fitting, and though exceeding all men in loving, he transgressed not the measures of love. See then two things thrive extremely in him, fear of God, and also longing towards the Romans.

For to be praying continually, and not to desist when he obtained not, shows exceeding love. But while loving, thus to continue yielding to the will of God, shows intense reverence. In another place, however, having "thrice besought the Lord" (2 Cor. xii. 8), he not only did not receive, but on the contrary, when he did not receive, he was very thankful for nothaving been heard. So, in all things did he look to God. But here he received, though not when he asked, but after delay, and neither hereat was he discontented. And these things I mention that we may not repine at not being heard, or at being heard slowly. For we are not better than Paul, who confesses his thankfulness for both, and with good ground. For when he had once given himself up to the all-governing Hand, and put himself with as much subjection under it, as clay under the potter, he followed wheresoever God led. Having then said that he desired to see them, he mentioned also the cause of his desire; and what is it?

Ver. 11. "That I may impart unto you some spiritual gift, to the end ye may be established."

For it was not merely as many now go travelling in a needless and profitless way that he also went, but for necessary and very urgent ends. And he does not tell them his meaning openly, but by way of hints, for be does not say that I may teach you, that I may instruct you, that I may fill up that which is wanting; but, "that I may impart; showing, that it is not his own things which he is giving them, but that he was imparting to them what he had received. And here again he is unassuming, in saying "some," he means, a small one, and suited to my powers. And what may this small one be which thou art now going to impart? This it is, he says, "to the end that ye may be established. This then also cometh of grace, namely, the being unwavering and standing fast. But when you hear of grace, think not that the reward of resolve on our part is thereby cast aside; for he speaks of grace, not to disparage the labor of resolve on our part, but to undermine (upotemnomenoj, as piercing a thing inflated) the haughtiness of an insolent spirit (aponoiaj). Do not thou then, because that Paul hath called this a gift of grace, grow supine. For he knows how, in his great candor, to call even well doings, graces; because even in these we need much influence from above.

But in saying, "to the end that ye may be established," he covertly shows that they needed much correction: for what he would say is this: Of a "long time I have bothdesired" and

prayed to see you, for no other reason than that I may "stablish, strengthen, fix" you thoroughly in the word of God, so that ye be not continually wavering. But he does not express himself so (for he would have shocked them), but in another way he hints to them the same thing, though in a subdued tone. For when he says, "to the end that ye may be established," he makes this plain. Then since this also was very irksome, see how he softens it by the sequel. For that they may not say, are we wavering, and carried about? and need we speech of yours in order to stand fast? he anticipates and does away any gainsaying of the kind, by saying as follows.

Ver. 12. "That is, that I maybe comforted together with you by the mutual faith both of you and me."

As if he said, Do not suspect that I spoke to accuse you. It was not with this feeling that I said what I did. But what may it be that I wished to say? Ye are undergoing many tribulations, being drenched on every side (by those who persecute you periantloumenoi. 3 mss. parenokloumenoi, harassed). I desired then to see you, that I might comfort you, or rather, not that I might comfort you only, but that I might myself receive comfort. See the wisdom of the teacher. He said, to the end that "ye may be strengthened; he knew that what he had said would be heavy and irksome to the disciples. He says, "to the end that ye may be comforted. But this again is heavy, not indeed to such a degree as the former, still it is heavy. He then pares down what is galling in this also, smoothing his speech on every side, and rendering it easy of acceptance. For he does not say barely, "to be comforted," but, "to be comforted together with you; nor was he content with this but he puts in a further lenitive, when he says, "by the mutual faith both of you and me. Oh how great was his humble-mindedness! He showed himself also to be in need of them, and not them only of him. And he puts the disciples in the position of teachers, not letting any superiority remain upon his own side, but pointing out their full equality.

For the gain is mutual, he means, and I need the comfort from you, and you that from me. And how comes this to pass? "Through the mutual faith both of you and me. For as inthe case of fire, if any one gather together many lights, it is a bright flame that he kindles, thus also does it naturally happen with the faithful. For when we be by ourselves, torn away from others, we are somehow in worse spirits. But when we see one another, and are entwined with the members of our own selves, great is the comfort we receive. You must not look to the present time, during which, by God's grace, both in city and in the desert itself, there be many hosts of believers, and all impiety hath been driven out; but consider, in that time, how great a good it was both for disciples to see their master, and for brethren who had come from another city to be seen of brethren. But that I may make what I am saying plainer, let me bring the matter to an example. For if it should even happen and come to pass (may it never do so! that we had been carried away to the land of the Persians or Scythians or other barbarians, and had been scattered (7 mss."torn asunder") by twos and threes in their cities, and were then suddenly to see any one of those here coming to us, reflect what a harvest of comfort we should reap of it!

See ye not those too who are in the prisons, it they see any of their acquaintance, how they revive, and are quite fluttering with the pleasure? But if I compare those days with captivity and imprisonment, count it no wonder. For these suffered far harder things than those, scattered as they were, and driven about, and dwelling in the midst of famine and of wars, and tremblingly expecting daily death, and suspecting friends and kindred and relatives, and dwelling in the world as in a strange land, aye, and in far harder plight than they who live in another's country. This is why he says, "to the end that ye may be established and comforted with us by our mutual faith. And this he says, not as though himself needed any assistance from them (far from it; for how should the pillar of the Church, who was stronger than iron and the rock, the spiritual adamant, who was equal to the charge of countless cities), but that he should not make his language impetuous and his reproof vehement, he says, that he himself also needs their consolation. But if any one here should say, that the comfort was his gladness at the increase of their faith, and that Paul needed this, he would not be mistaking his meaning in this way either. If then thou desire, one might say, and pray, and wilt gain comfort and give comfort by it, what is there to hinder thy coming? By way of dissipating this suspicion then, he proceeds.

Ver. 13. "Now I would not have you ignorant, brethren, that oftentimes I desired to come unto you (but was let hitherto)."

Here is a compliance great as that of slaves, and a plain exhibition of his excellent temper (eugnwmosunhj)! For, that he was let, he says, but why, he does not go on to say. For he does not pry into the command of his Master, but only obeys. And yet one might expect a person to start questions, as to why God hindered a city so conspicuous and great, and towards which the whole world was looking, from enjoying such a teacher, and that for so long a time. For he that had overcome the governing city, could easily go on to the subjects of it. But he that let alone the more royal one, and lay in wait about the dependents, had the main point left neglected. But none of these things does he busy himself with, but yields to the incomprehensibleness of Providence, thereby both showing the right tone of his soul, and instructing us all never to call God to account for what happens, even though what is done seem to trouble the minds of many. For the Master's part it is alone to enjoin, the servants' to obey. And this is why he says, that he was let, but not for what cause; for he means, even I do not know; ask not then of me the counsel or mind of God. For neither "shall the thing formed say to him that formed it, Why hast thou made me thus? For why, tell me, do you even seek to learn it?

do you not know that all things are under His care, that He is wise, that He doeth nothing at a mere hazard, that He loveth thee more than they who begat thee, and goes exceeding far beyond a father's yearnings of affection to thee, and a mother's anxiousness. Seek then no more, and go not a step further; for this is sufficient consolation for thee: since even then it was well ordered for the Romans. And if thou knowest not the manner, take it not to heart: for this is a main feature of faith, even when in ignorance fo the manner of the dispensation, to receive what is told us of His Providence.

Paul then having succeeded in what he was earnest about (and what was this? to show that it was not as slighting them that he did not come to them, but because, though greatly desiring it, he was hindered), and having divested himself of the accusation of remissness, and having persuaded them that he was not less desirous to see them than themselves, further shows his love to them by other things. For even when I was hindered he means, I did not stand aloof from the attempt, but I kept attempting always yet was always hindered, yet never did I stand aloof thus, without falling out with the will of God, still keeping my love. For by his purposing it to himself and not standing aloof from it, he showed his affection; but through his being hindered and yet not struggling against it, all his love to God. "That I might have some fruit among you also. Yet he had told them the cause of his longing before, and shown that it was becoming him; but still here also, he states it, clearing away all their suspicion. For since the city was conspicuous, and in the whole extent of sea and land had no equal to many even the mere desire of becoming acquainted with it became a reason (profasij) for a journey to it;

that they might not think anything of the sort about Paul, orsuspect that, merely with a view to glory inclaiming them to himself he desired to bepresent there, he repeatedly lays down theground of his desire, and before he says, it was that "I may impart to you some spiritualgift," that I desired to see you;but heremore clearly, "that I might have some fruit among you also even as among other Gentiles. The rulers he puts with the subjects,and after the countless triumphs and victories and the glory of the consuls, he puts them with the barbarians, and with good reason too. For where the nobility of faith is, there is none barbarian, none Grecian, none stranger, none citizen, but all mount up to one height of dignity. And see him here also unassuming, for he does not say, that I may teach and instruct, but what? "that I might have some fruit. And not fruit, simply, but "some fruit. Again, depreciating his own share therein just as he had said above, "that I may impart some gift. And then to repress them too, as I said also before, he says, "even as among other Gentiles. For, I do not, because you are rich, and have the advantage of others, show less concern about the others. For it is not the rich that we are seeking, but the faithful. Where now are the wise of the Greeks, they that wear long beards and that are clad in open dress, and puff forth great words (ta megala fuswntej)?

All Greece and all barbarian lands has the tentmaker converted. But Plato, who is so cried up and carried about among them, coming a third time to Sicily with the bombast of those words of his, with his brilliant reputation (upslhyewj), did not even get the better of a single king, but came off so wretchedly, as even to have lost his liberty. But this tentmaker ran over not Sicily alone or Italy, but the whole world; and while preaching too he desisted not from his art, but even then sewed skins, and superintended the workshop. And even this did not give offence to those who were born of consuls, and with very good reason, for it is not their trades and occupations, but falsehood and forged doctrines, which usually render teachers easy subjects of contempt. And for this reason, even Athenians still laugh at the former. But this man even barbarians attend to, and even foolish and ignorant men. For his preaching is set forth to all alike, it knows no distinction of rank, no preëminence of nation,

no other thing of the sort; for faith alone does it require, and not reasonings. Wherefore it is most worthy of admiration, not only because it is profitable and saving, but that it is readily admissible and easy (Say. "lovable)," and comprehensible to all: which is a main object in the Providence of God, who setteth forth His blessings to all in common.

For what He did in respect of the sun and the moon and the earth and the sea and other things, not giving the rich and the wise a greater share of the benefits of these, and a less to the poor, but setting forth the enjoyment of them to all alike, this also did He with regard to the preaching, and even in a much greater degree, by how much this is more indispensable than they. Wherefore Paul repeatedly says, "among all the Gentiles," to show that he in no respect favors them, but is fulfilling his Master's command, and sending them away to thanksgiving to the God of all, he says; Ver. 14. "I am a debtor to the Greeks and to the Barbarians, both to the wise and to the unwise." Which also he said when writing to the Corinthians. And he says it, to ascribe the whole to God. (1 Cor. ix. 16.)

Ver. 15. "So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also." Oh, noble soul! having taken on him a task laden of so great dangers, a voyage across the sea, temptations, plottings, risings-for it was likely, that one who was going to address so great a city which was under the tyrannic sway of impiety, should undergo temptations thick as snowflakes; and it was in this way that he lost his life in this city, being cut off by the tyrant of it-yet still expecting to undergo so great troubles, for none of these did he become less energetic, but was in haste and was in travail and was ready-minded. Wherefore he says, "So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also." Ver. 16. "For I am not ashamed of the Gospel."

"What sayest thou, O, Paul? When it were fitting to say, that I boast, and am proud, and luxuriate in it; thou sayest not this, but what is less than this, that thou art "not ashamed," which is not what we usually say of things very glorious. What then is this which he says, and why does he thus speak? while yet he exults over it more than over heaven. At least, in writing to the Galatians, he said, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ. (Gal. vi. 14. How then comes he here to say, not that I even glory, but that "I am not ashamed? The Romans were most anxiously eager about the things of the world, owing to their riches, their empire, their victories; and their kings they reckoned to be equal to the gods, and so they even called them. And for this cause too, they worshipped them with temples and with altars and with sacrifices. Since then they were thus puffed up, but Paul was going to preach Jesus, who was thought to be the carpenter's son, who was brought up in Judea, and that in the house of a mean woman, who had no body guards, who was not encircled in wealth, but even died as a culprit with robbers, and endured many other inglorious things; and it was likely that they were concealing themselves as not as yet knowing any of the unspeakable and great things:

for this reason he says, "I am not ashamed," having still to teach them not to be ashamed. For he knew that if they succeeded in this, they would speedily go on and come to glorying also: and do you then, if you hear any one saying, Dost thou worship the Crucified? be not

ashamed, and do not look down, but luxuriate in it, be bright-faced at it, and with the eyes of a free man, and with uplifted look, take up your confession; and if he say again, Dost thou worship the Crucified? say in reply to him, Yes! and not the adulterer, not the insulter of his father, not the murderer of his children (for such be all the gods they have), but Him who by the Cross stopped the mouths of devils, and did away with their countless juggleries. For the Cross is for our sakes, being the work of unspeakable Love towards man, the sign of His great concern for us. And in addition to what has been said, since they were puffed up with great pomposity of speech and with their cloak of external wisdom, I, he means to say, bidding an entire farewell to these reasonings, come to preach the Cross, and am not ashamed because of it: "for it is the power of God to salvation.

For since there is a power of God to chastisement also (for when He chastised the Egyptians, He said, "This is My great power, ") (Joel ii. 25) and a power to destruction, (for, "fear Him," He says, "that is able to destroy both body and soul in hell"), (Matt. x. 28) for this cause he says, it is not these that I come to bring, the powers of chastisement and punishment, but those of salvation. What then? Did not the Gospel tell of these things also, namely, the account of hell, and that of the outer darkness, and of the venomous worm? And yet we know of these from no other source than the Gospel. In what sense then does he say, "the power of God unto salvation? Attend only to what follows. "To every one that believeth; to the Jew first, and also to the Greek."

For it is not to all absolutely, but to them that receive it. For though thou be a Grecian (i.e. Heathen), and even one that has run into every kind of vice, though a Scythian, though a barbarian, though a very brute, and full of all irrationality, and burdened with the weights of endless sins, no sooner hast thou received the word concerning the Cross, and been baptized, than thou hast blotted out all these; and why says he here, "to the Jew first, and also to the Greek?" What meaneth this difference? and yet he has often said, "Neither circumcision is anything, nor uncircumcision" (1 Cor. vii. 19. see Gal. v. 6 and vi. 15); how then doth he here discriminate, setting the Jew before the Greek? Now why is this? seeing that by being first he does not therefore receive any more of the grace (for the same gift is bestowed both on this person and that,) but the "first" is an honor in order of time only. For he has no such advantage as that of receiving greater righteousness, but is only honored in respect of his receiving it first. Since in the case of those that are enlightened (you that are initiated know what is meant,) all run to the baptism, yet not all at the same hour, but one first and another second. Yet the first doth not receive more than the second, nor he than the person after him, but all enjoy the same gifts. The "first" then here is an honor in word, not a superiority in grace. Then after saying, "unto salvation," he enhances the gift further, by showing that it stayeth not at the present point, but proceedeth farther. For this is what he sets forth, when he says,

Ver. 17. "For therein is the righteousness of God revealed."

But he who hath become just shall live, not for the present life only, but for that which is to come. And he hints not only this, but also another thing along with this, namely, the

brightness and gloriousness of such a life. For since it is possible to be saved, yet not without shame (as many are saved of those, who by the royal humanity are released from punishment), that no one may suspect this upon hearing of safety, he adds also righteousness; and righteousness, not thine own, but that of God; hinting also the abundance of it and the facility. For you do not achieve it by toilings and labors, but you receive it by a gift from above, contributing one thing only from your own store, "believing. Then since his statement did not seem credible, if the adulterer and effeminate person, and robber of graves, and magician, is not only to be suddenly freed from punishment but to become just, and just too with the highest righteousness; he confirms his assertion from the Old Testament. And first with a short sentence, he lays open a vast sea of histories to one who has a capacity for seeing them. For after having said, "from faith to faith.

he sends the hearer back to the dispensations of God, which took place thus in the Old Testament, which, when writing to the Hebrews, he explains with his usual great wisdom, showing that both the just and the sinners were justified in that way even then, wherefore also he made mention both of the harlot and of Abraham. But then here, after having just hinted at it (for he was running on to another and a pressing subject), he again confirms what he had said from the Prophets, bringing in Habakkuk before them, crying, and saying, that it is not in the nature of things for him who is to live, to live otherwise save by faith; for "the just," he says, "shall live by faith" (Hab. ii. 4), speaking about the life to come. For since what God giveth transcends reasoning entirely, it is but reason that we need faith. But the man that thinks meanly of it, and is contemptuous and vainglorious, will not effect anything at all. Let heretics hearken to the voice of the Spirit, for such is the nature of reasonings. They are like some labyrinth or puzzles which have no end to them anywhere, and do not let the reason stand upon the rock, and have their very origin in vanity. For being ashamed to allow of faith, and to seem ignorant of heavenly things, they involve themselves in the dust-cloud of countless reasonings.

Then oh miserable and painful man, fit object for endless tears, should any one ask thee, how the heaven was made, and how the earth,-and why do I say the heaven and the earth? how thou wert thyself born, how nourished, and how thou grewest, art thou then not ashamed of thine ignorance? But if anything be said about the Only-begotten, dost thou thrust thyself through shame into a pit of destruction, thinking that it is unworthy of thee not to know everything? And yet disputatiousness is an unworthy thing, and so is ill-timed curiosity. And why do I speak of doctrines? for even from the corruption in our present life we have escaped by no other means than through the faith. Thus shone also all those aforetime, thus Abraham, thus Isaac, thus Jacob, thus too the harlot was saved, the one in the Old Testament, and likewise the one in the New. For, "by faith," he says, "the harlot Rahab perished not with them that believed not when she had received the spies. (Heb. xi. 31. For if she had said to herself, "and how can they that are captives and exiles, and refugees, and live the life of vagabond tribes, get the better of us who have a city, and walls, and towers? she would have destroyed both herself and them. Which also the forefathers of those who

were then saved did suffer. For when, upon the sight of men great and tall, they questioned the manner of victory, they perished, without battle or array, all of them.

Seest thou what a pit is that of unbelief! what a wall that of faith! For the one carried down endless thousands, the other not only saved a harlot, but made her the patroness of so numerous a people!

Now since we know of these and more than these, never let us call God to account for what is done, but whatsoever He may lay on us, that let us take up with, and let us not run into niceties and curious questions, though to human reasoning the thing commanded appears even amiss. For what, let me ask, looks more amiss than for a father to slay with his own hands his only and legitimate son? (Gen. xxii. 3. But still when the righteous man was bid do it, he raised no nice scruples about it, but owing to the dignity of the bidder, he merely accepted the injunction. And another too that was bidden of God to strike a prophet, when he raised nice scruples about the seeming unreasonableness of the injunction, and did not simply obey, he was punished to the extreme. (1 Kings xx. 35, 36. But he that struck, gained a good report. And Saul too, when he saved men contrary to the decree of God, fell from the kingdom, and was irretrievably punished. And one might find other instances beside these: by all which we learn, never to require a reason for God's injunctions, but to yield and obey only.

But if it be dangerous to raise nice scruples about aught that He may enjoin, and extreme punishment is appointed for those who are curious questioners, what possible excuse shall they have who curiously question things far more secret and awful than these, as for instance, how He begat the Son, and in what fashion, and what His Essence is? Now as we know this, let us with all kindliness receive the mother of all blessings, faith; that sailing as it were in a still harbor, we may at once keep our doctrines orthodox, and by steering our life safely in a straight course, may attain those eternal blessings by the grace and love toward man of our Lord Jesus Christ, through Whom and with Whom be glory unto the Father, with the Holy Ghost, for ever and ever. Amen.

Homily 3

ROM. I. 18.-"For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness."

Observe the discretion of Paul, how after encouraging by the gentler things, he turns his discourse to the more fearful. For after saying that the Gospel is the cause of salvation and of life, that it is the power of God, that it gendereth salvation and righteousness, he mentions what might well make them fear that were heedless of it. For since in general most men are not drawn so much by the promise of what is good as by the fear of what is painful, he draws them on both sides. For this cause too did God not only promise a kingdom, but also threaten hell. And the Prophets spake thus with the Jews, ever intermingling the evil with the good. For this cause too Paul thus varies his discourse, yet not any how, but he sets first the good things, and after the evil, to show that the former came of the guiding purpose of God, but the latter of the wickedness of the backsliding. And in this way the prophet puts the good first, saying, "If ye be willing and will obey me, ye shall eat the good of the land: but if ye be not willing and will not obey me, the sword shall devour you. (Is. i. 19, 20. So here too does Paul conduct his discourse. But observe him;

Christ, he means, came to bring forgiveness, righteousness, life, yet not in any way, but by the Cross, which is greatest too and wonderful, that He not only gave such things, but that He also suffered such things. If then ye insolently scorn the gifts, then will the penalties await you, And see how he raises his language, "For the wrath of God," he says, "is revealed from heaven. Whence does this appear? If it be a believer who says this, we will tell him of the declarations of Christ, but if the unbeliever and the Grecian, him Paul silences, by what he says presently of the judgment of God, bringing an uncontrovertible demonstration from the things which were done by them. And this too is by far the most striking point in him, how he exhibits those who speak against the truth, as themselves bearing witness by the things which they do daily, and say, to the doctrines of the truth. But of this in the sequel: but for the present, let us keep to what is set before us. "For the wrath of God is revealed from heaven. And indeed even here this often takes place in famines and pestilences and wars: for each individually and all in common are punished. What will be the new thing then? That the chastisement will be greater, and common to all, and not by the same rules. For now what takes place is for correction; but then for vengeance. And this also St.

Paul showed, when he said, "We are chastened now, that we should not be condemned with the world. (1 Cor. xi. 32. And now indeed to many such things usually seem to come not of the wrath from above, but of the malice of man. But then the punishment from God shall be manifest, when the Judge, sitting upon the fearful tribunal, shall command some to be dragged to the furnaces, and some to the outer darkness, and some to other inexorable and intolerable punishments. And why is it that he does not speak as plainly as this, the Son of God is coming with ten thousand angels, and will call each man to account, but says, that "the wrath of God is revealed? His hearers were as yet novices, and therefore he draws them first by things quite allowed by them. And besides what is here mentioned, he also seems to me to be aiming against the Greeks. And this is why he makes his beginning from this, but afterwards he introduces the subject of Christ's judgment.

"Against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." Here he showeth that the ways of ungodliness are many,, and that of truth, one. For error is a thing various and multiform and compound, but the truth is one. And after speaking of doctrines he speaks of life, mentioning the unrighteousness of men. For there be various kinds of unrighteousness also. One is in money affairs, as when any one deals unrighteously by his neighbor in these; and another in regard to women, when a man leaves his own wife, and breaks in upon the marriage of another. For St. Paul calls this also defrauding, saying thus, "That no man go beyond or defraud his brother in the matter." (1 Thess. iv. 6.) Others again injure not the wife or property, but the reputation of their neighbor, and this too is unrighteousness. For "a good name is better than great riches." (Prov. xxii. 1.) But some say that this also is said of Paul about doctrines. Still there is nothing to prevent its having been said of both. But what it is "to hold the truth in unrighteousness," learn from the sequel.

Ver. 19. "Because that which may be known of God is manifest in them, for God hath showed it unto them."

But this glory they invested stocks and stones with. As then he which is entrusted with the goods of the king, and is ordered to spend them upon the king's glory, if he waste these upon robbers, and harlots, and witches, and make these splendid out of the king's stores, he is punished as having done the kingdom the greatest wrong. Thus they also who after having received the knowledge of God and of His glory, invested idols therewith, "held the truth in unrighteousness," and, at least as far as was in their power, dealt unrighteously by the knowledge, by not using it upon fitting objects. Now, has what was said become clear to you, or must one make it still clearer? Perhaps it were needful to say somewhat more. What then is it which is here said? The knowledge of Himself God placed in men from the beginning. But this knowledge they invested stocks and stones with, and so dealt unrighteously to the truth, as far at least as they might. For it abideth unchanged, having its own glory immutable. "And whence is it plain that He placed in them this knowledge, O Paul?" "Because," saith he, "that which may be known of Him is manifest in them." This, however, is an assertion, not a proof. But do thou make it good, and show me that the

knowledge of God was plain to them, and that they willingly turned aside. Whence was it plain then? did He send them a voice from above? By no means. But what was able to draw them to Him more than a voice, that He did, by putting before them the Creation, so that both wise, and unlearned, and Scythian, and barbarian, having through sight learned the beauty of the things which were seen, might mount up to God. Wherefore he says,

Ver. 20. "For the invisible things of Him. from the Creation of the world are clearly seen, being understood by the things which are made." Which also the prophet said, "The heavens declare the glory of God." (Ps. xix. 1.) For what will the Greeks (i.e. Heathen) say in that day? That "we were ignorant of Thee?" Did ye then not hear the heaven sending forth a voice by the sight, while the well-ordered harmony of all things spake out more clearly than a trumpet? Did ye not see the hours of night and day abiding unmoved continually, the goodly order of winter, spring, and the other seasons remaining both sure and unmoved, the tractableness (eugnwmosunhn) of the sea amid all its turbulence and waves? All things abiding in order and by their beauty and their grandeur, preaching aloud of the Creator? For all these things and more than these doth Paul sum up in saying, "The invisible things of Him from the creation of the world are clearly seen, being understood by the things which are made, even His eternal Power and Godhead; so that they are without excuse." And yet it is not for this God hath made these things, even if this came of it. For it was not to bereave them of all excuse, that He set before them so great a system of teaching, but that they might come to know Him. But by not having recognized Him they deprived themselves of every excuse, and then to show how they are bereaved of excuse, he says,

Ver. 21. "Because that, when they knew God, they glorified Him not as God." This is the one greatest charge; and the second after it is their also worshipping idols, as Jeremy too in accusing them said, "This people hath committed two evils: they have forsaken me the fountain of living water, and have dug for themselves broken cisterns." (Jer. ii. 13.) And then as a sign of their having known God, and not used their knowledge upon a fit object, he adduces this very thing, that they knew gods. Wherefore he adds, "because that, when they knew God, they glorified Him not as God." And he names the cause through which they fell into such senselessness. What then is it? They trusted everything to their reasonings. Still he does not word it so, but in a much sharper language, "but became vain in their reasonings, and their foolish heart was darkened." For as in a night without a moon, if any one attempt to go by a strange road, or to sail over a strange sea, so far will he be from soon reaching his destination, that he will speedily be lost. Thus they, attempting to go the way leading to Heaven, and having destroyed the light from their own selves, and, in lieu of it, trusted themselves to the darkness of their own reasoning, and seeking in bodies for Him who is incorporeal, and in shapes for Him who hath no shape, underwent a most rueful shipwreck. But beside what has been said, he names also another cause of their error, when he says,

Ver. 22. "Professing themselves to be wise, they became fools." For having some great conceit of themselves, and not enduring to go the way which God had commanded them, they were plunged into the reasonings of senselessness (1 ms. dianoiaj). And then to show and give

in outline, what a rueful surge it was, and how destitute of excuse, he goes on to say, Ver. 23. "And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

The first charge is, that they did not find God; the second was, that it was while they had great and clear (Sav. marg. "wise") means to do it; the third, that withal they said they were wise; the fourth, that they not only did not find that Reverend Being, but even lowered Him to devils and to stones and stocks. Now he takes down their haughtiness also in the Epistle to the Corinthians, but not in the same way there as here. For there it is from the Cross he gives them the blow, saying, "The foolishness of God is wiser than men. (1 Cor. i. 25. But here, without any comparison, he holds their wisdom by itself up to ridicule, showing it to be folly and a mere display of vain boasting. Then, that you may learn that when they had the knowledge of God they gave it up thus treacherously, "they changed," he says. Now he that changeth, hath something to change. For they wished to find out more, and not bear with the limits given them, and so they were banished from these also. For they were lusters after new devices, for such is all that is Grecian. And this is why they stood against one another and Aristotle rose up against Plato, and the Stoics blustered (efruacanto 6 mss. "fenced themselves," efracanto: which Field inclines to prefer) against him, and one has become hostile to one, another to another.

So that one should not so much marvel at them for their wisdom, as turn away from them indignant and hate them, because through this very thing they have become fools. For had they not trusted what they have to reasonings, and syllogisms, and sophistries, they would not have suffered what they did suffer. Then, to strengthen the accusation against them he holds the whole of their idolatry up to ridicule. For in the first place the changing even were a very fit subject of scorn. But to change to such things too, is beyond all excuse. For what then did they change it, and what was it which they invested with His Glory? Some conceptions they ought to have had about Him, as, for instance, that He is God, that He is Lord of all, that He made them, which were not, that He exerciseth a Providence, that He careth for them. For these things are the "Glory of God. To whom then did they ascribe it? Not even to men, but "to an image made like to corruptible man. Neither did they stop here, but even dropped down to the brutes, or rather to the images of these. But consider, I pray, the wisdom of Paul, how he has taken the two extremes, God the Highest, and creeping things the lowest: or rather, not the creeping things, but the images of these; that he might clearly show their evident madness.

For what knowledge they ought to have had concerning Him Who is incomparably more excellent than all, with that they invested what was incomparably more worthless than all. But what has this to do with the philosophers? a man may say. To these belongs most of all what I have said to do with them. For they have the Egyptians who were the inventors of these things to their masters. And Plato, who is thought more reverend than the rest of them, glories in these masters. (Plat. Tim. 21. B. etc. And his master is in a stupid awe of these idols, for he it is that bids them sacrifice the cock to Aesculapius (his last words,

Phaedo), where (i.e. in his temple. So Field from Mss. are the images of these beasts, and creeping things. And one may see Apollo and Bacchus worshipped along with these creeping things. And some of the philosophers even lifted up to Heaven bulls, and scorpions, and dragons, and all the rest of that vanity. For in all parts did the devil zealously strive to bring men down before the images of creeping things, and to range beneath the most senseless of all things, him whom God hath willed to lift up above the heavens. And it is not from this only, but also from other grounds, that you will see their chief man to come under the remarks now made.

For having made a collection of the poets, and having said that we should believe them upon matters relating to God, as having accurate knowledge, he has nothing else to bring forward but the "linked sweetness" of these absurdities, and then says, that this utterly ludicrous trifling is to be held for true.

Ver. 24. "Wherefore also God gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves."

Hence he shows, that even of the perversion of the laws it was ungodliness which was the cause, but He "gave them up," here is, let them alone. For as he that hath the command in an army, if upon the battle lying heavy upon him he retreat and go away, gives up his soldiers to the enemies not by thrusting them himself, but by stripping them of his own assistance; thus too did God leave those that were not minded to receive what cometh from Him, but were the first to bound off from Him, though Himself having wholly fulfilled His own part. But consider; He set before them, for a form doctrine, the world; He gave them reason, and an understanding capable of perceiving what was needful. None of these things did the men of that day use unto salvation, but they perverted to the opposite what they had received. What was to be done then? to drag them by compulsion and force? But this were not to make them virtuous. It remained then, after that, for Him to leave them alone, and this He did too, that in this way, if by no other, having by trial come to know the things they lusted after, they might flee from what was so shameful (3 mss. add eikotwj, and with reason). For if any that was a king's son, dishonoring his father, should choose to be with robbers and murderers, and them that break up tombs, and prefer their doings to his father's house; the father leaves him, say, so that by actual trial, he may learn the extravagance of his own madness. But how comes he to mention no other sin, as murder, for instance, or covetousness, or other such besides, but only unchasteness? He seems to me to hint at his audience at the time, and those who were to receive the Epistle. "To uncleanness, to dishonor their own bodies between themselves."

Note the emphasis here, as it is most severe. For they stood not in need of any others, it means, to do insolent violence to them, but the very treatment the enemies would have shown them, this they did to themselves. And then, taking up the charge again, he says, Ver. 25. "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator." Things which were matter for utter scorn, he puts down specially, but what seemed of a graver cast than the rest, in general terms; and by all he shows, that

serving the creature is Grecian. And see how strong he makes his assertion, for he does not say, barely. "they served the creature," but "more than the Creator:" thus everywhere giving fresh force to the charge, and, by the comparison, taking from them all ground of mitigation. "Who is blessed forever. Amen." But by this, he means, He was not any whit injured. For Himself abideth "blessed for ever." Here he shows, that it was not in self-defence that He left them alone, inasmuch as He suffered nothing Himself. For even if these treated Him insolently, yet He was not insolently treated, neither was any scathe done to the bearings of His glory, but He abideth continually blessed. For if it often happen, that man through philosophy would not feel the insults men offered him, much less would God, the imperishable and unalterable Nature, the unchangeable and immovable Glory.

For men are in this respect made like unto God, when they do not feel what is inflicted by them who would do them despite, and are neither insulted of others who insult them, nor beaten of them when beating them, nor made scorn of when they make scorn of them. And how in the nature of things can this be? it may be said. It is so, yea most certainly it is possible, when thou art not vexed at what is done. And how, it may be said, is it possible not to be vexed? Nay rather, how is it possible to be vexed? Tell me now, if your little child were to insult you, would you then reckon the insult an insult? What, but would you be vexed? Surely not. But and if you were to be vexed, would you not then be ridiculous? Thus too let us then get to feel disposed towards our neighbors, and then we shall have no sense of displeasure. For they that insult us are more senseless than children. Neither let us even seek to be free from insults, but when we are insulted to bear them. For this is the only secure honor. But why so? Because this you are master of, but that, another person. Do you not see the adamant reverberating the blows it receives? But nature, you will say, gives it this property. Yet you too have it in your power to become by free choice such, as that happens to be by nature. How?

do you not know that the children in the furnace were not burned? and that Daniel in the den suffered no harm? This may even now come to pass. There stand by us too lions, anger and lust, with fearful teeth tearing asunder him that falleth among them. (Plato Rep. viii. Become then like that (ekeinon 3 mss. Daniel, and let not these affections fasten their fangs into thy soul. But that, you will say, was wholly of grace. Yes; because the acts of free-will led the way thereto. So that if we be willing to train ourselves to a like character, even now the grace is at hand. And even though the brutes be an hungered, yet will they not touch thy sides. For if at the sight of a servant's body they were abashed, when they have seen the members of Christ, (and this is what we believers are,) how shall they do else than be still? Yet if they be not still, it is owing to the fault of those cast among them. For indeed many spend largely upon these lions, by keeping harlots, breaking through marriages, taking vengeance upon enemies. And so before ever they come to the bottom of the den they get torn in pieces. (Dan. vi. 24. But with Daniel this did not so happen, neither yet would it with us, if we were so minded, but even a greater thing would take place than what then happened. For the lions hurt not him;

and if we be sober-minded, then will they that hurt us even profit us. Thus then did Paul grow bright out of those that thwarted him and plotted against him, thus Job out of the many scourges, thus Jeremy out of the miry pit, thus Noah out of the flood, thus Abel out of the treachery, thus Moses out of the bloodthirsty Jews, thus, Elisha, thus each of the worthies of old, not out of relaxedness and softness, but out of tribulations and trials, came to be attired with their bright crowns. Wherefore also Christ, inasmuch as He knew this to be the groundwork of a good report, said to His disciples, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world. (John xvi. 33. What then, they will say, Have not many been turned to flight by these terrors? Yes, but that was not of the nature of temptation, but of their own remissness. But He that "with the temptation maketh also an escape, so that ye may be able to bear it" (1 Cor. x. 13), may He stand by all of us, and reach forth His hand, that being gloriously proclaimed victorious we may attain to the everlasting crowns, through the grace and love towards man (5 mss. add the rest and so Field pasim) of our Lord Jesus Christ, through Whom, and with Whom, to the Father be glory, with the Holy Ghost, for ever and ever. Amen.

Homily 4

ROM. I. 26, 27.-"For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one towards another."

All these affections then were vile, but chiefly the mad lust after males; for the soul is more the sufferer in sins, and more dishonored, than the body in diseases. But behold how here too, as in the case of the doctrines, he deprives them of excuse, by saying of the women, that "they changed the natural use. For no one, he means, can say that it was by being hindered of legitimate intercourse that they came to this pass, or that it was from having no means to fulfil their desire that they were driven into this monstrous insaneness. For the changing implies possession. Which also when discoursing upon the doctrines he said, "They changed the truth of God for a lie. And with regard to the men again, he shows the same thing by saying, "Leaving the natural use of the woman. And in a like way with those, these he also puts out of all means of defending themselves by charging them not only that they had the means of gratification, and left that which they had, and went after another, but that having dishonored that which was natural, they ran after that which was contrary to nature. But that which is contrary to nature hath in it an irksomeness and displeasingness, so that they could not fairly allege even pleasure. For genuine pleasure is that which is according to nature. But when God hath left one, then all things are turned upside down.

And thus not only was their doctrine Satanical, but their life too was diabolical. Now when he was discoursing of their doctrines, he put before them the world and man's understanding, telling them that, by the judgment afforded them by God, they might through the things which are seen, have been led as by the hand to the Creator, and then, by not willing to do so, they remained inexcusable. Here in the place of the world he sets the pleasure according to nature, which they would have enjoyed with more sense of security and greater glad-heartedness, and so have been far removed from shameful deeds. But they would not; whence they are quite out of the pale of pardon, and have done an insult to nature itself. And a yet more disgraceful thing than these is it, when even the women seek after these intercourses, who ought to have more sense of shame than men. And here too the judgment of Paul is worthy of admiration, how having fallen upon two opposite matters he accomplishes them both with all exactness. For he wished both to speak chastely and to sting the hearer.

Now both these things were not in his power to do, but one hindered the other. For if you speak chastely you shall not be able to bear hard upon the hearer. But if you are minded to touch him to the quick, you are forced to lay the naked facts before him in plain terms.

But his discreet and holy soul was able to do both with exactness, and by naming nature has at once given additional force to his accusation, and also used this as a sort of veil, to keep the chasteness of his description. And next, having reproached the women first, he goes on to the men also, and says, "And likewise also the men leaving the natural use of the woman. Which is an evident proof of the last degree of corruptness, when both sexes are abandoned, and both he that was ordained to be the instructor of the woman, and she who was bid to become an helpmate to the man, work the deeds of enemies against one another. And reflect too how significantly he uses his words. For he does not say that they were enamoured of, and lusted after one another, but, "they burned in their lust one toward another. You see that the whole of desire comes of an exorbitancy which endureth not to abide within its proper limits. For everything which transgresseth the laws by God appointed, lusteth after monstrous things and not those which be customary. For as many oftentimes having left the desire of food get to feed upon earth and small stones, and others being possessed by excessive thirst often long even for mire, thus these also ran into this ebullition of lawless love. But if you say, and whence came this intensity of lust? It was from the desertion of God: and whence is the desertion of God?

from the lawlessness of them that left Him; "men with men working that which is unseemly. Do not, he means, because you have heard that they burned, suppose that the evil was only in desire. For the greater part of it came of their luxuriousness, which also kindled into flame their lust. And this is why he did not say being swept along or being overtaken, an expression he uses elsewhere; but what? working. They made a business of the sin, and not only a business, but even one zealously followed up. And he called it not lust, but that which is unseemly, and that properly For they both dishonored nature, and trampled on the laws. And see the great confusion which fell out on both sides. For not only was the head turned downwards but the feet too were upwards, and they became enemies to themselves and to one another, bringing in a pernicious kind of strife, and one even more lawless than any civil war, and one rife in divisions, and of varied form. For they divided this into four new, and lawless kinds. Since (3 mss. whence) this war was not twofold or threefold, but even fourfold. Consider then. It was meet, that the twain should be one, I mean the woman and the man. For "the twain," it says, "shall be one flesh. (Gen. ii. 24. But this the desire of intercourse effected, and united the sexes to one another.

This desire the devil having taken away, and having turned the course thereof into another fashion, he thus sundered the sexes from one another, and made the one to become two parts in opposition to the law of God. For it says, "the two shall be one flesh; but he divided the one flesh into two: here then is one war. Again, these same two parts he provoked to war both against themselves and against one another. For even women again abused women, and not men only. And the men stood against one another, and against the female sex, as

happens in a battle by night. You see a second and third war, and a fourth and fifth; there is also another, for beside what have been mentioned they also behaved lawlessly against nature itself. For when the Devil saw that this desire it is, principally, which draws the sexes together, he was bent on cutting through the tie, so as to destroy the race, not only by their not copulating lawfully, but also by their being stirred up to war, and in sedition against one another.

"And receiving in themselves that recompense of their error which was meet. See how he goes again to the fountain head of the evil, namely, the impiety that comes of their doctrines, and this he says is a reward of that lawlessness. For since in speaking of hell and punishment, it seemed he would not at present be credible to the ungodly and deliberate choosers of such a life, but even scorned, he shows that the punishment was in this pleasure itself. (So Plato Theoet. p. 176, 7. But if they perceive it not, but are still pleased, be not amazed. For even they that are mad, and are afflicted with phrenzy (cf. Soph. Aj. 265-277) while doing themselves much injury and making themselves such objects of compassion, that others weep over them themselves smile and revel over what has happened. Yet we do not only for this not say that they are quit of punishment, but for this very reason are under a more grievous vengeance, in that they are unconscious of the plight they are in. For it is not the disordered but those who are sound whose votes one has to gain. Yet of old the matter seemed even to be a law, and a certain law-giver among them bade the domestic slaves neither to use unguents when dry (i.e. except in bathing) nor to keep youths, giving the free this place of honor, or rather of shamefulness.

Yet they, however, did not think the thing shameful, but as being a grand privilege, and one too great for slaves, the Athenian people, the wisest of people, and Solon who is so great amongst them, permitted it to the free alone. And sundry other books of the philosophers may one see full of this disease. But we do not therefore say that the thing was made lawful, but that they who received this law were pitiable, and objects for many tears. For these are treated in the same way as women that play the whore. Or rather their plight is more miserable. For in the case of the one the intercourse, even if lawless, is yet according to nature: but this is contrary both to law and nature. For even if there were no hell, and no punishment had been threatened, this were worse than any punishment. Yet if you say "they found pleasure in it," you tell me what adds to the vengeance. For suppose I were to see a person running naked, with his body all besmeared with mire, and yet not covering himself, but exulting in it, I should not rejoice with him, but should rather bewail that he did not even perceive that he was doing shamefully. But that I may show the atrocity in a yet clearer light, bear with me in one more example.

Now if any one condemned a virgin to live in close dens (qalomeuomenhn), and to have intercourse with unreasoning brutes, and then she was pleased with such intercourse, would she not for this be especially a worthy object of tears, as being unable to be freed from this misery owing to her not even perceiving the misery? It is plain surely to every one. But if that were a grievous thing, neither is this less so than that. For to be insulted by one's own

kinsmen is more piteous than to be so by strangers: these I say (5 mss. "I consider") are even worse than murderers: since to die even is better than to live under such insolency. For the murderer dissevers the soul from the body, but this man ruins the soul with the body. And name what sin you will, none will you mention equal to this lawlessness. And if they that suffer such things perceived them, they would accept ten thousand deaths so they might not suffer this evil. For there is not, there surely is not, a more grievous evil than this insolent dealing. For if when discoursing about fornication Paul said, that "Every sin which a man doeth is without the body, but he that committeth fornication sinneth against his own body" (1 Cor. vi. 18); what shall we say of this madness, which is so much worse than fornication as cannot even be expressed?

For I should not only say that thou hast become a woman, but that thou hast lost thy manhood, and hast neither changed into that nature nor kept that which thou haddest, but thou hast been a traitor to both of them at once, and deserving both of men and women to be driven out and stoned, as having wronged either sex. And that thou mayest learn what the real force of this is, if any one were to come and assure you that he would make you a dog instead of being a man, would you not flee from him as a plague? But, lo! thou hast not made thyself a dog out of a man, but an animal more disgraceful than this. For this is useful unto service, but he that hath thus given himself up is serviceable for nothing. Or again, if any one threatened to make men travail and be brought to bed, should we not be filled with indignation? But lo! now they that have run into this fury have done more grievously by themselves. For it is not the same thing to change into the nature of women, as to continue a man and yet to have become a woman; or rather neither this nor that. But if you would know the enormity of the evil from other grounds, ask on what account the lawgivers punish them that make men eunuchs, and you will see that it is absolutely for no other reason than because they mutilate nature.

And yet the injustice they do is nothing to this. For there have been those that were mutilated and were in many cases useful after their mutilation. But nothing can there be more worthless than a man who has pandered himself. For not the soul only, but the body also of one who hath been so treated, is disgraced, and deserves to be driven out everywhere. How many hells shall be enough for such? But if thou scoffest at hearing of hell and believest not that fire, remember Sodom. For we have seen, surely we have seen, even in this present life, a semblance of hell. For since many would utterly disbelieve the things to come after the resurrection, hearing now of an unquenchable fire, God brings them to a right mind by things present. For such is the burning of Sodom, and that conflagration! And they know it well that have been at the place, and have seen with their eyes that scourge divinely sent, and the effect of the lightnings from above. (Jude 7. Consider how great is that sin, to have forced hell to appear even before its time! For whereas many thought scorn of His words, by His deeds did God show them the image thereof in a certain novel way. For that rain was unwonted, for that the intercourse was contrary to nature, and it deluged the land, since lust had done so with their souls. Wherefore also the rain was the opposite of the customary rain.

Now not only did it fail to stir up the womb of the earth to the production of fruits, but made it even useless for the reception of seed. For such was also the intercourse of the men, making a body of this sort more worthless than the very land of Sodom. And what is there more detestable than a man who hath pandered himself, or what more execrable? Oh, what madness! Oh, what distraction! Whence came this lust lewdly revelling and making man's nature all that enemies could? or even worse than that, by as much as the soul is better than the body. Oh, ye that were more senseless than irrational creatures, and more shameless than dogs! for in no case does such intercourse take place with them, but nature acknowledgeth her own limits. But ye have even made our race dishonored below things irrational, by such indignities inflicted upon and by each other. Whence then were these evils born? Of luxury; of not knowing God. For so soon as any have cast out the fear of Him, all that is good straightway goes to ruin.

Now, that this may not happen, let us keep clear before our eyes the fear of God. For nothing, surely nothing, so ruins a man as to slip from this anchor, as nothing saves so much as continually looking thereto. For if by having a man before our eyes we feel more backward at doing sins, and often even through feeling abashed at servants of a better stamp we keep from doing anything amiss, consider what safety we shall enjoy by having God before our eyes! For in no case will the Devil attack us when so conditioned, in that he would be laboring without profit. But should he see us wandering abroad, and going about without a bridle, by getting a beginning in ourselves he will be able to drive us off afterwards any whither. And as it happens with thoughtless servants at market, who leave the needful services which their masters have entrusted to them, and rivet themselves at a mere haphazard to those who fall in their way, and waste out their leisure there; this also we undergo when we depart from the commandments of God. For we presently get standing on, admiring riches, and beauty of person, and the other things which we have no business with, just as those servants attend to the beggars that do jugglers' feats, and then, arriving too late, have to be grievously beaten at home. And many pass the road set before them through following others, who are behaving in the same unseemly way. But let not us so do.

For we have been sent to dispatch many affairs that are urgent. And if we leave those, and stand gaping at these useless things, all our time will be wasted in vain and to no profit, and we shall suffer the extreme of punishment. For if you wish yourself to be busy, you have whereat you ought to wonder, and to gape all your days, things which are no subject for laughter, but for wondering and manifold praises. As he that admires things ridiculous, will himself often be such, and even worse than he that occasioneth the laughter. And that you may not fall into this, spring away from it forthwith. For why is it, pray, that you stand gaping and fluttering at sight of riches? What do you see so wonderful, and able to fix your eyes upon them? these gold-harnessed horses, these lackeys, partly savages, and partly eunuchs, and costly raiment, and the soul that is getting utterly soft in all this, and the haughty brow, and the bustlings, and the noise? And wherein do these things deserve wonder? what are they better than the beggars that dance and pipe in the market-place? For these too being taken with a sore famine of virtue, dance a dance more ridiculous than theirs,

led and carried round at one time to costly tables, at another to the lodging of prostitute women, and at another to a swarm of flatterers and a host of hangers-on.

But if they do wear gold, this is why they are the most pitiable, because the things which are nothing to them, are most the subject of their eager desire. Do not now, I pray, look at their raiment, but open their soul, and consider if it is not full of countless wounds, and clad with rags, and destitute, and defenceless! What then is the use of this madness of shows? for it were much better to be poor and living in virtue, than to be a king with wickedness; since the poor man in himself enjoys all the delights of the soul, and doth not even perceive his outward poverty for his inward riches. But the king, luxurious in those things which do not at all belong to him, is punished in those things which are his most real concern, even the soul, the thoughts, and the conscience, which are to go away with him to the other world. Since then we know these things, let us lay aside the gilded raiment, let us take up virtue and the pleasure which comes thereof. For so, both here and hereafter, shall we come to enjoy great delights, through the grace and love towards man of our Lord Jesus Christ, through Whom, and with Whom, be glory to the Father, with the Holy Spirit, for ever and ever. Amen.

Homily 5

ROM. I. 28.-"Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." Lest he should seem to be hinting at them by delaying in his discourse so long over the unnatural sin, he next passes on to other kinds of sins also, and for this cause he carries on the whole of his discourse as of other persons. And as he always does when discoursing with believers about sins, and wishing to show that they are to be avoided, he brings the Gentiles in, and says, "Not in the lust of concupiscence, even as the other Gentiles which know not God." (1 Thess. iv. 5.) And again: "sorrow not, even as others which have no hope." (ib. 13.) And so here too he shows that it was to them the sins belonged, and deprives them of all excuse. For he says, that their daring deeds came not of ignorance, but of practice. And this is why he did not say, "and as they knew not God;" but "as they did not like to retain God in their knowledge;" as much as to say, that the sin was one of a perverted determination of obstinacy, more than of a sudden ravishment, and shows that it was not the flesh (as some heretics say) but the mind, to the wicked lust whereof the sins belonged, and that it was thence the fount of the evils flowed. For since the mind is become undistinguishing, all else is then dragged out of course and overturned, when he is corrupted that held the reins! (Plat. Phaedr. 246 A. B.)

Ver. 29. "Being filled with all unrighteousness, wickedness, covetousness, maliciousness." See how everything here is intensitive. For he says, "being filled," and "with all," and having named maliciousness in general, he also further pursues the particulars, and these too in excess, saying, "Full of envy, murder," for the latter of these comes from the former, as was shown in Abel's case and Joseph's, and then after saying, "debate, deceit, malignity;" Ver. 30. "Whisperers, backbiters, haters of God, despiteful," and classing things which to many seem indifferent among his charges, he further strengthens his accusation, going up to the stronghold of their wickednesses, and styles them "boasters." For even worse than sinning is it, even though sinning to be haughty-minded. Wherefore also he charges the Corinthians with it, saying, "Ye are puffed up." (1 Cor. v. 2.) For if in a good action he that puffs himself up loseth all, if any one do so among his sins, what vengeance is there of which he is not worthy, since such an one cannot repent any more? Next, he says, "inventors of evil things;" showing that they were not content with those already existing, but even invented others. And this again is like men that are full purposed and in earnest, not those that are hurried away and forced out of their course; and after mentioning the several kinds

of maliciousness, and showing that here too they stood against nature itself (for he says, "disobedient to parents"), he then goes on to the root of the great pestilence, calling them,

Ver. 31. "Without natural affection, implacable." For this Christ Himself also pronounces to be the cause of wickedness, saying, "When iniquity shall abound, the love of many shall wax cold." (Matt. xxiv. 12). This too St. Paul here says, calling them "covenant-breakers, without natural affection, implacable, unmerciful," and showing that they were traitors even to the gift of nature. For we have a sort of family feeling even by nature towards one another, which even beasts have got towards each other. "For every beast," it says, "loveth his like, and every man his neighbor." (Ecclus. xiii. 15.) But these became more ferocious even than they. The disorder then which resulted to the world by evil doctrines, he proves to us by these witnesses, and clearly shows that the malady in either case came of the negligence of them that were disordered. He shows besides, what he did in the case of the doctrines, that they were here also deprived of all excuse; and so he says,

Ver. 32. "Who knowing the judgment of God, that they which commit such things are worthy of death. not only do the same, but have pleasure in them that do them." Having assumed here two objections, he in the first place removes them. For what reason have you to say, he means, that you know not the things which ought to be done? At best, even if you did not know, you are to blame in having left God who instructs you. But as it is by many arguments we have shown that you do know, and transgress willingly. But are you drawn by passion? Why then do you both coöperate therewith anti praise it? For they "not only do such things," he says, "but have pleasure in them that do them." Having then put the more grievous and the unpardonable sin first, that he might have done with it (Or "convict you of it," ina elh); (for he that praiseth the sin is far worse than even he that trespasseth;) having then put this the first, he by this method grapples more powerfully with him in the sequel, speaking on this wise,

Chap. ii. ver. 1. "Therefore thou art inexcusable, O man; whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself." These things he says, with an aim at the rulers, inasmuch as that city then had the rule of the world put into its hands. He anticipated them therefore by saying, Thou art depriving thyself of defence, whoever thou mayest be; for when thou condemnest an adulterer, and thyself committest adultery, although no man condemneth thee, in thy judgment upon the guilty person thou hast also passed sentence against thyself. Ver. 2. "For we are sure that the judgment of God is according to truth against them who commit such things."

For lest any should say, until now I have escaped, to make him afraid, he says, that it is not so with God as it is here. For here (Plato in Theoet. et Phoedon.) one is punished, and another escapes while doing the same thing. But hereafter it is not so. That he that judgeth then knoweth the right, he has said: but whence he knoweth it, he hath not added; for it was superfluous. For in the case of ungodliness, he shows both that the ungodly was so even with a knowledge of God, and also whence he got that knowledge, namely, from the Creation. For inasmuch as it was not plain to all, he gave the cause also; but here he passes

it over as a thing admitted. But when he says, "whosoever thou art that judgest," he is not addressing himself to the rulers only, but to private individuals and subjects also. For all men, even if they have no chair of state, nor executioners, nor stocks at command, yet even they judge those that offend, in conversations and public meetings (Gr. koinoij sullogoij) and by the vote of their conscience. And no one would venture to say, that the adulterer does not deserve punishment. But it is others, he says, they condemn, and not themselves. And for this cause he stands forth vehemently against them, and says,

Ver. 3. "And thinkest thou this" (4 mss.; om. this), "O man, that judgest those which do such things, and doest the same, that thou shalt escape the judgment of God?"

For since he had shown the sin of the world to be great, from its doctrines, from its doings, and that they did yet sin though wise, and though they had the creation to lead them by the hand, and not by leaving God only, but also by choosing the images of creeping things, and by their dishonoring virtue, and deserting, in spite of nature's drawings back, to the service of vice even contrary to nature: he goes on next to show, that they who do such things are punished too. He did indeed at once point out a punishment by mentioning their very practice. For "they received," he says, "in themselves that recompense of their error which was meet. But as they do not perceive that, he mentions another also, which they stood most in fear of. And indeed already he chiefly pointed at this. For when he says, "That the judgment of God is according to truth," he is speaking of no other than this. But he establishes the same again upon other further grounds, saying thus, "And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Thou hast not been acquitted of thine own judgment, and wilt thou escape through God's? Who indeed would say this? And yet thou hast judged thyself (3 mss. "and not been acquitted").

But since the rigorousness of the judgment-court was such, and thou wert not able to spare even thyself, how should not God, that cannot do amiss, and who is in the highest sense just, be much surer to do the same? But hast thou condemned thyself, and is God to approve of thee and praise thee? And how can this be reasonable? And all the while thou art deserving of a greater punishment, than he who is of thee condemned. For sinning merely, is not the same thing with falling again into the same sins you have chastised another for committing. See, how he has strengthened the charge! For if you, he means, punish a person who has committed less sins, though by it you will put yourself to shame, how shall not God cast you in your suit, and condemn you more severely, who have committed greater transgressions, and this too when He will never make Himself ashamed, and you are already condemned by your own reckoning. But if thou say, I know that I deserve punishment; yet through His long-suffering thinkest slightingly of it, and art confident because thou dost not suffer punishment forthwith; this surely is a reason why thou oughtest to be afraid and tremble. For the fact that thou hast not yet suffered punishment, will not result in thy not suffering any punishment, but in thy suffering a more severe one if thou abidest unamended. And so he goes on to say:

Ver. 4. "Or despiseth thou the riches of His goodness and forbearance and long-sufferring; not knowing that the goodness of God leadeth thee to repentance?" For after praising God's long-suffering, showing the gain thereof to be very great to them that heeded it (and this was the drawing sinners to repentance); he adds to the terror. For as to them, who avail themselves of it aright, it is a ground of safety; so to them that slight it, it is conducive to a greater vengeance. For whenever you utter this common notion, that God doth not exact justice, because He is good and long-suffering, he says, You do but mention what will make the vengeance intenser. For God showeth His goodness that you may get free from your sins, not that you may add to them. If then thou make not this use thereof, the judgment will be more fearful. Wherefore it is a chief ground for abstaining from sin, that God is long-suffering, and not for making the benefit a plea for obstinacy. For if He be long-suffering, He most certainly punisheth. Whence does this appear? from what is next said. For if the wickedness be great and the wicked have not been requited, it is absolutely necessary that they should be requited. For if men do not overlook these things, how should God make an oversight? And so from this point he introduces the subject of the judgment. For the fact of showing many who, if they repent not, are liable, yet still are not punished here, introduces with it necessarily the judgment, and that with increase. Wherefore he says,

Ver. 5. "But after thy hardness and impenitent heart treasurest up unto thyself wrath." For when a man is neither to be softened by goodness nor to be turned back by fear, what can be harder than such an one? For after that he had showed the goodness of God towards men, he then shows His vengeance that it is unbearable for him who does not even so return to repentance. And observe with what propriety he uses the words! "Thou treasurest up unto thyself wrath," he says, so making it plain what is certainly laid up, and showing that it is not He that judgeth, but he that is condemned, who is the author of this. For he says, "thou treasurest up for thyself," not God for thee. For He did all, whatsoever things were fitting, and created thee with a power to discern between good and what was not so, and showed long-suffering over thee, and called thee to repentance, and threatened a fearful day, so by every means drawing thee to repentance. But if thou shouldst continue unyielding, "thou treasurest up unto thyself wrath against the day of wrath and revelation and (so all mss. but two) the righteous judgment of God." For lest on hearing of wrath thou shouldest think of any passion, he adds, "the righteous judgment of God." And he said "revelation" with good reason, for then is this revealed when each man receives his desert. For here many men often annoy and practise harm to one without justice. But hereafter it is not so.

Ver. 6, 7. "Who will render to every man according to his deeds, to them who by patient continuance in well doing," etc. Since he had become awestriking and harsh by discoursing of the judgment and of the punishment that shall be, he does not forthwith, as one might expect, enter upon the vengeance, but turns his discourse to what was sweeter, to the recompense of good actions, saying as follows, Ver. 7. "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Here also he awakens those who had drawn back during the trials, and shows that it is not right to trust in faith only. For it is deeds also into which that tribunal will enquire. But observe, how when he is

discoursing about the things to come, he is unable to tell clearly the blessings, but speaketh of glory and honor. For in that they transcend all that man hath, he hath no image of them taken from this to show, but by those things which have a semblance of brightness among us, even by them he sets them before us as far as may be, by glory, by honor, by life. For these be what men earnestly strive after, yet are those things not these, but much better than these, inasmuch as they are incorruptible and immortal. See how he has opened to us the doors toward the resurrection of the body by speaking of incorruptibility. For incorruptibility belongs to the corruptible body. Then, since this sufficed not, he added glory and honor. For all of us are to rise incorruptible, but not all to glory, but some to punishment, and some to life.

Ver. 8. "But unto them that are contentious," he says. Again, he deprives of excuse those that live in wickedness, and shows that it is from a kind of disputatiousness and carelessness that they fall into unrighteousness. "And do not obey the truth, but obey unrighteousness." See, here is another accusation again. For what defence can he set up, who flees from the light and chooses the dark? And he does not say, who are "compelled by," "lorded over by," but who "obey unrighteousness," that one may learn that the fall is one of free choice, the crime not of necessity. Ver. 9. "Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." That is, if a man be rich, if a consul, if a very sovereign (so Field: several mss. and Edd. "the emperor himself"), by none of them is the account of the judgment out-faced. Since in this dignities have no place. Having then shown the exceeding greatness of the disease, and having added the cause, that it was from the carelessness of the disordered, and finally, that destruction awaits them and that amendment is easy, in the punishment also he again gives the Jew the heavier lot. For he that had enjoyed a larger share of instruction would also deserve to undergo a larger share of vengeance if doing lawlessly. And so the wiser or mightier men we are, the more are we punished if we sin. For if thou art rich, thou wilt have more money demanded of thee than of the poor; and if wiser than others, a stricter obedience; and if thou hast been invested with authority, more shining acts of goodness; and so in the case of all the other things, thou wilt have to bring in measures proportioned to your power.

Ver. 10. "But glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile."

What Jew does he here mean? or about what Gentiles is he discoursing? It is of those before Christ's coming. For his discourse had not hitherto come to the times of grace, but he was still dwelling upon the earlier times, so breaking down first from afar off and clearing away the separation between the Greek and the Jew, that when he should do this in the matter of grace, he might no more seem to be devising some new and degrading view. For if in the earlier times when this Grace had not shone forth in such, greatness, when the estate of the Jews was solemn and renowned and glorious before all men, there was no difference, what could they say for themselves (tina an exoien logon eipein; now after so great a display of grace? And this is why he establishes it with so great earnestness. For when the hearer has

been informed that this held in the earlier times, much more will he receive it after the faith. But by Greeks he here means not them that worshipped idols, but them that adored God, that obeyed the law of nature, that strictly kept all things, save the Jewish observances, which contribute to piety, such as were Melchizedek and his (oi peri), such as was Job, such as were the Ninevites, such as was Cornelius. Here then he is first breaking through the partition between the circumcision and the uncircumcision:

and at a distance dissipates this distinction beforehand, so as to do it without being suspected, and to strike into it as compelled by another occasion, which is ever a characteristic of his Apostolic wisdom. For if he had showed it in the times of grace, what he said would have had a very suspicious look. But on describing the vice which possessed the world, and where end the ways of wickedness, to pass from that consecutively into the treatment of these points renders his teaching unsuspected. And that he means this, and for this purpose so put this together, is plain from hence: for if he were not intent upon effecting this, it were enough for him to have said, "According to thy hardness and impenitent heart thou treasurest up unto thyself wrath against the day of wrath; and then to have dropped this subject, since it would have been complete. But in that what he had in view was not to speak of the judgment to come only, but to show also that the Jew had no advantage of such a Greek, and so was not to be haughty-spirited, he advances farther, and speaks of them in order. But consider! He had put the hearer in fear, had advanced against him the fearful day, had told him what an evil it is to be living in wickedness, had showed him that no man sinneth of ignorance, nor with impunity, but that even though he suffer no punishment now, yet he certainly will suffer it:

then he wishes to make good next that the teaching of the Law was not a thing of great importance. For it is upon works that both punishment and reward depend, not upon circumcision and uncircumcision. Since then he had said, that the Gentile shall by no means go unpunished and had taken this for granted, and upon it had made good that he shall also be rewarded, he next showed the Law and circumcision to be superfluous. For it is the Jews that he is here chiefly opposing. For inasmuch as they were somewhat captiously disposed, first, of their haughtiness, not deigning to be reckoned along with the Gentiles, and secondly thinking it ridiculous if the faith is to do away all sins; for this cause he accused the Gentiles first, in whose behalf he is speaking, that without suspicion and with boldness of speech, he may attack the Jews. And then having come to the enquiry concerning the punishment, he shows that the Jew is so far from being at all profited by the Law, that he is even weighed down by it. And this was his drift some way back. For if the Gentile be on this score inexcusable, because, when the creation led him on and his own reasonings, he yet did not amend, much more were the Jew so, who besides these had the teaching of the Law also.

Having then persuaded him to a ready admission of these reasonings, in the case of other men's sins, he now compels him even against his will to do so in the case of his own. And in order that what he says may be more readily allowed, he leads him forward with the better

things also in view, speaking on this wise: ”But glory and honor and peace to every man that worketh good, to the Jew first, and also to the Gentile. For here whatever good things a man hath, he hath with fightings, even if he be rich, if a prince, if a king. Even if he be not at variance with others, yet is he often so with himself, and has abundant war in his own thoughts. But there it is no such thing, but all is still and void of trouble, and in possession of true peace. Having then made good from what was said above, that they too which have not the Law are to enjoy the same blessings, he adds his reason in the following words:

Ver. 11. ”For there is no respect of persons with God.”

For when he says that as well the Jew as the Gentile is punished if he sin, he needs no reasonings: but when he wants to prove that the Gentile is honored also, he then needs a foundation for it also; as it seemed wonderful and extravagant if he who had heard neither Law nor Prophets, were to be honored upon his working good. And this is why (as I also said before) he exercises their hearing in the times before grace, that he might afterwards more treatably bring in, along with the faith, the acquiescence in these things also. For here he is not at all suspected, as seeming not to be making his own point good. Having then said, ”Glory and honor and peace to every man that worketh good, to the Jew first, and also to the Gentile,” he adds, ”For there is no respect of persons with God. Wonderful! What more than victory has he gained! For he shows, by reducing it to an absurdity, that it was not meet with God that it should be otherwise. For it would then be a case of respecting of persons. But of such character God is not. And he does not say, ”for if this were not so, God would be a respecter of persons,” but with more of dignity, ”For there is no respect of persons with God. That it is not quality of persons, but difference of actions. Which He maketh inquisition for.

By so saying he shows that it was not in actions but in persons only that the Jew differed from the Gentile. The consequence of this would be thus expressed; For it is not because one is a Jew and the other a Gentile, that one is honored and the other disgraced, but it is from the works that either treatment comes. But he does not say so, since it would have roused the anger of the Jew, but he sets down something more, so bringing their haughty spirit yet lower, and quelling it for the admission of the other. But what is this? The next position.

Ver. 12. ”For as many,” he says, ”as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law.” For here, as I said before, he shows not only the equality of the Jew and the Gentile, but that the Jew was even much burdened by the gift of the Law. For the Gentile is judged without law. But this ”without law” (Gr. lawlessly) here expresses not the worse plight but the easier, that is, he has not the Law to t accuse him. For ”without law” (that is,without the condemnation arising from it), is he condemned solely from the reasonings of nature, but the Jew, ”in the Law,” that is, with nature and the Law too to accuse him. For the greater the attention he enjoyed, the greater the punishment he will suffer. See how much greater is the necessity which he lays upon the Jews of a speedy recourse to grace! For in that they said, they needed not grace,

being justified by the Law, he shows that they need it more than the Gentiles, considering they are liable to be punished more. Then he adds another reason again, and so farther contends for what has been said.

Ver 13. "For not the hearers of the law are just before God." Well doth he add "before God;" for haply before men they may be able to appear dignified and to vaunt great things, but before God it is quite otherwise-the doers of the Law alone are justified. You see with what advantage he combats, by turning what they said to an opposite bearing. For if it is by the Law you claim to be saved, in this respect, saith he, the Gentile will stand before you, when seen to be a doer of what is written in the Law. And how is it possible (one may say) for one who hath not heard to be a doer? Not this only, he says, is possible, but what is much more even than this. For not only is it possible without hearing to be a doer, but even with hearing not to be so. Which last thing he makes plainer, and that with a greater advantage over them, when he says, "Thou that teachest another, teachest thou not thyself?" (Rom. ii. 21.) But here he is still making the former point good.

Ver. 14. "For when the Gentiles," he says, "which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." I am not, he means, rejecting the Law, but even on this score I justify the Gentiles. You see how when undermining the conceit of Judaism, he giveth no handle against himself as villifying the Law, but on the contrary by extolling it and showing its greatness he so makes good his whole position. But whenever he saith "by nature," he means by the reasonings of nature. And he shows that others are better than they, and, what is more better for this, that they have not received the Law, and have not that wherein the Jews seem to have an advantage over them. For on this ground he means they are to be admired, because they required not a law, and yet exhibited all the doings of the Law, having the works, not the letters, graven upon their minds. For this is what he says,

Ver. 15. "Which show the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Ver. 16. "In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel."

See how he again puts that day before them, and brings it close to them, battering down their conceit, and showing, that those were to be the rather honored who without the Law strove earnestly to fulfil the things of the Law. But what is most to be marvelled at in the discretion of the Apostle, it is worth while to mention now. For having shown, from the grounds given, that the Gentile is greater than the Jew; in the inference, and the conclusion of his reasoning, he does not state it, in order not to exasperate the Jew. But to make what I have said clearer, I will give the very words of the Apostle. For after saying, that it is not the hearers of the Law, but the doers of the Law, that shall be justified, it followed to say, "For when the Gentiles, which have not the Law, do by nature the things contained in the Law," they are much better than those who are instructed by the Law. But this he does not say, but he stays at the encomium of the Gentiles, and does not yet awhile carry on his

discourse by way of comparison, that so at least the Jew may receive what is said. And so he does not word it as I was doing, but how? "For when the Gentiles, which have not the Law, do by nature the things contained in the Law, these, not having the Law, are a law unto themselves;

which show the work of the Law, written in their hearts, their conscience also bearing witness. For the conscience and reason doth suffice in the Law's stead. By this he showed, first, that God made man independent, so as to be able to choose virtue and to avoid vice. And be not surprised that he proves this point, not once or twice, but several times. For this topic was very needful for him to prove owing to those who say, Why ever is it, that Christ came but now? And where in times before was the (most mss. this mighty) scheme of Providence? Now it is these that he is at present beating off by the way, when he shows that even in former times, and before the Law was given, the human race (Gr. nature) fully enjoyed the care of Providence. For "that which may be known of God was manifest in them," and they knew what was good, and what bad; by means whereof they judged others, which he reproaches them with, when he says, "wherein thou judgest another, thou condemnest thyself. But in the case of the Jews, besides what has been mentioned, there was the Law, and not reason or conscience only. And why does he put the words "accusing or else excusing?"-for, if they have a Law written, and show the work of it in them, how comes reason to be able to accuse them still? But he is not any longer speaking of those only who do well, but also of mankind (Gr.

the nature) universally. For then our reasonings stand up, some accusing and some excusing. And at that tribunal a man needeth no other accuser. Then to add to their fear, he does not say the sins of men, but the secrets of men. For since he said, "Thinkest thou, that judgest them that do such things, and doest the same, that thou shalt escape the judgment of God; that thou mayest not expect such a sentence as thou passest thyself, but mayest know, that that of God is far more exact than thine own, he brings in, "the secrets of men," and adds, "through Jesus Christ according to my Gospel. For men sit in judgment upon overt acts alone. And above too he spake of the Father alone, but as soon as he had crushed them with fear, he brought in the mention of Christ also. But he does not do barely this, but even here, after having made mention of the Father, he so introduceth Him. And by the same things he raises the dignity of his preaching. For this preaching, he means, openly speaks out what nature taught by anticipation. Do you see with what wisdom he has bound them both to the Gospel and to Christ, and demonstrated that our affairs come not here to a stand, but travel further. And this he made good before also, when he said, "thou treasurest up to thyself wrath against the day of wrath: and here again, "God shall judge the secrets of men."

Now let each man enter into his own conscience, and reckoning up his transgressions, let him call himself to a strict account, that we be not then condemned with the world. (1 Cor. xi. 32. For fearful is that court, awful the tribunal, full of trembling the accounts, a river of fire rolls along (elketai) "A brother doth not redeem: shall man redeem? (Ps. xlix. 8. Ps. xlix.

8. LXX. Call then to mind what is said in the Gospel, the Angels running to and fro, of the bridechamber being shut, of the lamps going out, of the powers which drag to the furnaces. And consider this, that if a secret deed of any one of us were brought forth into the midst, to-day, before the Church only, what could he do but pray to perish, and to have the earth to gape for him, rather than have so many witnesses of his wickedness? How then shall we feel, when, before the whole world, all things are brought into the midst, in a theatre so bright and open, with both those known and those unknown to us seeing into everything? But alas! wherewith am I forced to affright you! with men's estimation! when I ought to use the fear of God, and His condemnation. For what, pray, is to become of us then when bound, and gnashing our teeth, we are led away to the outer darkness? Or, rather, what shall we do (and this is the most fearful thought of all) when we offend (proskrouswmen) God?

For if any one have sense and reason, he has already endured a hell when he is out of sight of God. But since this doth not pain, fire is therefore threatened. For we ought to smart not when we are punished, but when we sin. Thus listen to Paul wailing and lamenting over sins, for which he was not to be punished. For "I am not meet," he says, "to be called an Apostle, because I persecuted the Church. (1 Cor. xv. 9. Hear also David, when he is set free from the punishment, yet, as thinking that he had offended God, calling vengeance down upon himself, and saying, "Let thy hand be upon me and upon my father's house. (2 Sam. xxiv. 17. For to have offended God is more distressing than to be punished. But now we are so wretchedly disposed, that, were there no fear of hell, we should not even choose readily to do any good thing. Wherefore were it for nothing else, yet for this at least, we should deserve hell, because we fear hell more than Christ (several Mss. God). But not so the blessed Paul, but contrariwise. But since we feel otherwise, for this reason are we condemned tO hell: since, did we but love Christ as we should love Him, we should have known that to offend Him we love were more painful than hell. But since we love Him not, we know not the greatness of His punishment. And this is what I bewail and grieve over the most!

And yet what has God not done, to be beloved of us? What hath He not devised? What hath He omitted? We insulted Him, when He had not wronged us in aught, but had even benefited us with blessings countless and unspeakable. We have turned aside from Him when calling and drawing us to Him by all ways, yet hath He not even upon this punished us, but hath run Himself unto us, and held us back, when fleeing, and we have shaken Him off and leaped away to the Devil. And not even on this hath He stood aloof, but hath sent numberless messengers to call us to Him again, Prophets, Angels, Patriarchs: and we have not only not received the embassy, but have even insulted those that came. But not even for this did He spew us out of His mouth, but like those slighted lovers that be very earnest, He went round beseeching all, the heaven, the earth, Jeremiah, Micah, and that not that He might weigh us down, but that He might speak in behalf of His own ways (Is. i. 2; Jer. ii. 12; iii. 12; etc.; Mic. vi. 1): and along with the prophets He went also Himself to those that turned aside from Him, being ready to submit to examination, and deigning to condescend

to a conference, and drawing them that were deaf to every appeal into a disputation with Himself. For He saith, "O my people, what have I done unto thee, and wherein have I wearied thee? Answer me. (Mic.

vi. 3. After all this we killed the Prophets, we stoned them, we did them other cruel wrongs without number. What then? In their place He sent no longer Prophets, no longer Angels, no longer Patriarchs, but the Son Himself. He too was killed when He had come, and yet not even then did He quench His love, but kindled it even more, and keepeth on beseeching us, after even His own Son was killed, and entreating us, and doing all things to turn us unto Himself. And Paul crieth aloud, saying, "Now then we are ambassadors for Christ, as though God did beseech you by us: be ye reconciled to God. (2 Cor. v. 20. None of these things however reconciled us. Yet not even then did He leave us, but keeps on both threatening hell, and promising a kingdom, that even so He may draw us unto Himself. But we be still in an insensible mood. What can be worse than this brutishness? For had a man done these things, should we not many times over have let ourselves become slaves to him? But God when doing so we turn us away from! O what listlessness! O what unfeelingness We that live continually in sins and wickednesses, if we happen to do any little good, like unfeeling domestics, with what a niggardly spirit do we exact it, and how particular are we about the recompense made, if what we have done has any recompense to come of it.

And yet the recompense is the greater if you do it without any hope of reward. Why saying all this, and making exact reckoning, is language fitter for an hireling than a domestic of willing mind. For we ought to do everything for Christ's sake, not for the reward, but for Him. For this also was why He threatened hell and promised the kingdom, that He might be loved of us. Let us then so love Him as we ought to love Him. For this is the great reward, this is royalty and pleasure, this is enjoyment, and glory, and honor, this is light, this is the great happiness, which language (or reasoning) cannot set before us, nor mind conceive. Yet indeed I do not know how I was led so far in this way of speaking, and came to be exhorting men who do not even think slightly of power and glory here for Christ's sake, to think slightly of the kingdom. Yet still those great and noble men even attained to this measure of love. Hear, for instance, how Peter burns with love towards Him, setting Him before soul, and life, and all things. And when he had denied Him, it was not the punishment he was grieved for, but that he had denied Him Whom he longed for, which was more bitter to him than any punishment. And all this did he show before the grace of the Spirit was given. And he perseveringly pressed the question, "Whither goest thou? (John xiii. 36) and before this;

"To whom shall we go? (vi. 67); and again; "I will follow Thee whithersoever Thou goest. (Luke xxii. 33? Thus He was all things to them, and neither heaven nor the kingdom of heaven did they count of, in comparison of Him they longed for. For Thou art all these things unto me, he means. And why doest thou marvel that Peter was so minded? Hear now what the Prophet says: "What have I in heaven, and what is there upon earth, that I should desire in comparison of Thee? (Ps. lxxiii. 25. Now what he means is nearly this. Neither of things above nor of things below desire I any, save Thee only. This is passion; this

is love. Can we so love, it will not be things present only, but even things to come, which we shall reckon as nothing compared with that love-charm, and even here shall we enjoy the Kingdom, delighting ourselves in the love of Him. And how is this to be? one may say. Let us reflect how oft we insult Him after numberless goodnesses, yet He standeth and calleth us to Him, and how often we run by Him, but He still doth not overlook us, but runneth to us, and draweth us to Him, and catcheth us in unto Himself. For if we consider these things, and such as these, we shall be enabled to kindle this longing.

For if it were a common man that so loved, but a king who was thus beloved, would he not feel a respect for the greatness of the love? Most assuredly he would. But when the case is reversed, and His Beauty (S. "that beauty") is unspeakable, and the glory and the riches too of Him that loveth us, and our vileness so great, surely we deserve the utmost punishment, vile as we are and outcasts, who are treated with so exceeding great love by One so great and wonderful, and yet wax wanton against His love? He needeth not anything of ours, and yet He doth not even now cease loving us. We need much what is His, and for all that we cleave not unto His love, but money we value above Him, and man's friendship, and ease of body, and power, and fame, before Him who valueth nothing more than us. For He had One Son, Very (Lit. "true-born") and Only-Begotten, and He spared not even Him for us. But we value many things above Him. Were there not then good reason for a hell and torment, even were it twofold or threefold or manifold what it is? For what can we have to say for ourselves, if even Satan's injunctions we value more than the Laws of Christ, and are reckless of our own salvation that we may choose the works of wickedness, before Him who suffered all things for us? And what pardon do these things deserve? what excuse have they? Not one even.

(5 mss. oude miaj. Let us stop then after this in our headlong course, and let us grow again sober; and reckoning up all these things, let us send up glory unto Him by our works (for words alone suffice not thereto), that we may also enjoy the glory that cometh of Him, which may we all attain unto by the grace and love toward man of our Lord Jesus Christ, through Whom, and with Whom, to the Father be glory, with the Holy Spirit, for ever and ever. Amen.

Homily 6

ROM. II. 17, 18.-"Behold, thou art called a Jew, and restest in the Law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the Law." After saying that the Gentile wanteth nothing appertaining to salvation if he be a doer of the Law, and after making that wonderful comparison, he goes on to set down the glories of the Jews, owing to which they thought scorn of the Gentiles: and first the very name itself, which was of great majesty, as the name Christian is now. For even then the distinction which the appellation made was great. And so he begins from this, and see how he takes it down. For he does not say, Behold, thou art a Jew, but "art called" so, "and makest thy boast in God;" that is, as being loved by Him, and honored above all other men. And here he seems to me to be gently mocking their unreasonableness, and great madness after glory, because they misused this gift not to their own salvation, but to set themselves up against the rest of mankind, and to despise them. "And knowest His will, and approvest the things that are more excellent." Indeed this is a disadvantage, if without working: yet still it seemed to be an advantage, and so he states it with accuracy. For he does not say, thou doest, but knowest; and approvest, not followest and doest.

Ver. 19. "And art confident that thou thyself." Here again he does not say that thou art "a guide of the blind," but "thou art confident," so thou boastest, he says. So great was the unreasonableness of the Jews. Wherefore he also repeats nearly the very words, which they used in their boastings. See for instance what they say in the Gospels. "Thou wast altogether (oloj 4 mss. olwj) born in sin, and dost thou teach us?" (John ix. 34.) And all men they utterly looked down upon, to convince them of which, Paul keeps extolling them and lowering the others, that so he may get more hold on them, and make his accusation the weightier. Wherefore he goes on adding the like things, and making more of them by different ways of relating them. For "Thou art confident," he saith, "that thou thyself art a leader of the blind,"

Ver. 20. "An instructor of the foolish, a teacher of babes, which hast the form of knowledge and truth, which is in the Law." Here again he says not, in the conscience and in actions and in well-doings, but "in the Law;" and after saying so, he does here also what he did with regard to the Gentiles. For as there he says, "for wherein thou judgest another, thou

condemnest thyself," so saith he here also. Ver. 21. "Thou therefore which teachest another, teachest thou not thyself?"

But there he frames his speech with more of sharpness, here with more of gentleness. For he does not say, However on this score thou deservest greater punishment, because though entrusted with so great things thou hast not made a good use of any of them, but he carries his discourse on by way of question, turning them on themselves (entrepwn), and saying, "Thou that teachest another, teachest thou not thyself? And here I would have you look at the discretion of Paul in another case. For he sets down such advantages of the Jews, as came not of their own earnestness, but by a gift from above, and he shows not only that they are worthless to them if neglectful, but that they even bring with them increase of punishment. For neither is the being called a Jew any well doing of theirs, nor yet is the receiving of the Law, nor the other things he has just enumerated, but of the grace from above. And towards the beginning he had said, that the hearing of the Law is valueless unless the doing be thereto added ("for not the hearers of the Law," he says, "are just before God,") but now he shows further still, that not only the hearing, but, what is more than the hearing, the teaching of the Law itself will not be able to screen the teacher, unless he do what he says; and not only will it not screen him, but will even punish him the more.

And he has used his expressions well too, since he does not say, Thou hast received the Law, but "Thou restest in the Law. For the Jew was not wearied with going about to seek what was to be done, but had on easy terms the Law pointing the way leading to virtue. For if even the Gentiles have natural reason (and it is on this ground that these are better than they, in that they do the Law without hearing), yet still the others had greater facility. But if you say, I am not only a hearer, but even a teacher, this very thing is an aggravation of your punishment. For because they prided themselves upon this, from this above all he shows them to be ridiculous. But when he says, "a guide of the blind, an instructor of the foolish, a teacher of babes," he is speaking their own pompous language. For they treated proselytes extremely ill, and these were the names they called them by. And this is why he dwells at large upon what were supposed to be their praises, well knowing that what was said gave ground for greater accusation; "Which hast the form of knowledge and of the truth in the Law. As if any one who had a picture of the king, were to draw nothing after it, and they that were not entrusted with it were to imitate it exactly even without the original.

And then after mentioning the advantages they had from God, he tells them of their failings, bringing forward what the prophets accused them of. "Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? For it was strictly forbidden them to touch any of the treasures upon the idols (so Field from the mss. Vulg. "in the idol temples") by reason of the defilement. But the tyranny of avarice, he says, has persuaded you (4 mss.; and mar. "us") to trample this Law also under foot. Then he brings the far more grievous charge afterwards, saying,

Ver. 23. "Thou that makest a boast in the Law through breaking the Law dishonorest thou God?" There are two accusations which he makes, or rather three. Both that they dishonor, and dishonor that whereby they were honored; and that they dishonor Him that honored them, which was the utmost extreme of unfeelingness. And then, not to seem to be accusing them of his own mind, he brings in the Prophet as their accuser, here briefly and concisely as it were in a summary, but afterwards more in detail, and here Isaiah, and after that David, when he had shown the grounds of reproof to be more than one. For to show, he means, that it is not I who speak these things to your reproach, hear what Isaiah saith. Ver. 24. "For the name of God is blasphemed among the Gentiles through you." (Is. lii. 5; Ez. xxxvi. 20, Ez xxxvi. 23.)

See again another double accusation. For they not only commit insolence themselves, but even induce others to do so. What then is the use of your teaching when ye teach not your own selves? Above, however, he merely said this, but here he has even turned it round to the contrary. For not only yourselves, but even others, do ye not teach what should be done. And what is far worse-ye not only teach not the things of the Law, but ye even teach the opposite, viz. to blaspheme God, which is opposite to the Law. But the circumcision, one will say, is a great thing. Yea, I also confess it, but when? when (So all mss. S. "then, when") it hath the inward circumcision. And observe his judgment, in bringing in what he says about it so opportunely. For he did not begin straightway with it, since the conceit men had of it was great. But after he had shown them to have offended in that which was greater and to be responsible for the blasphemy against God, then having henceforth possession of the reader's judgment against them, and having stripped them of their pre-eminence, he introduces the discussion about circumcision, feeling sure that no one will any more advocate it, and says,

Vet. 25. "For circumcision verily profiteth, if thou keep the Law." And yet, were this not so, a man might have rejected it and said, What is circumcision? for is it any good deed on his part that hath it? is it any manifestation of a right choice? For it takes place at an unripe age, and those in the wilderness too remained uncircumcised for a long time. And from many other points of view also, one might look at it as not necessary. And yet it is not on this foot that he rejects it, but upon the most proper ground, from the case of Abraham. For this is the most exceeding victory,-to take the very reason for showing it to be of small regard, whence it was held by them in reverence. Now he might have said that even the prophets call the Jews uncircumcised. But this is no disparagement of circumcision, but of those that hold ill to it. For what he aims at is to show that even in the very best life, it has not the least force. This is what he next proves. And here he does not bring forward the Patriarch, but having previously overturned it upon other grounds, he keeps him till afterwards, when he brings in what he has to say of faith, on the words-"How then was it reckoned" to Abraham? "when he was in circumcision, or in uncircumcision?" For so long as it is struggling against the Gentile and the uncircumcised, he is unwilling to say aught of this, lest he should be over irksome to them. But when it comes in opposition to the faith, then he disengages himself more completely for a combat with it. Up to the present point

then it is uncircumcision that the contest is against, and this is why he advances in His discourse in a subdued tone, and says,

"For circumcision verily profiteth if thou keep the Law; but if thou be a breaker of the Law, thy circumcision is made uncircumcision." For here he speaks of two uncircumcisions, and two circumcisions, as also two laws. For there is a natural law and there is a written law. But there is one also between these, that by works. And see how he points these three out, and brings them before you.

"For when the Gentiles," he says, "which have not the Law." What Law, say? The written one. "Do by nature the things of the Law." Of what Law? Of that by works. "These having not the Law." What Law? The written one. "Are a law unto themselves." How so? By using the natural law. "Who show the work of the Law." Of what law? Of that by actions. For that which is by writing lieth outside; but this is within, the natural one, and the other is in actions. And one the writing proclaims; and another, nature; and another, actions. Of this third there is need, for the sake of which also those two exist, both the natural and the written. And if this be not present they are of no good, but even very great harm. And to show this in the case of the natural he said, "For wherein thou judgest another, thou condemnest thyself." But of the written Law, thus-"Thou that preachest a man should not steal, dost thou steal? Thus also there are two uncircumcisions, one that of nature, and the second from conduct: and one circumcision in the flesh, and the other from the will. I mean for instance, a man has been circumcised upon the eighth day; this is circumcision of the flesh: a man has done all the Law bids him; this is circumcision of the mind which St. Paul requires above all, yea rather the Law also. See now how having granted it in words, he in deed does away with it. For he does not say the circumcision is superfluous, the circumcision is of no profit, of no use. But what saith he? "Circumcision verily profiteth if thou keepest the Law." (Deut. x. 16; xxx. 6.) He approves it so far, saying, I confess and deny not that the circumcision is honorable. But when? When it has the Law kept along with it.

"But if thou be a breaker of the Law, thy circumcision is made uncircumcision." He does not say, it is no more profitable, lest he should seem to insult it. But having stripped the Jew of it, he goes on to smite him. And this is no longer any insult to circumcision, but to him who through listlessness has lost the good of it. As then in the case of those who are in dignified stations and are after convicted of the greatest misdemeanors, the judges deprive them of the honors of their stations and then punish them; so has Paul also done. For after saying, if thou art a breaker of the Law, thy "circumcision is made uncircumcision," and having shown him to be uncircumcised, he condemns him after that without scruple. Ver. 26. "Therefore if the uncircumcision keep the righteousness of the Law, shall not his uncircumcision be turned into circumcision?"

See how he acts. He does not say that the uncircumcision overcomes circumcision (for this was highly grating to those who then heard him), but that the uncircumcision hath become circumcision. And he next enquires what circumcision is, and what uncircumcision and he

says that circumcision is well doing and uncircumcision is evil doing. And having first transferred into the circumcision the uncircumcised, who has good deeds, and having thrust out the circumcised man that lived a corrupt life into the uncircumcision, he so gives the preference to the uncircumcised. And he does not say, To the uncircumcised, but goes on to the thing itself, speaking as follows: "Shall not his uncircumcision be turned into circumcision?" And he does not say "reckoned," but "turned to," which was more expressive. As also above he does not say thy circumcision is reckoned uncircumcision, but has been made so. Ver. 27. "And shall not the uncircumcision which is by nature judge?"

You see, he recognizes two uncircumcisions, one from nature, and the other from the will. Here, however, he speaks of that from nature, but does not pause here, but goes on, "if it fulfil the Law, judge thee, who by the letter and circumcision dost transgress the Law? See his exquisite judgment. He does not say, that the uncircumcision which is from nature shall judge the circumcision, but while where the victory had been, he brings in the uncircumcision, yet where the defeat is, he does not expose the circumcision as defeated; but the Jew himself who had it, and so by the wording spares offending his hearer. And he does not say, "thee that hast the Law and the circumcision," but yet more mildly, "thee who by the letter and circumcision dost transgress the Law. That is, such uncircumcision even stands up for the circumcision, for it has been wronged and comes to the Law's assistance, for it has been insulted, and obtains a notable triumph. For then is the victory decided, when it is not by Jew that Jew is judged, but by the uncircumcised; as when he says, "The men of Nineveh shall rise in judgment against this generation, and shall condemn it. (Matt. xii. 41. It is not then the Law that he dishonors (for he reverences it greatly), but him that does disgrace to the Law. Next, having settled these grounds clearly, he goes on confidently to define what the Jew really is;

and he shows that it is not the Jew, nor the circumcision, but he that is no Jew, and uncircumcised, whom he is rejecting. And he seemeth indeed to stand up in its behalf, but yet does away with the opinion regarding it, securing men's concurrence by the conclusion he comes to. For he shows not only that there is no difference between the Jew and the uncircumcised, but that the uncircumcised has even the advantage, if he take heed to himself, and that it is he that is really the Jew; and so he says:

Ver. 12. "For he is not a Jew which is one outwardly." Here he attacks them as doing all things for show. Ver. 29. "But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter." By saying this he sets aside all things bodily. For the circumcision is outwardly, and the sabbaths and the sacrifices and purifications: all of which he hints in a single word, when he says, "For he is not a Jew which is one outwardly." But since much was made of the circumcision, inasmuch as even the sabbath gave way to it (John vii. 22), he has good reason for aiming more especially against it. But when he has said "in the spirit" he thereafter paves the way for the conversation of the Church, and introduces the faith. For it too is in the heart and spirit and hath its praise of God. And how cometh he not to show that the Gentile which doeth aright is not inferior to the Jew

which doeth aright, but that the Gentile which doeth aright is better than the Jew which breaketh the Law? It was that he might make the victory an undoubted one. For when this is agreed upon, of necessity the circumcision of the flesh is set aside, and the need of a good life is everywhere demonstrated. For when the Greek is saved without these, but the Jew with these is yet punished, Judaism stands by doing nothing. And by Greek he again means not the idolatrous Greek, but the religous and virtuous, and free from all legal observances.

Chap. iii. ver. 1. "What advantage then hath the Jew?"

Since he has set all aside, the hearing, the teaching, the name of the Jew, the circumcision, and all the other particulars by his saying that "he is not a Jew which is one outwardly, but he which is one inwardly; he next sees an objection which starts up, and against this makes his stand. Now what is this objection? If, he means, these things are no use, what reason was there for that nation being called, and the circumcision too being given? What does he then and how does he solve it? By the same means as he did before: for as there, he told, not of their praises, but the benefits of God; nor their well doings (for to be called a Jew and to know His Will and to approve the things which are more excellent, was no well doing of their own, but came of the grace of God: and this the Prophet also says, upbraiding them; "He hath not done so to any nation, neither hath he showed His judgments unto them; (Ps. cxlvii. 20. and Moses again; "Ask now whether there hath been any such thing as this? he says, "did ever people hear the voice of God speaking out of the midst of the fire, and live?") (Deut. iv. 32, Deut. iv. 33), this then he does here also.

For as, when speaking of circumcision, he did not say, Circumcision is valueless without a good life, but, Circumcision is of value with a good life, pointing out the same thing but in a more subdued tone. And again he does not say, If thou be a breaker of the Law, thou who art circumcised art no whit profited, but "thy circumcision is made uncircumcision: and after this again, "the uncircumcision," saith he, shall "judge," not the circumcision, but "thee that dost transgress the Law," so sparing the things of the Law, and smiting the persons. So he doth here also. For after setting before himself this objection, and saying, "what advantage then hath the Jew? he says not, None, but he concurs with the statement, and confutes it again by the sequel, and shows that they were even punished owing to this preëminence. And how he does so, I will tell you when I have stated the objection. "What advantage then," he says, "hath the Jew," or "what profit is there of circumcision?"

Ver. 2. "Much every way: chiefly, because that they were entrusted with the oracles of God." Do you see that, as I said above, it is not their well doings, but the benefits of God, that he everywhere counts up? And what is the word episteuqhsan? (they were trusted.) It means, that they had the Law put into their hands because He held them to be of so much account that He entrusted to them oracles which came down from above. I know indeed that some take the "entrusted" not of the Jews, but of the oracles, as much as to say, the Law was believed in. But the context does not admit of this being held good. For in the first place he is saying this with a view to accuse them, and to show that, though in the enjoyment of many a blessing from above, they yet showed great ingratitude. Then, the context also

makes this clear. For he goes on to say, "For what if some did not believe?" If they did not believe, how do some say, the oracles were believed in? What does he mean then? Why that God entrusted the same to them, and not that they trusted to the oracles: how else will the context make sense? For he farther goes on to say,

Ver. 3. "For what if some did not believe?" And what comes next makes the same point clear. For he again adds and follows; "Shall their unbelief make the faith of God without effect?" Ver. 4. "God forbid." The word episteuqhsan, then, proclaims God's gift.

And I would have you here also note his judgment. For again he does not bring in his accusation of them on his own part, but as it were by way of objection, as if he said, But perhaps you will say, 'What then is the use of this circumcision since they used it not as was fitting, since they were trusted with the Law and were unfaithful to the trust?' And hitherto he is not a severe accuser, but as if to clear God of complaints against Him, he by this means turns the whole of the accusation round upon themselves. For why, he would say, do you complain that they did not believe? and how doth this affect God? For as for His benefit, doth the ingratitude of those benefited overturn it? Or doth it make the honor to be no honor? For this is what the words, "Shall their unfaithfulness make the faith of God without effect," amount to. "God forbid. As if one should say, I have honored such an one. And if he did not receive the honor, this gives no ground for accusing me, nor impairs my kindness, but shows his want of feeling. But Paul does not say this merely, but what is much more. That not only does their unbelief not leave the soil of complaint upon God, but even shows His honor and love of man to be the greater, in that He is seen to have bestowed honor upon one who would dishonor Him.

See how he has brought them out guilty of misdemeanors by means of what they gloried in; forasmuch as the honor with which God treated them was so great, that even when He saw what would come thereof, He withheld not His good-will toward them! Yet they made the honors bestowed on them a means of insulting Him that Honor them! Next, since he said, "For what if some did not believe? (while clearly it was all of them that did not believe,) lest by speaking here too as the history allowed him, he should seem to be a severe accuser of them like an enemy, he puts that, which really took place, in the method of reasoning and syllogism, saying as follows: "Yea, let God be true, but every man a liar. What he says is something of this sort. I do not mean, he says, that some did not believe, but if you will, suppose that all were unbelieving, so waiving what really happened, to fall in with the objector, that he might seem overbearing or to be suspected. Well, he says, in this way God is the more justified. What does the word justified mean? That, if there could be a trial and an examination of the things He had done for the Jews, and of what had been done on their part towards Him, the victory would be with God, and all the right on His side.

And after showing this clearly from what was said before, he next introduces the Prophet also as giving his approval to these things, and saying, "that Thou mightest be justified in Thy sayings, and clear when Thou art judged. (Ps. li. 4. He then for His part did everything,

but they were nothing the better even for this. Then he brings forward after this another objection that arises, and says,

Ver. 5. "But if our unrighteousness commend the righteousness of God, what shall we say? is God unrighteous Who taketh vengeance? I speak as a man." Ver. 6. "God forbid." He solves one perplexity by another again. Yet as this is not clear, we must needs declare it more clearly. What is it then he means? God honored the Jews: they did despite to Him. This gives Him the victory, and shows the greatness of His love towards man, in that He honored them even such as they were. Since then, he means, we did despite to Him and wronged Him, God by this very thing became victorious, and His righteousness was shown to be clear. Why then (a man may say) am I to be punished, who have been the cause of His victory by the despite I did Him? Now how does he meet this? It is, as I was saying, by another absurdity again. For if it were you, he says, that were the cause of the victory, and after this are punished, the thing is an act of injustice. But if He is not unjust, and yet you are punished, then you are no more the cause of the victory. And note his apostolic reverence; (or caution: euLabeia); for after saying, "Is God unrighteous Who taketh vengeance?" he adds, "I speak as a man." As if, he means, any body were to argue in the way men reason. For what things seem with us to be justice, these the just judgment of God far exceedeth, and has certain other unspeakable grounds for it. Next, since it was indistinct, he says the same thing over again:

Ver. 7. "For if the truth of God hath more abounded through my lie unto His glory: why yet am I also judged as a sinner?" For if God, he means is shown to be a Lover of man, and righteous, and good, by your acts of disobedience, you ought not only to be exempt from punishment but even to have good done unto you. But if so, that absurdity will be found to result, which is in circulation with so many, that good comes of evil, and that evil is the cause of good; and one of the two is necessary, either that He be clearly unjust in punishing, or that if He punish not, it is from our vices that He hath the victory. And both of these are absurd to a degree. And himself meaning to show this too, he introduces the Greeks (i. e. heathens) as the fathers of these opinions, thinking it enough to allege against what he has mentioned the character of the persons who say these things. For then they used to say in ridicule of us, "let us do evil that good may come." And this is why he has stated it clearly in the following language.

Ver. 8. "If not (as some affirm that we say,) Let us do evil that good may come? Whose damnation is just."

For whereas Paul said, "where sin abounded grace did much more abound" (Rom. v. 20), in ridicule of him and perverting what he said to another meaning, they said, We must cling to vice that we may get what is good. But Paul said not so; however to correct this notion it is that he says, "What then? shall we continue in sin that grace may abound? God forbid! (ib. vi. 1, 2. For I said it, he means, of the times which are past, not that we should make this a practice. To lead them away then from this suspicion, he said, that henceforth this was even impossible. For "how shall we," he says, "that are dead unto sin, live any longer

therein? Against the Greeks then he inveighs (katesramen) without difficulty. For their life was exceeding abandoned. But of the Jews, even if their life seemed to have been careless, still they had great means of cloaking these things in the Law and circumcision, and the fact of God having conversed with them, and their being the teachers of all. And this is why he strips them even of these, and shows that for these they were the more punished, and this is the conclusion to which he has here drawn his discussion. For if they be not punished, he would say, for so doing, that blasphemous language-let us do evil that good may come-must necessarily gain currency.

But if this be impious, and they who hold this language shall be punished (for this he declared by saying, "whose damnation is just"), it is plain that they are punished. For if they who speak it be deserving of vengeance, much more are they who act it, but if deserving thereof, it is as having done sin. For it is not man that punishes them, that any one should suspect the sentence, but God, that doeth all things righteously. But if they are righteously punished, it is unrighteously that they, who make ridicule of us, said what they did. For God did and doth everything, that our conversation might shine forth and be upright on every side.

Let us then not be listless; for so we shall be able to recover the Greeks also from their error. But when we are in words lovers of wisdom, but in deeds behave unseemly, with what looks shall we face them? with what lips shall we discourse concerning doctrines? For he will say to each of us, How can you that have failed in what is less, claim to teach me about what is greater? you who as yet have not learnt that covetousness is a vice, how can you be wise upon the things in heaven? But do you know that it is a vice? Then, the charge is the greater, because you transgress knowingly. And why speak I of the Greek, for even our laws allow us not to speak thus boldly when our life has become abandoned. For to "the sinner," it says, "saith God, what hast thou to do to declare my statutes? (Ps. l. 16. There was a time when the Jews were carried away captive, and when the Persians were urgent with them, and called upon them to sing those divine songs unto them, they said, "How shall we sing the Lord's song in a strange land? (Ps. cxxxvii. 4. Now if it were un lawful to sing the oracles of God in a strange land, much less might the estranged soul do it. For estranged the merciless soul is. If the Law made those who were captives and had become slaves to men in a strange land, to sit in silence;

much more is it right for those who are slaves to sin and are in an alien community (politeia) to have a curb upon their mouths. And however they had their instruments then. For it says, "Upon the willows in the midst thereof did we hang our instruments," but still they might not sing. And so we also, though we have a mouth and tongue, which are instruments of speech, have no right to speak boldly, so long as we be slaves to what is more tyrannical than any barbarian, sin. For tell me what have you to say to the Greek, if you plunder, and be covetous? will you say, Forsake idolatry, acknowledge God, and draw not near to gold and silver? Will he not then make a jest of you, and say, Talk to thyself first in this way? For it is not the same thing for a Gentile to practise idolatry, and a Christian to commit this same

(4 Mss. om. ”same”) sin. For how are we to draw others away from that idolatry if we draw not ourselves away from this? For we are nearer related to ourselves a than our neighbor is, and so when we persuade not ourselves, how are we to persuade others? For if he that doth not rule well over his own house, will not take care of the Church either (1 Tim. iii. 5), how shall he that doth not rule even over his own soul be able to set others right?

Now do not tell me, that you do not worship an image of gold, but make this clear to me, that you do not do those things which gold bids you. For there be different kinds of idolatry, and one holds mammon lord, and another his belly his god, and a third some other most baneful lust. But, ”you do not sacrifice oxen to them as the Gentiles do. Nay, but what is far worse, you butcher your own soul. But ”you do not bow the knee and worship. Nay, but with greater obedience you do all that they command you, whether it be your belly, or money, or the tyranny of lust. For this is just what makes Gentiles disgusting, that they made gods of our passions; calling lust Venus, and anger Mars, and drunkenness Bacchus. If then you do not grave images as did they, yet do you with great eagerness bow under the very same passions, when you make the members of Christ members of an harlot, and plunge yourself into the other deeds of iniquity. (1 Cor. vi. 15. I therefore exhort you to lay to heart the exceeding unseemliness hereof, and to flee from idolatry:-for so doth Paul name covetousness-and to flee not only covetousness in money, but that in evil desire, and that in clothing, and that in food, and that in everything else: since the punishment we shall have to suffer if we obey not God’s laws is much severer.

For, He says, ”the servant that knew his Lord’s will,” and did it not, ”shall be beaten with many stripes. (Luke xii. 47. With a view then to escaping from this punishment, and being useful both to others and to ourselves, let us drive out all iniquity from our soul and choose virtue. For so shall we attain to the blessings which are to come, whereto may it be granted us all to attain by the grace and love toward man, etc.

Homily 7

ROM. III. 9-18.-"What then have we more than they? For we have proved both Jews and Gentiles, that they are all under sin. As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues have they used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes."

He had accused the Gentiles, he had accused the Jews; it came next in order to mention the righteousness which is by faith. For if the law of nature availed not, and the written Law was of no advantage, but both weighed down those that used them not aright, and made it plain that they were worthy of greater punishment, then after this the salvation which is by grace was necessary. Speak then of it, O Paul, and display it. But as yet he does not venture, as having an eye to the violence of the Jews, and so turns afresh to his accusation of them; and first he brings in as accuser, David speaking of the same things at length, which Isaiah mentioned all in short compass, so furnishing a strong curb for them, so that they might not bound off, nor any of his hearers, while the matters of faith were laid open to them, might after this start away; being beforehand safely held down by the accusations of the prophets. For there are three excesses which the prophet lays down; he says that all of them together did evil, and that they did not do good indifferently with evil, but that they followed after wickedness alone, and followed it also with all earnestness. And next that they should not say, "What then, if these things were said to others?" he goes on:

Ver. 19. "Now we know that what things soever the Law saith, it saith to them who are under the Law."

This then is why, next to Isaiah, who confessedly aimed at them, he brought in David; that he might show that these things also belonged to the same subject. For what need was there, he means, that a prophet who was sent for your correction should accuse other people. For neither was the Law given to any else than you. And for what reason did he not say, we know that what things soever the prophet saith, but what things soever the Law saith? It is because Paul uses to call the whole Old Testament the Law. And in another place he says,

”Do ye not hear the Law, that Abraham had two sons? (Gal. iv. 21, 22. And here he calls the Psalm the Law when he says, ”We know that what things soever the Law saith, it saith to them who are under the Law. Next he shows that neither are these things he said merely for accusation’s sake, but that he may again be paving the way for faith. So close is the relationship of the Old Testament with the New, since even the accusations and reproofs were entirely with a view to this, that the door of faith might open brightly upon them that hear it.

For since it was the principal bane of the Jews that they were so conceited with themselves (which thing he mentioned as he went on, ”how that being ignorant of the righteousness of God, and going about to establish their own righteousness, they submitted not themselves to the righteousness of God”) (Rom. x. 3), the Law and the Prophet by being beforehand with them cast down their high thoughts, and laid low their conceit, that being brought to a consideration of their own sins, and having emptied out the whole of their unreasonableness, and seen themselves in danger of the last extremity, they might with much earnestness run unto Him Who offered them the remission of their sins, and accept grace through faith. And this it is then which St. Paul hints even here, when he says,

”Now we know that what things soever the Law saith, it saith to them who are under the Law, that every mouth may be stopped, and all the world may become guilty before God.” Here then he exhibits them as destitute of the boldness of speech which comes of works, and only using a parade of words and behaving in a barefaced way. And this is why he uses so literal an expression, saying, ”that every mouth may be stopped,” so pointing out the barefaced and almost uncontrollable pomposity of their language, and that their tongue was now curbed in the strictest sense. For as an unsupportable torrent, so had it been borne along. But the prophet stopped it. And when Paul saith, ”that every mouth may be stopped,” what he means is, not that the reason of their sinning was that their mouth might be stopped, but that the reason of their being reproved was that they might not commit this very sin in ignorance. ”And all the world may become guilty before God.” He does not say the Jew, but the whole of mankind. For the phrase, ”that every mouth may be stopped,” is the language of a person hinting at them, although he has not stated it clearly, so as to prevent the language being too harsh. But the words ”that all the world may become guilty before God,” are spoken at once both of Jews and of Greeks. Now this is no slight thing with a view to take down their unreasonableness. Since even here they have no advantage over the Gentiles, but are alike given up as far as salvation is concerned. For he would be in strict propriety called a guilty person, who cannot help himself to any excuse, but needeth the assistance of another: and such was the plight of all of us, in that we had lost the things pertaining to salvation.

Ver. 20. ”For by the Law is the knowledge of sin.” He springs upon the Law again, with forbearance however (for what he says is not an accusation of it, but of the listlessness of the Jews). Yet nevertheless he has been earnest here with a view (as he was going to introduce his discourse about faith) to show its utter feebleness. For if thou boastest in the

Law, he means, it puts thee to the greater shame: it solemnly parades forth your sins before you. Only he does not word it in this harsh way, but again in a subdued tone; "For by the Law is the knowledge of sin." And so the punishment is greater, but that because of the Jew. For the Law accomplished the disclosure of sin to you, but it was your duty then to flee it. Since then you have not fled you have pulled the punishment more sorely on yourself, and the good deed of the Law has been made to you a supply of greater vengeance. Now then having added to their fear, he next brings in the things of grace, as having brought them to a strong desire of the remission of their sins, and says,

Ver. 21. "But now the righteousness of God without the Law is manifested." Here he utters a great thing, and such as needed much proof. For if they that lived in the Law not only did not escape punishment, but were even the more weighed down thereby, how without the Law is it possible not only to escape vengeance, but even to be justified? For he has here set down two high points, the being justified, and the obtaining these blessings, without the Law. And this is why he does not say righteousness simply, but the righteousness of God, so by the worthiness of the Person displaying the greater degree of the grace, and the possibility of the promise. For to Him all things are possible. And he does not say, "was given," but "is manifested," so cutting away the accusation of novelty. For that which is manifested, is so as being old, but concealed. And it is not this only, but the sequel that shows that this is no recent thing. For after saying, "is manifested," he proceeds:

"Being witnessed by the Law and the Prophets." Do not be troubled, he means, because it has but now been given, nor be affrighted as though at a thing new and strange. For of old both the Law and the Prophets foretold it. And some passages he has pointed out in the course of this argument, and some he will shortly, having in what came before brought in Habakkuk as saying, "the just shall live by faith" (i. 17), but in what comes after, Abraham and David, as themselves also conversing with us about these things. Now the regard they had for these persons was great, for one was a patriach and a prophet, and the other a king and a prophet: and further the promises about these things had come to both of them. And this is why Matthew in the first beginning of his Gospel mentions both of these first, and then brings forward in order the forefathers. For after saying, "the Book of the Generation of Jesus Christ" (Matt. i. 1), he does not wait after Abraham to name Isaac also and Jacob, but mentions David along with (5 mss. "after") Abraham. And what is wonderful indeed is, that he has even set David before Abraham speaking on this wise, "the Son of David, the Son of Abraham," and then begins the catalogue of Isaac and Jacob, and all the rest in order. And this is why the Apostle here keeps presenting them in turns, and speaks of the righteousness of God being witnessed by the Law and the Prophets. Then that no one should say, How are we to be saved without contributing anything at all to the object in view? he shows that we also offer no small matter toward this, I mean our faith. Therefore after saying, "the righteousness of God," he adds straightway, "by faith unto all and upon all that believe."

Here again the Jew is alarmed by his not having anything better than the rest, and being numbered with the whole world. Now that he may not feel this, he again lowers him with fear by adding, "For there is no difference, for all have sinned." For tell me not that it is such and such a Greek, such and such a Scythian, such and such a Thracian, for all are in the same plight. For even if you have received the Law, one thing alone is there which you have learnt from the Law-to know sin, not to flee from it. Next, that they may say, "even if we have sinned, still it is not in the same way that they did," he added, "and have come short of the glory of God." So that even if you have not done the same sins as others, still you are alike bereft of the glory, since you belong to those who have offended, and he that hath offended belongeth not to such as are glorified, but to such as are put to shame. Yet, be not afraid: for the reason of my saying this was not that I might thrust you into despair, but that I might show the love of the Lord (Despotou) toward man: and so he goes on;

Ver. 24, 25. "Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness." See by how many proofs he makes good what was said. First, from the worthiness of the person, for it is not a man who doeth these things, that He should be too weak for it, but God all-powerful. For it is to God, he says, that the righteousness belongs. Again, from the Law and the Prophets. For you need not be afraid at hearing the "without the Law," inasmuch as the Law itself approves this. Thirdly, from the sacrifices under the old dispensation. For it was on this ground that he said, "In His blood," to call to their minds those sheep and calves. For if the sacrifices of things without reason, he means, cleared from sin, much more would this blood. And he does not say barely lutrwsewj, but apolutrwsewj, entire redemption, to show that we should come no more into such slavery. And for this same reason he calls it a propitiation, to show that if the type had such force, much more would the reality display the same. But to show again that it was no novel thing or recent, he says, "fore-ordained" (Auth. Version marg.); and by saying God "fore-ordained," and showing that the good deed is the Father's, he showeth it to be the Son's also. For the Father "fore-ordained," but Christ in His own blood wrought the whole aright.

"To declare His righteousness." What is declaring of righteousness? Like the declaring of His riches, not only for Him to be rich Himself, but also to make others rich, or of life, not only that He is Himself living, but also that He makes the dead to live; and of His power, not only that He is Himself powerful, but also that He makes the feeble powerful. So also is the declaring of His righteousness not only that He is Himself righteous, but that He doth also make them that are filled with the putrefying sores (katasapentaj) of sin suddenly righteous. And it is to explain this, viz. what is "declaring," that he has added, "That He might be just, and the justifier of him which believeth in Jesus." Doubt not then: for it is not of works, but of faith: and shun not the righteousness of God, for it is a blessing in two ways; because it is easy, and also open to all men. And be not abashed and shamefaced. For if He Himself openly declareth (endeiknutai) Himself to do so, and He, so to say, findeth a delight and a pride therein, how comest thou to be dejected and to hide thy face at what thy Master glorieth in? Now then after raising his hearers expectations by saying that what

had taken place was a declaring of the righteousness of God, he next by fear urges him on that is tardy and remissful about coming; by speaking as follows:

"On account of the relaxing of sins that were before." Do you see how often he keeps reminding them of their transgressions? Before, he did it by saying, "through the Law is the knowledge of sin;" and after by saying, "that all have sinned," but here in yet stronger language. For he does not say for the sins, but, "for the relaxing," that is, the deadness. For there was no longer any hope of recovering health, but as the paralyzed body needed the hand from above, so doth the soul which hath been deadened. And what is indeed worse, a thing which he sets down as a charge, and points out that it is a greater accusation. Now what is this? That the last state was incurred in the forbearance of God. For you cannot plead, he means, that you have not enjoyed much forbearance and goodness. But the words "at this time" are those of one who is pointing out the greatness of the power (Sav. forbearance) and love toward man. For after we had given all over, (he would say,) and it were time to sentence us, and the evils were waxed great and the sins were in their full, then He displayed His own power, that thou mightest learn how great is the abundancy of righteousness with Him. For this, had it taken place at the beginning, would not have had so wonderful and unusual an appearance as now, when every sort of cure was found unavailing.

Ver. 27. "Where is boasting then? it is excluded," he says. "By what law? of works? Nay, but by the law of faith."

Paul is at great pains to show that faith is mighty to a degree which was never even fancied of the Law. For after he had said that God justifieth man by faith, he grapples with the Law again. And he does not say, where then are the well doings. of the Jews? where their righteous dealing? but, "where is then the boasting? so taking every opportunity of showing, that they do but use great words, as though they had somewhat more than others, and have no work to show. And after saying, "Where then is the boasting? he does not say, it is put out of sight and hath come to an end, but "it is excluded," which word rather expresses unseasonableness; since the reason for it is no more. For as when the judgment is come they that would repent have not any longer the season for it, thus now the sentence being henceforth passed, and all being upon the point of perishing, and He being at hand Who by grace would break these terrors, they had no longer the season for making a plea of amelioration wrought by the Law. For if it were right to strengthen themselves upon these things, it should have been before His coming. But now that He who should save by faith was come, the season for those efforts was taken from them. For since all were convicted, He therefore saveth by grace.

And this is why He is come but now, that they may not say, as they would had He come at the first, that it was possible to be saved by the Law and by our own labors and well-doings. To curb therefore this their effrontery, He waited a long time: so that after they were by every argument clearly convicted of inability to help themselves, He then saved them by His grace. And for this reason too when he had said above, "To declare His righteousness," he added, "at this time. If any then were to gainsay, they do the same as if a person who after

committing great sins was unable to defend himself in court, but was condemned and going to be punished, and then being by the royal pardon forgiven, should have the effrontery after his forgiveness to boast and say that he had done no sin. For before the pardon came, was the time to prove it: but after it came he would no longer have the season for boasting. And this happened in the Jews' case. For since they had been traitors to themselves, this was why He came, by His very coming doing away their boasting. For he who saith that he is a "teacher of babes, and maketh his boast in the Law," and styles himself "an instructor of the foolish," if alike with them he needed a teacher and a Saviour, can no longer have any pretext for boasting.

For if even before this, the circumcision was made uncircumcision, much rather was it now, since it is cast out from both periods. But after saying that "it was excluded," he shows also, how. How then does he say it was excluded? "By what law? of works? Nay, but by the law of faith. See he calls the faith also a law delighting to keep to the names, and so allay the seeming novelty. But what is the "law of faith? It is, being saved by grace. Here he shows God's power, in that He has not only saved, but has even justified, and led them to boasting, and this too without needing works, but looking for faith only. And in saying this he attempts to bring the Jew who has believed to act with moderation, and to calm him that hath not believed, in such way as to draw him on to his own view. For he that has been saved, if he be high-minded in that he abides by the Law, will be told that he himself has stopped his own mouth, himself has accused himself, himself has renounced claims to his own salvation, and has excluded boasting. But he that hath not believed again, being humbled by these same means, will be capable of being brought over to the faith. Do you see how great faith's preaeminence is? How it hath removed us from the former things, not even allowing us to boast of them?

Ver. 28. "Therefore we conclude that a man is justified by faith without the deeds of the Law." When he had shown that by faith they were superior to the Jews, then he goes on with great confidence to discourse upon it also, and what seemed therein to annoy he again heals up. For these two things were what confused the Jews; one, if it were possible for men, who with works were not saved, to be saved without them, and another, if it were just for the uncircumcised to enjoy the same blessings with those, who had during so long a period been nurtured in the Law; which last confused them more by far than the former. And on this ground having proved the former, he goes on to the other next, which perplexed the Jews so far, that they even complained on account of this position against Peter after they believed. What does he say then? "Therefore we conclude, that by faith a man is justified." He does not say, a Jew, or one under the Law, but after leading forth his discourse into a large room, and opening the doors of faith to the world, he says "a man," the name common to our race. And then having taken occasion from this, he meets an objection not set down. For since it was likely that the Jews, upon hearing that faith justifieth every man, would take it ill and feel offended, he goes on,

Ver. 29. "Is He the God of the Jews only?" As if he said, On what foot does it then seem to you amiss that every man should be saved? Is God partial? So showing from this, that in wishing to flout the Gentiles, they are rather offering an insult to God's glory, if, that is, they would not allow Him to be the God of all. But if He is of all, then He taketh care of all; and if He care for all, then He saveth all alike by faith. And this is why he says, "Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also." For He is not partial as the fables of the Gentiles (cf. Ov. Tr. I. ii. 5. sqq) are, but common to all, and One. And this is why he goes on,

Ver. 30. "Seeing it is one God." That is, the same is the Master of both these and those. But if you tell me of the ancient state of things, then too the dealings of Providence were shared by both, although in diverse ways. For as to thee was given the written law, so to them was the natural; and they came short in nothing, if, that is, only they were willing, but were even able to surpass thee. And so he proceeds, with an allusion to this very thing, "Who shall justify the circumcision by faith, and the uncircumcision through faith," so reminding them of what he said before about uncircumcision and circumcision, whereby he showed that there was no difference. But if then there was no difference, much less is there any now, And this accordingly he now establishes upon still clearer grounds, and so demonstrates, that either of them stand alike in need of faith.

Ver. 31. "Do we then," he says, "make void the Law through faith? God forbid: yea, we establish the Law." Do you see his varied and unspeakable judgment? For the bare use of the word "establish" shows that it was not then standing, but was worn out (katalelumenon). And note also Paul's exceeding power, and how superabundantly he maintains what he wishes. For here he shows that the faith, so far from doing any disparagement to the "Law," even assists it, as it on the other hand paved the way for the faith. For as the Law itself before bore witness to it (for he saith, "being witnessed by the Law and the Prophets"), so here this establisheth that, now that it is unnerved. And how did it establish? he would say. What was the object of the Law and what the scope of all its enactments? Why, to make man righteous. But this it had no power to do. "For all," it says, "have sinned:" but faith when it came accomplished it. For when a man is once a believer, he is straightway justified. The intention then of the Law it did establish, and what all its enactments aim after, this hath it brought to a consummation. Consequently it has not disannulled, but perfected it. Here then three points he has demonstrated; first, that without the Law it is possible to be justified; next, that this the Law could not effect; and, that faith is not opposed to the Law. For since the chief cause of perplexity to the Jews was this, that the faith seemed to be in opposition to it, he shows more than the Jew wishes, that so far from being contrary, it is even in close alliance and coöperation with it, which was what they especially longed to hear proved.

But since after this grace, whereby we were justified, there is need also of a life suited to it, let us show an earnestness worthy the gift. And show it we shall, if we keep with earnestness charity, the mother of good deeds. Now charity is not bare words, or mere ways

of speaking (prosrhseij) to men, but a taking care (prostasia) of them, and a putting forth of itself by works, as, for instance, by relieving poverty, lending one's aid to the sick, rescuing from dangers, to stand by them that be in difficulties, to weep with them that weep, and to rejoice with them that rejoice. (Rom. xii. 15. For even this last is a part of charity. And yet this seems a little thing, to be rejoicing with them that rejoice: nevertheless it is exceedingly great, and requireth for it the spirit of true wisdom. And we may find many that perform the more irksome part (peikroteron), and yet want vigor for this. For many weep with them that weep, but still do not rejoice with them that rejoice, but are in tears when others rejoice; now this comes of grudging and envy. The good deed then of rejoicing when our brother rejoices is no small one, but even greater than the other: and haply not only greater than weeping with them that weep, but even than standing by them that are in danger.

There are many, at all events, that have shared danger with men in danger, but were cut to the heart when they came into honor. So great is the tyranny of a grudging spirit! And yet the one is a thing of toils and labors, and this of choice and temper only. Yet at the same time many that have endured the harder task have not accomplished the one easier than it, but pine and consume away when they see others in honor, when a whole Church is benefited, by doctrine, or in any other fashion. And what can be worse than this? For such an one doth not any more fight with his brother, but with the will of God. Now consider this, and be rid of the disease: and even if you be unwilling to set your neighbor free, at least set yourself free from these countless evils. Why do you carry war into your own thoughts? Why fill your soul with trouble? why work up a storm? why turn things upside down? How will you be able, in this state of mind, to ask forgiveness of sins? For if those that allow not the things done against themselves to pass, neither doth He forgive, what forgiveness shall He grant to those who go about to injure those that have done them no injury? For this is a proof of the utmost wickedness. Men of this kind are fighting with the Devil, against the Church, and haply even worse than he.

For him one can be on one's guard against. But these cloaking themselves under the mask of friendliness, secretly kindle the pile, throwing themselves the first into the furnace, and laboring under a disease not only unfit for pity, but even such as to meet with much ridicule. For why is it, tell me, that thou art pale and trembling and standing in fear? What evil has happened? Is it that thy brother is in honor, and looked up to, and in esteem? Why, thou oughtest to make chaplets, and rejoice, and glorify God, that thine own member is in honor and looked up to! But art thou pained that God is glorified? Seest thou to what issue the war tends? But, some will say, it is not because God is glorified, but because my brother is. Yet through him the glory ascendeth up to God: and so will the war from thee do also. But it is not this, he will say, that grieves me, for I should wish God to be glorified by me. Well then! rejoice at thy brother's being in honor, and then glorified is God again through thee also; and all will say, Blessed be God that hath His household so minded, wholly freed from envy, and rejoicing together at one another's goods! And why do I speak of thy brother? for

if he were thy foe and enemy, and God were glorified through him, a friend shouldest thou make of him for this reason.

But thou makest thy friend an enemy because God is glorified by his being in honor. And were any one to heal thy body when in evil plight, though he were an enemy, thou wouldest count him thenceforward among the first of thy friends: and dost thou reckon him that gladdens the countenance of Christ's Body, that is, the Church, and is thy friend, to be yet an enemy? How else then couldest thou show war against Christ? For this cause, even if a man do miracles, have celibacy to show, and fasting, and lying on the bare ground, and doth by this virtue advance even to the angels, yet shall he be most accursed of all, while he has this defect, and shall be a greater breaker of the Law than the adulterer, and the fornicator, and the robber, and the violator of supulchres. And, that no one may condemn this language of hyperbole, I should be glad to put this question to you. If any one were come with fire and mattock, and were destroying and burning this House, and digging down this Altar, would not each one of those here stone him with stones as accursed and a law-breaker? What then, if one were to bring a flame yet more consuming than that fire, I mean envy, that doth not ruin the buildings of stone nor dig down an Altar of gold, but subverteth and scornfully marreth what is far more precious than either wails or Altar, the Teachers' building, what sufferance would he deserve?

For let no one tell me, that he has often endeavored and been unable: for it is from the spirit that the actions are judged. For Saul did kill David, even though he did not hit him. (1 Sam. xix. 10. Tell me, dost thou not perceive that thou art plotting against the sheep of Christ when thou warrest with His Shepherd? those sheep for whom also Christ shed His Blood, and bade us both to do and to suffer all things? Dost thou not remind thyself that thy Master sought thy glory and not His own, but thou art seeking not that of thy Master but thine own? And yet if thou didst see His then thou wouldst have obtained thine own also. But by seeking thine own before His, thou wilt not ever gain even this.

What then will be the remedy? Let us all join in prayer, and let us lift up our voice with one accord in their behalf as for those possessed, for indeed these are more wretched than they, inasmuch as their madness is of choice. For this affliction needeth prayer and much entreaty. For if he that loveth not his brother, even though he empty out his money, yea, and have the glory of martyrdom, is no whit advantaged; consider what punishment the man deserves who even wars with him that hath not wronged him in anything; he is even worse than the Gentiles: for if to love them that love us does not let us have any advantage over them, in what grade shall he be placed, tell me, that envieth them that love him? For envying is even worse than warring; since he that warreth, when the cause of the war is at an end, puts an end to his hatred also: but the grudger would never become a friend. And the one shows an open kind of battle, the other a covert: and the one often has a reasonable cause to assign for the war, the other, nothing else but madness, and a Satanic spirit. To what then is one to compare a soul of this kind? to what viper? to what asp? to what canker-

worm? to what scorpion? since there is nothing so accursed or so pernicious as a soul of this sort.

For it is this, it is this, that hath subverted the Churches, this that hath gendered the heresies, this it was that armed a brother's hand, and made his right hand to be dipped in the blood of the righteous, and plucked away the laws of nature, and set open the gates for death, and brought that curse into action, and suffered not that wretch to call to mind either the birth-pangs, or his parents, or anything else, but made him so furious, and led him to such a pitch of phrenzy, that even when God exhorted him and said, "Unto thee shall be his recourse, and thou shalt rule over him" (Gen. iv. 7, LXX.); he did not even then give in. Yet did He both forgive him the fault, and make his brother subject to him: but his complaint is so incurable, that even if thousands of medicines are applied, it keeps sloughing with its own corruption. For wherefore art thou so vexed, thou most miserable of men? Is it because God hath had honor shown Him? Nay, this would show a Satanical spirit. Is it then because thy brother outstrips thee in good name? As for that, it is open to thee in turn to outstrip him. And so, if thou wouldest be a conqueror, kill not, destroy not, but let him abide still, that the material for the struggle may be preserved, and conquer him living. For in this way thy crown had been a glorious one;

but by thus destroying thou passest a harder sentence of defeat upon thyself. But a grudging spirit hath no sense of all this. And what ground hast thou to covet glory in such solitude? for those were at that time the only inhabitants of the earth. Still even then this restrained him not, but he cast away all from his mind, and stationed himself in the ranks of the devil; for he it was who then led the war upon Cain's side. For inasmuch as it was not enough for him that man had become liable to death, by the manner of the death he tried to make the tragedy still greater, and persuaded him to become a fratricide. For he was urgent and in travail to see the sentence carried into effect, as never satisfied with our ills. As if any one who had got an enemy in prison, and saw him under sentence, were to press, before he was out of the city, to see him butchered within it, and would not wait even the fitting time, so did the devil then, though he had heard that man must return to earth, travail with desire to see something worse, even a son dying before his father, and a brother destroying a brother, and a premature and violent slaughter. See you what great service envy hath done him? how it hath filled the insatiate spirit of the devil, and hath prepared for him a table great as he desired to see?

Let us then escape from the disease; for it is not possible, indeed it is not, to escape from the fire prepared for the devil, unless we get free from this sickness. But free we shall get to be if we lay to mind how Christ loved us, and also how He bade us love one another. Now what love did He show for us? His precious Blood did He shed for us when we were enemies, and had done the greatest wrong to Him. This do thou also do in thy brother's case (for this is the end of His saying "A new commandment I give unto you, That ye so love one another as I have loved you") (John xiii. 34); or rather even so the measure does not come to a stand. For it was in behalf of His enemies that He did this. And are you unwilling to shed your blood

for your brother? Why then dost thou even shed his blood, disobeying the commandment even to reversing it? Yet what He did was not as a due: but you, if you do it, are but fulfilling a debt. Since he too, who, after receiving the ten thousand talents, demanded the hundred pence, was punished not merely for the fact that he demanded them, but because even by the kindness done him he had not become any better, and did not even follow where his Lord had begun, or remit the debt.

For on the part of the servant the thing done was but a debt after all, if it had been done. For all things that we do, we do towards the payment of a debt. And this is why Himself said, "When ye have done all, say, We are unprofitable servants, we have done that which was our duty to do. (Luke xvii. 10. If then we display charity, if we give our goods to them that need, we are fulfilling a debt; and that not only in that it was He who first began the acts of goodness, but because it is His goods that we are distributing if we ever do give. Why then deprive thyself of what He willeth thee to have the right of? For the reason why He bade thee give them to another was that thou mightest have them thyself. For so long as thou hast them to thyself even thou thyself hast them not. But when thou hast given to another, then hast thou received them thyself. What charm then will do as much as this? Himself poured forth His Blood for His enemies: but we not even money for our benefactor. He did so with His Blood that was His own: we will not even with money that is not ours. He did it before us, we not even after His example. He did it for our salvation, we will not do it even for our own advantage.

For He is not to have any advantage from our love toward man, but the whole gain accrueth unto us. For this is the very reason why we are bidden to give away our goods, that we may not be thrown out of them. For as a person who gives a little child money and bids him hold it fast, or give it the servant to keep, that it may not be for whoever will to snatch it away, so also doth God. For He says, Give to him that needeth, lest some one should snatch it away from thee, as an informer, for instance, or a calumniator, or a thief, or, after all these are avoided, death. For so long as thou holdest it thyself, thou hast no safe hold of it. But if thou givest it Me through the poor, I keep it all for thee exactly, and in fit season will return it with great increase. For it is not to take it away that I receive it, but to make it a larger amount and to keep it more exactly, that I may have it preserved for you against that time, in which there is no one to lend or to pity. What then can be more hard-hearted, than if we, after such promises, cannot make up our minds to lend to him?

Yes, it is for this that we go before Him destitute and naked and poor, not having the things committed to our charge, because we do not deposit them with Him who keepeth them more exactly than any. And for this we shall be most severely punished. For when we are charged with it, what shall we be able to say about the loss of them? what pretext to put forward? what defence? For what reason is there why you did not give? Do you disbelieve that you will receive it again? And how can this be reasonable? For He that hath given to one that hath not given, how shall He not much rather give after He has received? Does the sight of them please you? Well then, give much the more for this reason, that you may there be

the more delighted, when no one can take them from you. Since now if you keep them, you will even suffer countless evils. For as a dog, so doth the devil leap upon them that are rich, wishing to snatch from them, as from a child that holdeth a sippet or a cake. Let us then give them to our Father, and if the devil see this done, he will certainly withdraw: and when he has withdrawn, then will the Father safely give them all to thee, when he cannot trouble, in that world to come.

For now surely they that be rich differ not from little children that are troubled by dogs, while all are barking round them, tearing and pulling; not men only, but ignoble affections; as gluttony, drunkenness, flattery, uncleanness of every kind. And when we have to lend, we are very anxious about those that give much, and look particularly for those that are frank dealers. But here we do the opposite. For God, Who dealeth frankly, and giveth not one in the hundred, but a hundred-fold, we desert, and those who will not return us even the capital, these we seek after. For what return will our belly make us, that consumeth the larger share of our goods? Dung and corruption. Or what will vainglory? Envy and grudging. Or what nearness? Care and anxiety. Or what uncleanness? Hell and the venomous worm! For these are the debtors of them that be rich, who pay this interest upon the capital, evils at present, and dreadful things in expectation. Shall we then lead to these, pray, with such punishment for interest, and shall we not trust the same to Christ (4 mss. om. tw) Who holdeth forth unto us heaven, immortal life, blessings unutterable? And what excuse shall we have? For how comest thou not to give to Him, who will assuredly return, and return in greater abundance? Perhaps it is because it is so long before He repays. Yet surely He repays even here.

For He is true which saith, "Seek the kingdom of heaven, and all these things shall be added to you. (Matt. vi. 33. Seest thou this extreme munificence? Those goods, He says, have been stored up for thee, and are not diminishing: but these here I give by way of increase and surplus. But, besides all this, the very fact of its being so long before thou wilt receive it, does but make thy riches the greater: since the interest is more.

For in the case of those who have money lent them, we see that this is what the lenders do, lending, that is, with greater readiness to those who refund a long time after. For he that straightway repays the whole, cuts off the progression of the interest, but he that keeps possession of it for a longer time, makes also the gain from it greater. Shall we then, while in man's case we are not offended at the delay, but even use artifices to make it greater, in the case of God be so little-minded, as on this very ground to be backward and to retract? And yet, as I said, He both giveth here, and along with the reason mentioned, as planning also some other greater advantage to us, He there keepeth the whole in store. For the abundance of what is given, and the excellency of that gift, transcends this present worthless life. Since in this perishable and doomed body there is not even the possibility of receiving those unfading crowns; nor in our present state, perturbed and full of trouble, and liable to many changes as it is, of attaining to that unchangeable unperturbed lot.

Now you, if any one were to owe you gold, and while you were staying in a foreign country, and had neither servants, nor any means to convey it across to the place of your abode, were to promise to pay you the loan, would beseech him in countless ways to have it paid down not in the foreign land, but at home rather. But do you think right to receive those spiritual and unutterable things in this world? Now what madness this would show! For if you receive them here, you must have them corruptible to a certainty; but if you wait for that time, He will repay you them incorruptible and unalloyed. If you receive here, you have gotten lead; but if there, tried gold. Still He does not even deprive thee of the goods of this life. For along with that promise He has placed another also, to the following effect, That every one that loveth the things of the world to come, shall receive "an hundred-fold in this life present, and shall inherit eternal life. (Matt. xix. 29. If then we do not receive the hundred-fold, it is ourselves that are to blame for not lending to Him Who can give so much, for all who have given have received much, even though they gave but little. For what great thing, tell me, did Peter give? was it not a net that was broken (Luke v. 6, 11), and a rod and a hook only?

Yet still God opened to him the houses of the world, and spread before him land and sea, and all men invited him to their possessions. Or rather they sold what was their own, and brought it to their feet, not so much as putting it into their hands, for they dared not, so great was the honor they paid him, as well as their profuseness. But he was Peter, you will say! And what of this? O man! For it was not Peter only to whom He made this promise, neither said He, Thou, O Peter, only art to receive an hundred-fold, but "every one whosoever hath left houses or brethren shall receive an hundredfold. For it is not distinction of persons that He recognizes, but actions that are rightly done. But a circle of little ones is round about me, one will say, and I am desirous of leaving them with a good fortune. Why then do we make them paupers? For if you leave them everything, you are still committing your goods to a trust that may deceive you. But if you leave God their joint-heir and guardian, you have left them countless treasures. For as when we avenge ourselves God assisteth us not, but when we leave it to Him, more than we expect comes about; so in the case of goods, if we take thought about them ourselves, He will withdraw from any providence over them, but if we cast all upon Him, He will place both them and our children in all safety.

And why art thou amazed that this should be so with God? for even with men one may see this happening. For if you do not when dying invite any of your relatives to the care of your children, it often happens, that one who is abundantly willing feels reluctancy, and is too modest to spring to the task of his own accord. But if you cast the care upon him, as having had a very great honor shown him, he will in requital make very great returns. If then thou wouldest leave thy children much wealth, leave them God's care. For He Who, without thy having done anything, gave thee a soul, and formed thee a body, and granted thee life, when He seeth thee displaying such munificence and distributing their goods to Himself along with them, must surely open to them every kind of riches. For if Elijah after having been nourished with a little meal, since he saw that that woman honored him above her children, made threshing-floors and oil-presses appear in the little hut of the widow, consider what loving caring the Lord of Elijah will display! Let us then not consider how

to leave our children rich, but how to leave them virtuous. For if they have the confidence of riches, they will not mind aught besides, in that they have the means screening the wickedness of their ways in their abundant riches.

But if they find themselves devoid of the comfort to be got from that source, they will do all so as by virtue to find themselves abundant consolation for their poverty. Leave them then no riches that you may leave them virtue. For it is unreasonable in the extreme, not to make them, whilst we are alive, lords of all our goods, yet after we are dead to give the easy nature of youth full exemption from fear. And yet while we are alive we shall have power to call them to good account, and to sober and bridle them, if they make an ill use of their goods: but if after we are dead we afford them, at the time of the loss of ourselves, and their own youthfulness, that power which wealth gives, endless are the precipices into which we shall thrust those unfortunate and miserable creatures, so heaping fuel upon flame, and letting oil drop into a fierce furnace. And so, if you would leave them rich and safe withal, leave God a debtor to them, and deliver the bequest to them into His hands. For if they receive the money themselves, they will not know even who to give it to, but will meet with many designing and unfeeling people. But if thou beforehand puttest it out to interest with God, the treasure henceforward remains unassailable, and great is the facility wherewith that repayment will be made.

For God is well pleased at repaying us what He oweth, and both looks with a more favorable eye upon those who have lent to Him, than on those who have not; and loveth those the most to whom He oweth the most. And so, if thou wouldest have Him for thy Friend continually, make Him thy Debtor to a large amount. For there is no lender so pleased at having those that owe to him, as Christ (6 mss. God) is rejoiced at having those that lend to Him. And such as He oweth nothing to, He fleeth from; but such as He oweth to, He even runneth unto. Let us then use all means to get Him for our Debtor; for this is the season for loans, and He is now in want. If then thou givest not unto Him now, He will not ask of thee after thy departing hence. For it is here that he thirsteth, here that He is an hungered. He thirsteth, since He thirsteth after thy salvation; and it is for this that He even begs; for this that He even goeth about naked, negotiating immortal life for thee. Do not then neglect Him; since it is not to be nourished that He wishes, but to nourish; it is not to be clothed, but to clothe and to accoutre thee with the golden garment, the royal robe. Do you not see even the more attached sort of physicians, when they are washing the sick, wash themselves also, though they need it not?

In the same way He also doth all for the sake of thee who art sick. For this reason also He uses no force in demanding, that He may make thee great returns: that thou mayest learn that it is not because He is in need that He asketh of thee, but that He may set right that thou needest. For this reason too He comes to thee in a lowly guise, and with His right hand held forth. And if thou givest Him a farthing, He turneth not away: and even if thou rejectest Him, He departeth not but cometh again to thee. For He desireth, yea desireth exceedingly, our salvation: let us then think scorn of money, that we may not be thought

scorn of by Christ. Let us think scorn of money, even with a view to obtain the money itself. For if we keep it here, we shall lose it altogether both here and hereafter. But if we distribute it with abundant expenditure, we shall enjoy in each life abundant wealthiness. He then that would become rich, let him become poor, that he may be rich. Let him spend that he may collect, let him scatter that he may gather. But if this is novel and paradoxical, look to the sower, and consider, that he cannot in any other way gather more together, save by scattering what he hath and, letting go of what is at hand.

Let us now sow and till the Heaven, that we may reap with great abundance, and obtain everlasting goods, through the grace and love toward man, etc.

Homily 8

ROM. IV. 1, 2.-"What shall we then say that Abraham, our father as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God."

He had said (5 mss. eipen), that the world had become guilty before God, and that all had sinned, and that boasting was excluded and that it was impossible to be saved otherwise than by faith. He is now intent upon showing that this salvation, so far from being matter of shame, was even the cause of a bright glory, and a greater than that through works. For since the being saved, yet with shame, had somewhat of dejection in it, he next takes away this suspicion too. And indeed he has hinted at the same already, by calling it not barely salvation, but "righteousness. Therein" (he says) "is the righteousness of God revealed. (Rom. i. 17. For he that is saved as a righteous man has a confidence accompanying his salvation. And he calls it not "righteousness" only, but also the setting forth of the righteousness of God. But God is set forth in things which are glorious and shining, and great. However, he nevertheless draws support for this from what he is at present upon, and carries his discourse forward by the method of question. And this he is always in the habit of doing both for clearness sake, and for the sake of confidence in what is said. Above, for instance, he did it, where he says, "What advantage then hath the Jew? (ib. iii. 1. and, "What then have we more than they? (ib. 9) and again, "where then is boasting? it is excluded" (Rom. iii. 27):

and here, "what then shall we say that Abraham our father? etc. Now since the Jews kept turning over and over the fact, that the Patriarch, and friend of God, was the first to receive circumcision, he wishes to show, that it was by faith that he too was justified. And this was quite a vantage ground to insist upon (periousia nikhj pollhj). For for a person who had no works, to be justified by faith, was nothing unlikely. But for a person richly adorned with good deeds, not to be made just from hence, but from faith, this is the thing to cause wonder, and to set the power of faith in a strong light. And this is why he passes by all the others, and leads his discourse back to this man. And he calls him "father, as pertaining to the flesh," to throw them out of the genuine relationship (suggeneiaj gnhsiaj) to him, and to pave the Gentiles' way to kinsmanship with him. And then he says, "For if Abraham were justified by works, he hath whereof to glory: but not before God. After saying that God

"justified the circumcision by faith and the uncircumcision through faith," and making the same sufficiently sure in what he said before, he now proves it by Abraham more clearly than he promised, and pitches the battle for faith against works, and makes this righteous man the subject of the whole struggle; and that not without special meaning.

Wherefore also he sets him up very high by calling him "forefather," and putting a constraint upon them to comply with him in all points. For, Tell me not, he would say, about the Jews, nor bring this man or that before me. For I will go up to the very head of all, and the source whence circumcision took its rise. For "if Abraham," he says, "was justified by works, he hath whereof to glory: but not before God. What is here said is not plain, and so one must make it plainer. For there are two "gloryings," one of works, and one of faith. After saying then, "if he was justified by works, he hath whereof to glory; but not before God; he points out that he might have whereof to glory from faith also, yea and much greater reason for it. For the great power of Paul is especially displayed in this, that he turns what is objected to the other side, and shows that what seemed rather to be on the side of salvation by works, viz. glorying or boldness of claim (parrhsiazesqai) belonged much more truly to that by faith. For he that glorieth in his works has his own labors to put forward: but he that finds his honor in having faith in God, has a much greater ground for glorying to show, in that it is God that he glorifieth and magnifieth.

For those things which the nature of the visible world tells him not of, in receiving these by faith in Him, he at once displays sincere love towards Him, and heralds His power clearly forth. Now this is the character of the noblest soul, and the philosophic spirit, and lofty mind. For to abstain from stealing and murdering is trifling sort of acquirement, but to believe that it is possible for God to do things impossible requires a soul of no mean stature, and earnestly affected towards Him; for this is a sign of sincere love. For he indeed honors God, who fulfils the commandments, but he doth so in a much greater degree who thus followeth wisdom (filosofwn) by his faith. The former obeys Him, but the latter receives that opinion of Him which is fitting, and glorifies Him, and feels wonder at Him more than that evinced by works. For that glorying pertains to him that does aright, but this glorifieth God, and lieth wholly in Him. For he glorieth at conceiving great things concerning Him, which redound to His glory. And this is why he speaks of having whereof to glory before God. And not for this only, but also for another reason: for he who is a believer glorieth again, not only because he loveth God in sincerity, but also because he hath enjoyed great honor and love from him.

For as be shows his love to Him by having great thoughts about Him, (for this is a proof of love), so doth God also love him, though deserving to suffer for countless sins, not in freeing him from punishment only, but even by making him righteous. He then hath whereof to glory, as having been counted worthy of mighty love.

Ver. 4. "For to him that worketh is the reward not reckoned of grace, but of debt." Then is not this last the greatest? he means. By no means: for it is to the believer that it is reckoned. But it would not have been reckoned, unless there were something that he contributed himself.

And so he too hath God for his debtor, and debtor too for no common things, but great and high ones. For to show his high-mindedness and spiritual understanding, he does not say "to him that believeth" merely, but Ver. 5. "To him that believeth on Him that justifieth the ungodly."

For reflect how great a thing it is to be persuaded and have full confidence that God is able on a sudden not to free a man who has lived in impiety from punishment only, but even to make him just, and to count him worthy of those immortal honors. Do not then suppose that this one is lowered in that it is not reckoned unto the former of grace. For this is the very thing that makes the believer glorious; the fact of his enjoying so great grace, of his displaying so great faith. And note too that the recompense is greater. For to the former a reward is given, to the latter righteousness. Now righteousness is much greater than a reward. For righteousness is a recompense which most fully comprehends several rewards. Therefore after proving this from Abraham, he introduces David also as giving his suffrage in favor of the statement made. What then doth David say? and whom doth he pronounce blessed? is it him that triumphs in works, or him that hath enjoyed grace? him that hath obtained pardon and a gift? And when I speak of blessedness, I mean the chiefest of all good things; for as righteousness is greater than a reward, so is blessedness greater than righteousness. Having then shown that the righteousness is better, not owing to Abraham's having received it only but also from reasonings (for he hath whereof to boast, he says, before God); he again uses another mode of showing that it is more dignified, by bringing David in to give his suffrage this way. For he also, he says, pronounces him blessed who is so made righteous, saying,

Ver. 7. "Blessed are they whose iniquities are forgiven." And he seems to be bringing a testimony beside his purpose. For it does not say, Blessed are they whose faith is reckoned for righteousness. But he does so on purpose, not through inadvertency, to show the greater superiority. For if he be blessed that by grace received forgiveness, much more is he that is made just, and that exhibits faith. For where blessedness is, there all shame is removed, and there is much glory, since blessedness is a greater degree both of reward and of glory. And for this cause what is the advantage of the other he states as unwritten, "Now to him that worketh is the reward reckoned not of grace;" but what the advantage of the faithful is, he brings Scriptural testimony to prove, saying, As David saith, "Blessed are they whose iniquities are forgiven, and whose sins are covered." What, he means, is it that you say? Is it that "it is not of debt but of grace that he receives forgiveness?" But see it is this person who is pronounced blessed. For he would not have pronounced him so, unless he saw him in the enjoyment of great glory. And he does not say this "forgiveness" then comes upon the circumcision; but what saith he?

Ver. 9. "Cometh this blessedness then" (which is the greater thing) "upon the circumcision or upon the uncircumcision?" For now the subject of enquiry is, With whom is this good and great thing to be found; is it with the circumcision or with the uncircumcision? And notice its superiority! For he shows that it is so far from shunning the uncircumcision, that it even

dwelt gladly with it before the circumcision. For since he that pronounced it blessed was David, who was himself also in a state of circumcision, and he was speaking to those in that state, see how eagerly Paul contends for applying what he said to the uncircumcised. For after joining the ascription of blessedness to righteousness, and showing that they are one and the same thing, he enquires how Abraham came to be righteous. For if the ascription of blessedness belong to the righteous, and Abraham was made righteous, let us see how he was made righteous, as uncircumcised or circumcised? Uncircumcised, he says.

"For we say that faith was reckoned to Abraham for righteousness." After mentioning the Scripture above (for he said, "What saith the Scripture? Abraham believed in God, and it was counted unto him for righteousness,") here he goes on to secure also the judgment of the speakers, and shows that justification took place in the uncircumcision. Then from these grounds he solves another objection which is starting up. For if when in uncircumcision, one might say he was justified, to what purpose was the circumcision brought in? Ver. 11. "He received it," he says, "a sign and seal of the righteousness that was by the faith, which he had being yet uncircumcised."

See you how he shows the Jews to be as it were of the class of parasites (i.e. guests), rather than those in uncircumcision, and that these were added to the others? For if he was justified and crowned while in uncircumcision, the Jews came in afterwards, Abraham is then the father first of the uncircumcised, which through faith appertain to him, and then of those in the circumcision. For he is a forefather of two lines. See you faith lightening up? for till it came the patriarch was not justified. See you the uncircumcision offering no hindrance? for he was uncircumcised, yet was not hindered from being justified. The circumcision therefore is behind the faith. And why wonder that it is behind the faith, when it is even behind the uncircumcision. Nor is it behind faith only, but very far inferior to it, even so far as the sign is to the reality of which it is the sign; for instance, as the seal is to the soldier. (See Hom. iii. on 2 Cor. at the end. And why, he says, did he want a seal then? He did not want it himself. For what purpose then did he receive it? With a view to his being the father alike of them that believe in uncircumcision and in circumcision. But not of those in circumcision absolutely: wherefore he goes on to say, "To them who are not of the circumcision only.

For if to the uncircumcised, it is not in that he is uncircumcised that he is their father, although justified in uncircumcision; but in that they imitated his faith; much less is it owing to circumcision that he is the forefather of those in the state of circumcision, unless faith also be added. For he says that the reason of his receiving circumcision was that either of us two parties might have him for a forefather, and that those in the uncircumcision might not thrust aside those in the circumcision. See how the former had him for their forefather first. Now if the circumcision be of dignity owing to its preaching righteousness, the uncircumcision even hath no small preeminence in having received it before the circumcision. Then wilt thou be able to have him as a forefather when thou walkest in the steps of that

faith, and art not contentious, nor a causer of division in bringing in the Law. What faith? tell me.

Ver. 12. "Which he had being yet uncircumcised."

Here again he lays low the lofty spirit of the Jews by reminding them of the time of the justification. And he well says, "the steps," that you as well as Abraham may believe in the resurrection of bodies that are dead. For he also displayed his faith upon this point. And so if you reject the uncircumcision, be informed for certain that the circumcision is of no more use unto you. For if you follow not in the steps of his faith, though you were ten thousand times in a state of circumcision, you will not be Abraham's offspring. For even he received the circumcision for this end, that the man in a state of uncircumcision might not cast thee off. Do not then demand this of him too. For it was you whom the thing was to be an assistance to, not he. But he calls it a sign of the righteousness. And this also was for thy sake, since now it is not even this: for thou then wert in need of bodily signs, but now there is no need of them. "And was it not possible," one might say, "from his faith to learn the goodness of his soul? Yes, it was possible but thou stoodest in need of this addition also.

For since thou didst not imitate the goodness of his soul, and wert not able to see it, a sensible circumcision was given thee, that, after having become accustomed to this of the body, thou mightest by little and little be led on to the true love of wisdom in the soul also, and that having with much seriousness received it as a very great privilege, thou mightest be instructed to imitate and revere thine ancestor. This object then had God not only in the circumcision, but in all the other rites. the sacrifices, I mean, and the sabbath, and feasts. Now that it was for thy sake that he received the circumcision, learn from the sequel. For after saying that he received a sign and a seal, he gives the reason also as follows. That he might be the father of the circumcision-to those who received the spiritual circumcision also, since if you have only this (i.e. the carnal), no farther good will come to you. For this is then a sign, when the reality of which it is the sign is found with thee, that is, faith; since if thou have not this, the sign to thee has no longer the power of a sign, for what is it to be the sign of? or what the seal of, when there is nothing to be sealed? much as if you were to show one a purse with a seal to it, when there was nothing laid up within.

And so the circumcision is ridiculous if there be no faith within. For if it be a sign of righteousness, but you have not righteousness, then you have no sign either. For the reason of your receiving a sign was that you might seek diligently for that reality whereof you have the sign: so that if you had been sure of diligently seeking thereafter without it, then you had not needed it. But this is not the only thing that circumcision proclaims, namely righteousness, but righteousness in even an uncircumcised man. Circumcision then does but proclaim, that there is no need of circumcision.

Ver. 14. "For if they which are of the Law be heirs, faith is made void, and the promise made of none effect."

He had shown that faith is necessary, that it is older than circumcision, that it is more mighty than the Law, that it establisheth the Law. For if all sinned, it was necessary: if one being uncircumcised was justified, it is older: if the knowledge of sin is by the Law and yet it was without the Law made evident, it is more mighty: if it has testimony borne to it by the Law, and establisheth the Law, it is not opposed to it, but friendly and allied to it. Again, be shows upon other grounds too that it was not even possible by the Law to attain to the inheritance, and after having matched it with the circumcision, and gained it the victory, he brings it besides into contrast with the Law in these words, "For if they which are of the Law be heirs, faith is made void. To prevent them anyone from saying that one may have faith and also keep up the Law, he shows this to be impracticable. For he that clings to the Law, as if of saving force, does disparagement to faith's power; and so he says, "faith is made void," that is, there is no need of salvation by grace. For then it cannot show forth its own proper power; "and the promise is made of none effect. This is because the Jew might say, What need have I of faith? If then this held, the things that were promised, would be taken away along with faith.

See how in all points he combats with them from the early times and from the Patriarch. For having shown from thence that righteousness and faith went together in the inheritance, he now shows that the promise did likewise. For to prevent the Jew from saying, What matters it to me if Abraham was justified by faith? Paul says, neither can what you are interested with, the promise of the inheritance, come into effect apart from it: which was what scared them most. But what promise is he speaking of? That of his being "the heir of the world," and that in him all should be blessed. And how does he say that this promise is made of none effect?

Ver. 15. "Because the Law worketh wrath: for where no Law is, there is no transgression." Now if it worketh wrath, and renders them liable for transgression, it is plain that it makes them so to a curse also. But they that are liable under a curse, and punishments, and transgression, are not worthy of inheriting, but of being punished and rejected. What then happens? faith comes, drawing on it the grace, so that the promise comes into effect. For where grace is, there is a remitting, and where remitting is, there is no punishment. Punishment then being removed, and righteousness succeeding from faith, there is no obstacle to our becoming heirs of the promise. Ver. 16. "Therefore it is of faith," he says, "that it might be by grace; to the end the promise might be sure to all the seed."

You see that it is not the Law only that faith establisheth, but the promise of God also that it will not allow to fall to the ground. But the Law, on the other hand, by being kept to unseasonably, makes even the faith of none effect, and hindereth the promise. By this he shows that faith, so far from being superfluous, is even necessary to that degree, that without it there is no being saved. For the Law worketh wrath, as all have transgressed it. But this doth not even suffer wrath to arise at all: for "where no Law is," he says, "there is no transgression. Do you see how he not only does away with sin after it has existed, but does not even allow it to be produced? And this is why he says "by grace. For what end? Not

with a view to their being put to shame, but to the end that the promise might be sure to all the seed. Here he lays down two blessings, both that the things given are sure, and also that they are to all the seed, so gathering in those of the Gentiles, and showing that the Jews are without, if they contend against the faith. For this is a surer thing than that. For faith doeth thee no hurt (be not contentious), but even now thou art in danger from the Law, it preserves thee. Next having said, "to all the seed," he defines what seed he meaneth.

That which is of faith, he says, so blending with it their relationship to the Gentiles, and showing that they must not be proud of Abraham who do not believe as he did. And see a third thing which faith effected besides. It makes the relationship to that righteous man more definite (akri beste ran), and holds him up as the ancestor of a more numerous issue. And this is why he does not say merely Abraham, but "our father," ours who believe. Then he also seals what he has said by the testimony-

Ver. 17. "As it is written," he says, "I have made thee a father of many nations." Do you observe that this was ordered by Providence from of old? What then, he means, does He say this on account of the Ishmaelites, or of the Amalekites, or of the Hagarenes? This however, as he goes on he proves more distinctly not to be said of these. But as yet he presses forward to another point, by which means he proves this very thing by defining the mode of the relationship, and establishing it with a vast reach of mind. What then does he say? "Before (or, answering to, katenant Him Whom he believed, even God."

But his meaning is something of this sort, as God is not the God of a part, but the Father of all, so is he also. And again, as God is a father not by way of the relationship of nature, but by way of the affiance of faith, so is he also inasmuch as it is obedience that makes him father of us all. For since they thought nothing of this relationship, as clinging to that grosser one, he shows that this is the truer relationship by lifting his discourse up to God. And along with this he makes it plain that this was the reward of faith that he received. Consequently, if it were not so, and he were the father of all the dwellers upon earth, the expression before (or answering to) would be out of place, while the gift of God would be curtailed. For the "before," is equivalent to "alike with. Since where is the marvel, pray, in a man's being the father of those sprung from himself? This is what is every man's lot. But the extraordinary thing is, that those whom by nature he had not, them he received by the gift of God. And so if thou wouldest believe that the patriarch was honored, believe that he is the father of all. But after saying, "before Him Whom he believed, even God," he does not pause here, but goes on thus;

"Who quickeneth the dead, and calleth those things which be not as though they were," so laying beforehand his foundations for discoursing upon the resurrection. And it was serviceable also to his present purpose. For if He could "quicken the dead" and bring in "those things that were not as though they were," then could He also make those who were not born of him to be his children. And this is why he does not say, bringing in the things which are not, but calling them, so showing the greater ease of it. For as it is easy to us to call the things which are by name, so to Him it is easy, yea, and much easier to give a subsistence

to things that are not. But after saying, that the gift of God was great and unspeakable, and having discoursed concerning His power, he shows farther that Abraham's faith was deserving of the gift, that you may not suppose him to have been honored without reason. And after raising the attention of his hearers to prevent the Jew from clamoring and making doubts, and saying, "And how is it possible for those who are not children to become children? he passes on to speak of the patriarch, and says,

Ver. 18. "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be." How was it that he "believed in hope against hope?" It was against man's hope, in hope which is of God. (For he is showing the loftiness of the action, and leaving no room for disbelieving what is said.) Things which are contrary to one another, yet faith blends them together. But if he were speaking about such as were from Ishmael, this language would be superfluous: for it was not by faith but by nature that they were begotten. But he bringeth Isaac also before us. For it was not concerning those nations that he believed, but concerning him who was to be from his barren wife. If then it be a reward to be father of many nations, it would be so of those nations clearly of whom he so believed. For that you may know that he is speaking of them, listen to what follows.

Ver. 19. "And being not weak in faith, he considered his own body now dead." Do you see how he gives the obstacles, as well as the high spirit of the righteous man which surmounts all? "Against hope," he says, was that which was promised: this is the first obstacle. For Abraham had no other person who had received a son in this way to look to. They that were after him looked to him, but he to no one, save to God only. And this is why he said, "against hope." Then, "his body now dead." This is a second. And, "the deadness of Sarah's womb." This is a third, aye and a fourth obstacle. Ver. 20. "But he staggered not at the promise of God through unbelief."

For God neither gave any proof nor made any sign, but there were only bare words promising such things as nature did not hold out any hopes of. Yet still he says, "he staggered not." He does not say, "He did not disbelieve," but, "He staggered not," that is, he neither doubted nor hesitated though the hindrances were so great. From this we learn, that if God promise even countless impossibilities, and he that heareth doth not receive them, it is not the nature of things that is to blame, but the unreasonableness of him who receiveth them not. "But was strong in faith." See the pertinacity of Paul. For since this discourse was about them that work and them that believe, he shows that the believer works more than the other, and requires more power, and great strength, and sustains no common degree of labor. For they counted faith worthless, as having no labor in it. Insisting then upon this, he shows that it is not only he that succeeds in temperance, or any other virtue of this sort, but he that displays faith also who requires even greater power. For as the one needs strength to beat off the reasonings of intemperance, so hath the faithful also need of a soul endued with power, that he may thrust aside the suggestions of unbelief. How then did he become "strong?" By

trusting the matter, he replies, to faith and not to reasonings: else he had fallen. But how came he to thrive in faith itself? By giving glory to God, he says.

Ver. 21. "And being fully persuaded that what He had promised, He was able also to perform."

Abstaining then from curious questionings is glorifying God, as indulging in them is transgressing. But if by entering into curious questions, and searching out things below, we fail to glorify Him, much more if we be over curious in the matter of the Lord's generation, shall we suffer to the utmost for our insolence. For if the type of the resurrection is not to be searched into, much less those untterable and awestriking subjects. And he does not use file word "believed" merely, but, "being fully persuaded. For such a thing is faith, it is clearer than the demonstration by reasons, and persuades more fully. For it is not possible for another reasoning succeeding to it to shake it afterwards. He indeed that is persuaded with words may have his persuasion altered too by them. But he that stays himself upon faith, hath henceforward fortified his hearing against words that may do hurt to it. Having said then, that he was justified by faith, he shows that he glorified God by that faith; which is a thing specially belonging to a good life. For, "Let your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven. (Matt. v. 16. But lo! this is shown also to belong to faith! Again, as works need power, so doth faith. For in their case the body often shareth the toil, but in the faith the well-doing belongeth to the soul alone.

And so the labor is greater, since it has no one to share the struggles with it. Do you observe how he shows that all that belonged to works attached to faith in a far greater degree, as having whereof to glory before God,-requiring power and labor,-and again, glorifying God? And after saying, that "what He had promised, He is able also to perform," he seems to me to speak beforehand of things to come. For it is not things present merely that He promises, but also things to come. For the present are a type of the other. It is then a sign of a weak, little, and pitiful mind not to believe. And so when any make faith a charge against us, let us make want of faith a charge against them in return, as pitiful, and little-minded, and foolish, and weak, and no better in disposition than asses. For as believing belongs to a lofty and high-born soul, so disbelieving doth to a most unreasonable and worthless one, and such as is sunken drowsily (katenhnegmenhj) into the senselessness of brutes. Therefore having left these, let us imitate the Patriarch, and glorify God as he gave Him glory. And what does it mean, gave Him glory? He held in mind His majesty, His boundless power. And having formed a just conception of Him, he was also "fully persuaded" about His promises.

Let us then also glorify Him by faith as well as by works, that we may also attain to the reward of being glorified by Him. "For them that glorify Me, I will glorify" (1 Sam. ii. 30), He says: and indeed, if there were no reward, the very privilege of glorifying God were itself a glory. For if men take a pride in the mere fact of speaking eulogies of kings, even if there be no other fruit of it; consider how glorious it must be, that our Lord is glorified by us: as again, how great a punishment to cause Him to be by our means blasphemed. And yet

this very being glorified, He wisheth to be brought about for our sakes, since He doth not need it Himself. For what distance dost thou suppose to be between God and man? as great as that between men and worms? or as great as between Angels and worms? But when I have mentioned a distance even thus great, I have not at all expressed it: since to express its greatness is impossible. Would you, now, wish to have a great and marked reputation among worms? Surely not. If then thou that lovest glory, wouldest not wish for this, how should He Who is far removed from this passion, and so much farther above us, stand in need of glory from thee? Nevertheless, free from the want of it as He is, still He saith that He desireth it for thy sake.

For if He endured for thy sake to become a slave, why wonder that He upon the same ground layeth claim to the other particulars also? For He counts nothing unworthy of Himself which may be conducive to our salvation. Since then we aware of this, let us shun sin altogether, because by reason of it He is blasphemed. For it says, "flee from sin, as from the face of a serpent: if thou comest too near unto it, it will bite thee" (Ecclus. xxi. 2): for it is not it that comes to us, but we that desert to it. God has so ordered things that the Devil should not prevail over us by compulsion (Gr. tyranny): since else none would have stood against his might. And on this account He set him a distant abode, as a kind of robber and tyrant. And unless he find a person unarmed and solitary for his assaults, he doth not venture to attack him. Except he see us travelling by the desert, he has not the courage to come near us. But the desert and place of the Devil is nothing else than sin. We then have need of the shield of faith, the helmet of salvation, the sword of the Spirit, not only that we may not get evil intreated, but that ever should he be minded to leap upon us, we may cut off his head.

Need we have of continual prayer that he may be bruised under our feet, for he is shameless and full of hardihood, and this though he fights from beneath. But yet even so he gets the victory: and the reason is, that we are not earnestly set upon being above his blows. For he has not even the power to lift himself very high, but he trails along upon the ground. And of this the serpent is a type. But if God set him in that rank from the beginning, much more will He now. But if thou dost not know what fighting from beneath may be, I also will try to explain to thee the manner of this war. What then may this fighting "from beneath" (John viii. 23) be? It is standing upon the lower things of the world to buffet us, such as pleasure and riches and all the goods of this life. And for this reason, whoever he seeth flying toward heaven, first, he will not even be able to leap so far. Secondly, even if he should attempt he will speedily fall. For he hath no feet; be not afraid: he hath no wings; fear not. He trails upon the earth, and the things of the earth. Do thou then have naught in common with the earth, and thou wilt not need labor even. For he hath not any knowledge of open fight: but as a serpent he hideth him in the thorns, nestling evermore in the "deceitfulness of riches. (Matt. xiii. 22.

And if thou wert to cut away the thorns, he will easily be put to flight, being detected: and if thou knowest how to charm him with the inspired charms he will straightway be struck. For we have, we surely have, spiritual charms, even the Name of our Lord Jesus Christ and

the might of the Cross. This charm will not only bring the serpent out of his lurking places, and cast him into the fire (Acts xxviii. 5), but even wounds it healeth. But if some that have said this Name have not been healed, it came of their own little faith, and was not owing to any weakness in what they said. For some did throng Jesus and press. Him (Luke viii. 44, Luke viii. 45), and got no good therefrom. But the woman with an issue, without even touching His Body, but merely the hem of His garment, stanched a flux of blood of so long standing. (So St. Aug. Serm. LXII. iii. 4, P. 124 O. T. This Name is fearful alike to devils, and to passions, and to diseases. In this then let us find a pleasure, herewith let us fortify ourselves. It was thus Paul waxed great, and yet he was of the like nature with ourselves, so the whole choir of the Disciples. But faith had made him a perfectly different person, and so much did it abound in them, that even their garments had great force. (Acts xix. 12.

What excuse then shall we deserve, if even the shadows and the garments of those men drave off death (Acts v. 15), but our very prayers do not so much as bring the passions down? What is the reason of it? Our temper is widely different. For what nature gives, is as much ours as theirs. For he was born and brought up just as we are, and dwelt upon the earth and breathed the air, as we do. But in other points he was far greater and better than we are, in zeal, in faith, and love. Let us then imitate him. Let us allow Christ to speak through us. He desireth it more than we do: and by reason of this, He prepared this instrument, and would not have it remain useless and idle, but wisheth to keep it ever in hand. Why then dost thou not make it serviceable for the Maker's hand, but lettest it become unstrung, and makest it relaxed through luxury, and unfittest the whole harp for His use, when thou oughtest to keep the members of it in full stretch, and well strung, and braced with spiritual salt. For if Christ see our soul thus attuned, He will send forth His sounds even by it. And when this taketh place, then shalt thou see Angels leaping for joy, (skirtwntaj) and Archangels too, and the Cherubim.

Let us then become worthy of His spotless hands. Let us invite Him to strike even upon our heart. For He rather needeth not any inviting. Only make it worthy of that touch, and He will be foremost in running unto thee. For if in consideration of their attainments not yet reached, He runneth to them (for when Paul was not yet so advanced He yet framed that praise for him) when He seeth one fully furnished, what is there that He will not do? But if Christ shall sound forth and the Spirit shall indeed light upon us, and we shall be better than the heaven, having not the sun and the moon fixed in our body, but the Lord of both sun and moon and angels dwelling in us and walking in us. And this I say, not that we may raise the dead, or cleanse the lepers, but that we may show forth what is a greater miracle than all these-charity. For wheresoever this glorious thing shall be there the Son taketh up His abode along with the Father, and the grace of the Spirit frequenteth. For "where two or three are gathered together in My Name," it says, "there am I in the midst of them. (Matt. xviii. 20. Now this is for great affection, and for those that are very intimate friends, to have those whom they love on either side of them. Who then, he means, is so wretched as not to wish to have Christ in the midst?

We that are at variance with one another! And haply some one may ridicule me and ask, What is it that you mean? Do you not see that we are all within the same walls, and under the same enclosure of the Church, standing under the same fold with unanimity; that no one fighteth, that we be under the same shepherd, crying aloud in common, listening in common to what is being said, sending up our prayers in common,-and yet mention fighting and variance? Fighting I do mention, and I am not mad nor out of my sober mind. For I see what I see, and know that we are under the same fold, and the same shepherd. Yet for this cause I make the greater lamentation, because, though there are so many circumstances to draw us together, we are at variance. And what sedition, it will be said, see you here? Here truly I see none. But when we have broken up, such an one accuses such another, another is openly insulting, another grudges, another is fraudulent, and rapacious, and violent, another indulges in unlawful love, another frames countless schemes of deceit. And if it were possible to open. your souls, then ye would see all things distinctly, and know that I am not mad.

Do you not see in a camp, that when it is peace, men lay down their arms and cross over unarmed and undefended into the camp of the enemy, but when they are protected with arms, and with guards and outposts, the nights are spent in watching, and the fires are kept continually burning, this state of things is no longer peace but war? Now this is what may be seen among us. For we are on our guard against one another, and fear one another and talk each of us into his neighbor's ear. And if we see any one else present, we hold our peace, and draw in all we were going to say. And this is not like men that feel confidence, but like those that are strictly on their guard. "But these things we do (some one may say,) not to do wrong, but to escape having it done us. Yea, for this I grieve, that living as we do among brethren, we need be on our guard against having wrong done us; and we light up so many fires, and set guards and out-posts! The reason is the prevalence of falsehood, the prevalence of craft, the prevailing secession of charity, and war without truce. By this means one may find men that feel more confidence in Gentiles (Greeks) than in Christians. And yet, how ashamed we ought to be of this; how we ought to weep and bewail at it!"What then, some may say, is to become of me?

such and such an one is of ungainly temper, and vexatious. Where then is your religion (Gr. philosophy)? where are the laws of the Apostles, which bid us bear one another's burdens? (Gal. vi. 2. For if you have no notion of dealing well by your brother, when are you to be able to do so by a stranger? If you have not learnt how to treat a member of your own self, when are you likely to draw to you any from without, and to knit him to yourself? But how am I to feel? I am vexed exceedingly almost to tears, for I could have sent forth large fountains from mine eyes (Jer. ix. 1), as that Prophet says, seeing as I do countless enemies upon the plain more galling than those he saw. For he said, upon seeing the aliens coming against them, "My bowels! I am pained at my bowels. (ib. iv. 19. But when I see men arrayed under one leader, yet standing against one another, and biting and tearing their own members, some for money's sake, and some for glory's, and others quite at random ridiculing and mocking and wounding one another in countless ways, and corpses too worse treated than those in

war, and that it is but the bare name of the brethren that is now left, myself feel my inability to devise any lament fitting such a catastrophe as this! Reverence now, oh reverence, this Table whereof we all are partakers! (1 Cor. x. 16-18.

Christ, Who was slain for us, the Victim that is placed thereon! (Heb. xiii. 10. Robbers when they once partake of salt, cease to be robbers in regard to those with whom they have partaken thereof; that table changes their dispositions, and men fiercer than wild beasts it makes gentler than lambs. But we though partakers of such a Table, and sharers of such food as that, arm ourselves against one another, when we ought to arm against him who is carrying on a war against all of us, the devil. Yet this is why we grow weaker and he stronger every day. For we do not join to form in defence against him, but along with him we stand against each other, and use him as a commander for such hostile arrays, when it is he alone that we ought to be fighting with. But now letting him pass, we bend the bow against our brethren only. What bows, you will say? Those of the tongue and the mouth. For it is not javelins and darts only, but words too, keener far than darts, that inflict wounds. And how shall we be able to bring this war to an issue? one will ask. If thou perceivest that when thou speakest ill of thy brother, thou art casting up mire out of thy mouth, if thou preceivest that it is a member of Christ that thou art slandering, that thou art eating up thine own flesh (Ps.

xxvii. 2), that thou art making the judgment set for thee more bitter (fearful and uncorrupt as it is), that the shaft is killing not him that is smitten, but thyself that shot it forth.

But he did you some wrong, may be, and injured you? Groan at it, and do not rail. Weep, not for the wrong done thee, but for his perdition, as thy Master also wept at Judas, not because Himself was to be crucified, but because he was a traitor. Has he insulted thee and abused thee? Beseech God for him, that He may speedily become appeased toward him. He is thy brother, he is a member of thee, the the fruit of the same pangs as thyself, he has been invited to the same Table. But he only makes fresh assaults upon me, it may be said. Then is thy reward all the greater for this. On this ground then there is the best reason for abating one's anger, since it is a mortal wound that he has received, since the devil hath wounded him. Do not thou then give a further blow, nor cast thyself down together with him. For so long as thou standest thou hast the means of saving him also. But if thou dash thyself down by insulting deeds in return, who is then to lift you both up? Will he that is wounded? Nay, for he cannot, now that he is down. But wilt thou that art fallen along with him? And how shall thou, that couldest not support thine own self, be able to lend a hand to another? Stand therefore now nobly, and setting thy shield before thee, and draw him, now he is dead, away from the battle by thy long-suffering.

Rage hath wounded him, do not thou also wound him, but cast out even that first shaft. For if we associate with each other on such terms, we shall soon all of us becomehealthful. But if we arm ourselves against one another, there will be no farther need even of the devil to our ruin. For all war is an evil, and civil war especially. But this is a sorer evil than even a civil one, as our mutual rights are greater than those of citizenship, yea, than of kindred

itself. Of old, Abel's brother slew him and shed the blood of his kinsman. But this murder is more lawless than that, in that the rights of kinsmanship are greater, and the death a sorer evil. For he wounded the body, but thou hast whetted thy sword against the soul. "But thou didst first suffer ill. Yes, but it is not suffering ill, but doing it, that is really suffering ill. Now consider; Cain was the slayer, Abel was the slain. Who then was the dead? He that after death crieth, (for He saith, "The voice of thy brother's blood crieth to Me,") (Gen. iv. 10), or he who while he lived was yet trembling and in fear? He was, assuredly he was, more an object of pity than any dead man. Seest thou how to be wronged is better, though a man come even to be murdered? learn that to wrong is worse, though a man should be strong enough even to kill.

He smote and cast down his brother, yet the latter was crowned, the former was punished. Abel was made away with and slain wrongfully, but he even when dead accused (comp. John v. 45), and convicted and overcame: the other, though alive, was speechless, and was ashamed, and was con- victed, and effected the opposite of what he intended. For he made away with him because he saw him beloved, expecting to cast him out of the love also. Yet he did but make the love more intense, and God sought him more when dead, saying, "Where is thy brother Abel? (Gen. iv. 9. For thou hast not extinguished the desire towards him by thine envy, but hast kindled it up the more. Thou hast not lessened his honor by slaying him, but hast made it the more ample. Yet before this God had even made him subject to thee, whereas since thou hast slain him, even when dead, he will take vengeance upon thee. So great was my love towards him. Who then was the condemned person, the punisher or the punished? He that enjoyed so great honor from God, or he that was given up to a certain novel and unexpected punishment? Thou didst not fear him (he would say) while alive, thou shall fear him therefore when dead. Thou didst not tremble when on the point of thrusting with the sword. Thou shalt be seized, now the blood is shed, with a continual trembling. While alive he was thy servant, and thou showedst no forbearance to him.

For this reason, now he is dead, he hath become a master thou shalt be afraid of. Thinking then upon these things, beloved, let us flee from envy, let us extinguish malice, let us recompense one another with charity, that we may reap the blessings rising from it, both in the present life and the life which is to come, by the grace and love toward man, etc. Amen.

Homily 9

ROM. IV. 23.-"Now it was not written for his sake alone, that it was imputed to him for righteousness; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead." After saying many great things of Abraham, and his faith, and righteousness, and honor before God, lest the hearer should say, What is this to us, for it is he that was justified? he places us close to the Patriarch again. So great is the power of spiritual words. For of one of the Gentiles, one who was recently come near, one who had done no work, he not only says that he is in nothing inferior to the Jew who believes (i.e. as a Jew), but not even to the Patriarch, but rather, if one must give utterance to the wondrous truth, even much greater. For so noble is our birth, that his faith is but the type of ours. And he does not say, If it was reckoned unto him, it is probable it will be also to us, that he might not make it matter of syllogism. But he speaks in authentic words of the divine law, and makes the whole a declaration of the Scripture. For why was it written, he says, save to make us see that we also were justified in this way? For it is the same God Whom we have believed, and upon the same matters, if it be not in the case of the same persons. And after speaking of our faith, he also mentions God's unspeakable love towards man, which he ever presents on all sides, bringing the Cross before us. And this he now makes plain by saying,

Ver. 25. "Who was delivered for our offences, and was raised again for our justification." See how after mentioning the cause of His death, he makes the same cause likewise a demonstration of the resurrection. For why, he means, was He crucified? Not for any sin of His own. And this is plain from the Resurrection. For if He were a sinner, how should He have risen? But if He rose, it is quite plain that He was not a sinner. But if He was not a sinner, how came He to be crucified?-For others,-and if for others, then surely he rose again. Now to prevent your saying, How, when liable for so great sins, came we to be justified? he points out One that blotteth out all sins, that both from Abraham's faith, whereby he was justified, and from the Saviour's Passion, whereby we were freed from our sins, he might confirm what he had said. And after mentioning His Death, he speaks also of His Resurrection. For the purpose of His dying was not that He might hold us liable to punishment and in condemnation, but that He might do good unto us. For for this cause He both died and rose again, that He might make us righteous.

Chap. v. ver. 1. "Therefore being justified by faith, let us have peace with God through our Lord Jesus Christ." What does "Let us have peace" mean? Some say, "Let us not be at variance, through a peevish obstinacy for bringing in the Law." But to me he seems to be speaking now of our conversation. For after having said much on the subject of faith, he had set it before righteousness which is by works, to prevent any one from supposing what he said was a ground for listlessness, he says, "let us have peace," that is, let us sin no more, nor go back to our former estate. For this is making war with God. And "how is it possible," saith one, "to sin no more?" How was the former thing possible? For if when liable for so many sins we were freed from all. by Christ, much more shall we be able through Him to abide in the estate wherein we are. For it is not the same thing to receive peace when there had been none, and to keel it when it has been given, since to acquire surely is harder than to keep. Yet nevertheless the more difficult hath been made easy, and carried out into effect. That which is the easier thing then will be what we shall easily succeed in, if we cling to Him who hath wrought even the other for us. But here it is not the easiness only which he seems to me to hint at, but the reasonableness. For if He reconciled us when we were in open war with Him, it is reasonable that we should abide in a state of reconciliation, and give unto Him this reward for that He may not seem to have reconciled untoward and unfeeling creatures to the Father.

Ver. 2. "By Whom also we have access," he says, "by faith unto this grace. (7 mss. add, unto, etc.)

If then He hath brought us near to Himself, when we were far off, much more will He keep us now that we are near. And let me beg you to consider how he everywhere sets down these two points; His part, and our part. On His part, however, there be things varied and numerous and diverse. For He died for us, and farther reconciled us, and brought us to Himself, and gave us grace unspeakable. But we brought faith only as our contribution. And so he says," "by faith, unto this grace. What grace is this? tell me. It is the being counted worthy of the knowledge of God, the being forced from error, the coming to a knowledge of the Truth, the obtaining of all the blessings that come through Baptism. For the end of His bringing us near was that we might receive these gifts. For it was not only that we might have simple remission of sins, that we were reconciled; but that we might receive also countless benefits. Nor did He even pause at these, but promised others, namely, those unutterable blessings that pass understanding alike and language. And this is why he has set them both down also. For by mentioning grace he clearly points at what we have at present received, but by saying, "And we rejoice in hope of the glory of God," he unveils the whole of things to come. And he had well said, "wherein also we stand. For this is the nature of God's grace.

It hath no end, it knows no bound, but evermore is on the advance to greater things, which in human things is not the case. Take an instance of what I mean. A person has acquired rule and glory and authority, yet he does not stand therein continuously, but is speedily cast out of it. Or if man take it not from him, death comes, and is sure to take it from him. But God's gifts are not of this kind; for neither man, nor occasion, nor crisis of affairs, nor

even the Devil, nor death, can come and cast us out of them. But when we are dead we then more strictly speaking have possession of them, and keep going on enjoying more and more. And so if thou feel in doubt about those to come; from those now present, and what thou hast already received, believe in the other also. For this is why he says, "And we rejoice (kauxwmeqa) in hope of the glory of God," that you may learn, what kind of soul the faithful ought to have. For it is not only for what hath been given, but for what is to be given, that we ought to be filled with confidingness, as though it were already given. For one "rejoices" in what is already given. Since then the hope of things to come is even as sure and clear as that of what is given, he says that in that too we in like manner "rejoice. For this cause also he called them glory.

For if it contributeth unto God's glory, come to pass it certainly will, though it do not for our sakes, yet for Him it will. And why am I saying (he means) that the blessings to come are worthy of being gloried in (kauxhsewj)? Why even the very evils of this time present are able to brighten up our countenances, and make us find in them even our repose. Wherefore also he added,

Ver. 3. "And not only so, but we glory in tribulations also."

Now, consider how great the things to come are, when even at things that seem to be distressful we can be elated; so great is God's gift, and such a nothing any distastefulness in them! For in the case of external goods, the struggle for them brings trouble and pain and irksomeness along with it; and it is the crowns and rewards that carry the pleasure with them. But in this case it is not so, for the wrestlings have to us no less relish than the rewards. For since there were sundry temptations in those days, and the kingdom existed in hopes, the terrors were at hand, but the good things in expectation, and this unnerved the feebler sort, even before the crowns he gives them the prize now, by saying that we should "glory even in tribulations. And what he says is not "you should glory," but we glory, giving them encouragement in his own person. Next since what he had said had an appearance of being strange and paradoxical, if a person who is struggling in famine, and is in chains and torments, and insulted, and abused, ought to glory, he next goes on to confirm it. And (what is more), he says they are worthy of being gloried in, not only for the sake of those things to come, but for the things present in themselves For tribulations are in their own selves a goodly thing. How so? It is because they anoint us unto patient abiding.

Wherefore after saying we glory in tribulations, he has added the reason, in these words, "Knowing that tribulation worketh patience. Notice again the argumentative spirit of Paul, how he gives their argument an opposite turn. For since it was tribulations above all that made them give up the hopes of things to come, and which cast them into despondency, he says that these are the very reasons for confidingness, and for not desponding about the things to come, for "tribulation," he says, "worketh patience."

Ver. 4, 5. "And patience experience, and experience hope; and hope maketh not ashamed."

Tribulations; that is, are so far from confuting these hopes, that they even prove them. For before the things to come are realized, there is a very great fruit which tribulation hath-patience; and the making of the man that is tried, experienced. And it contributes in some degree too to the things to come, for it gives hope a vigor within us, since there is nothing that so inclines a man to hope for blessings as a good conscience. Now no man that has lived an upright life is unconfiding about things to come, as of those who have been negligent there are many that, feeling the burden of a bad conscience, wish there were neither judgment nor retribution. What then? do our goods lie in hopes? Yes, in hopes-but not mere human hopes, which often slip away, and put him that hoped to shame; when some one, who was expected to patronize him, dies, or is altered though he lives. No such lot is ours: our hope is sure and unmoveable. For He Who hath made the promise ever liveth, and we that are to be the enjoyers of it, even should we die, shall rise again, and there is absolutely nothing which can put us to shame, as having been elated at random, and to no purpose, upon unsound hopes.

Having then sufficiently cleared them of all doubtfulness by these words of his, he does not let his discourse pause at the time present, but urges again the time to come, knowing that there were men of weaker character, who looked too for present advantages, and were not satisfied with these mentioned. And so he offers a proof for them in blessings already given. For lest any should say, But what if God be unwilling to give them to us? For that He can, and that He abideth and liveth, we all know: but how do we know, that He is willing, also, to do it? From the things which have been done already. "What things done? The Love which He hath shown for us. In doing what? some may say. In giving the Holy Ghost. Wherefore after saying "hope maketh not ashamed," he goes on to the proof of this, as follows:

"Because the love of God is," he does not say "given, "but "shed abroad in our hearts," so showing the profusion of it. That gift then, which is the greatest possible, He hath given; not heaven and earth and sea, but what is more precious than any of these, and hath rendered us Angels from being men, yea sons of God, and brethren of Christ. But what is this gift? The Holy Spirit. Now had He not been willing to present us after our labors with great crowns, He would never have given us such mighty gifts before our labors. But now the warmth of His Love is hence made apparent, that it is not gradually and little by little that He honors us; but He hath shed abroad the full fountain of His blessings, and this too before our struggles. And so, if thou art not exceedingly worthy, despond not, since thou hast that Love of thy Judge as a mighty pleader for thee. For this is why he himself by saying, "hope maketh not ashamed," has ascribed everything not to our well-doings, but to God's love. But after mentioning the gift of the Spirit, he again passes to the Cross, speaking as follows:

Ver. 6-8. "For while we were yet without strength, Christ in due time died for the ungodly. For scarcely for a righteous man will one die: yet pervadenture for a good man some would even dare to die. But God commendeth His love towards us." Now what he is saying is somewhat of this kind. For if for a virtuous man, no one would hastily choose to die, consider thy Master's love, when it is not for virtuous men, but for sinners and enemies that He is

seen to have been crucified-which he says too after this, "In that, if when we were sinners Christ died for us," Ver. 9, 10. "Much more then, being now justified by His Blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

And what he has said looks indeed like tautology, but it is not to any one who accurately attends to it. Consider then. He wishes to give them reasons for confidence respecting things to come. And first he gives them a sense of shame from the righteous man's decision, when he says, that he also "was fully persuaded that what God had promised He was able also to perform; and next from the grace that was given; then from the tribulation, as sufficing to lead us into hopes; and again from the Spirit, whom we have received. Next from death, and from our former viciousness, he maketh this good. And it seems indeed, as I said, that what he had mentioned was one thing, but it is discovered to be two, three, and even many more. First, that "He died: second, that it was "for the ungodly; third, that He "reconciled, saved, justified" us, made us immortal, made us sons and heirs. It is not from His Death then only, he says, that we draw strong assertions, but from the gift which was given unto us through His Death. And indeed if He had died only for such creatures as we be, a proof of the greatest love would what He had done be! but when He is seen at once dying, and yielding us a gift, and that such a gift, and to such creatures, what was done casts into shade our highest conceptions, and leads the very dullest on to faith.

For there is no one else that will save us, except He Who so loved us when we were sinners, as even to give Himself up for us. Do you see what a ground this topic affords for hope? For before this there were two difficulties in the way of our being saved; our being sinners, and our salvation requiring the Lord's Death, a thing which was quite incredible before it took place, and required exceeding love for it to take place. But now since this hath come about, the other requisites are easier. For we have become friends, and there is no further need of Death. Shall then He who hath so spared his enemies as not to spare His Son, fail to defend them now they are become friends, when He hath no longer any need to give up his Son? For it is either because a person does not wish it, or because though he may wish it perhaps, yet he is unable to do it, that he does not save. Now none of these things can be said of God. For that He is willing is plain from His having given up His Son. But that He is able also is the very thing He proved likewise, from the very fact of His having justified men who were sinners. What is there then to prevent us any more from obtaining the things to come? Nothing!

Then again, lest upon hearing of sinners, and enemies, and strengthless ones, and ungodly, thou shouldest be inclined to feel abashed and blush; hear what he says.

Ver. 11. "And not only so, but we also joy in God through our Lord Jesus Christ, by Whom we have now received the atonement." What meaneth the "not only so?" Not only were we saved, he means, but we even glory for this very reason, for which some suppose we ought to hide our faces. For, for us who lived in so great wickedness to be saved, was a very great mark of our being exceedingly beloved by Him that saved us. For it was not by angels or

archangels, but by His Only-begotten Son Himself, that He saved us. And so the fact of His saving us, and saving us too when we were in such plight, and doing it by means of His Only-begotten, and not merely by His Only-begotten, but by His Blood, weaves for us endless crowns to glory in. For there is not anything that counts so much in the way of glory and confidence, as the being treated as friends (fileisqai) by God, and finding a Friend (filein) in Him that loveth (agapwuta) us. This it is that maketh the angels glorious, and the principalities and powers. This is greater than the Kingdom, and so Paul placed it above the Kingdom. For this also I count the incorporeal powers blessed, because they love Him, and in all things obey Him. And on this score the Prophet also expressed his admiration at them. "Ye that excel in strength, that fulfil His Word." (Ps. ciii. 20.) And hence too Isaiah extolleth the Seraphim, setting forth their great excellency from their standing near that glory, which is a sign of the greatest love.

Let us then emulate the powers above, and be desirous not only of standing near the throne, but of having Him dwelling in us who sitteth upon the Throne. He loved us when we hated Him, and also continueth to love us. "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. As then He loveth us, do thou love Him. For He is our Friend (filei gar). And how cometh it, some will say, that one who is our Friend threateneth hell, and punishment, and vengeance? It is owing to His loving us alone. For all He doeth and is busied with, is with a view to strike out thy wickedness, and to refrain with fear, as with a kind of bridle, thy inclinableness to the worse side, and by blessings and by pains recovering thee from thy downward course, and leading thee up to Him, and keeping thee from all vice, which is worse than hell. But if thou mockest what is said, and wouldest rather live continually in misery, than be punished for a single day, it is no marvel. For this is but a sign of thy unformed judgment (atelouslnwmhj), drunkenness, and incurable disorder.

Since little children even when they see the physician going to apply burning or the knife, flee and leap away screaming and convulsed, and choose to have a continual sore eating into their body, rather than to endure a temporary pain, and so enjoy health afterwards. But those who have come to discretion, know that to be diseased is worse than submitting to the knife, as also to be wicked is worse than to be punished. For the one is to be cured and to be healthy, the other to ruin one's constitution and to be in continual feebleness. Now that health is better than feebleness, surely is plain to every one. Thieves then ought to weep not when they have their sides pierced through, but when they pierce through walls and murder. For if the soul be better than the body (as it is), when the former is ruined there is more reason to groan and lament; but if a man does not feel it, so much the more reason to bewail it. For those that love with an unchastened love ought to be more pitied than those who have a violent fever, and those that are drunken, than those that are undergoing torture. But if these are more painful (some may say), how come we to give them the preference? Because there are many of mankind, who, as the proverb saith, like the worse, and they choose these, and pass by the better.

And this one may see happening as well in victuals as in forms of government, in emulous aims of life too, and in the enjoyment of pleasure, and in wives, and in houses, and in slaves, and in lands, and in the case of all other things. For which is more pleasurable pray, cohabiting with women or with males? with women or with mules? Yet still we shall find many that pass over women, and cohabit with creatures void of reason, and abuse the bodies of males. Yet natural pleasures are greater than unnatural ones. But still many there are that follow after things ridiculous and joyless, and accompanied with a penalty, as if pleasurable. Well but to them, a man may say, these things appear so. Now this alone is ground enough to make them miserable, that they think those things to be pleasurable which are not so. Thus they assume punishment to be worse than sin which it is not, but just the contrary. Yet, if it were an evil to the sinner, God would not have added evils to the evil; for He that doeth everything to extinguish evil, would not have increased it. Being punished then is no evil to the man who has done wrong, but not being punished, when in that plight, is evil, just as for the infirm not to be cured. (Plat. Gorg. p. 478, sqq. For there is nothing so evil as extravagant desire.

And when I say, extravagant, I mean that of luxury, and that of ill-placed glory, and that of power, and in general that of all things which go beyond what is necessary. For such is he who lives a soft and dissolute life, who seems to be the happiest of men, but is the most wretched, as superinducing upon his soul harsh and tyrannical sovereigns. For this cause hath God made the present a life of labor to us, that He may rid us of that slavery, and bring us into genuine freedom. For this cause He threatened punishment, and made labors a part of our portion in life, so muzzling our vaunting spirit. In this way the Jews also, when they were fettered to the clay and brick making, were at once self-governed, and called continually upon God. But when they were in the enjoyment of freedom, then they murmured, and provoked the Lord, and pierced themselves through with countless evils. What then, it may be said, will you say to those frequent instances of men being altered for the worse by tribulations? Why, that this is no effect of tribulation, but of their own imbecility. For neither if a man had a weak stomach and could not take a bitter medicine which would act as a purgative, but was made even worse by it, would it be the drug we should find fault with, but the weakness of the part, as we should therefore here too with the yieldingness of temper.

For he who is altered so by tribulation, is much more likely to be affected in this way by laxity. If he fails even when splinted, (or tied) (this is what affliction is), much more will he when the bandage is removed. If when braced up he is altered, much more when in a state of tumor (xaunoumenoj). And how am I, one may ask, to keep from being so altered by tribulation? Why, if thou reflectest that, wish it or not, thou wilt have to bear the thing inflicted: but if thou dost it with a thankful spirit, thou wilt gain very greatly thereby but if thou art indignant at it, and ragest and blasphemest, thou wilt not make the calamity lighter, but thou wilt render its wave more troublous. By feeling then in this way, let us turn what is necessary into a matter of our own choice. What I mean is this-suppose one has lost his own son, another all his property: if you reflect that it is not in the nature of

things for what has taken place to be undone; while it is to gain fruit from the misfortune, though irremediable, even that of bearing the circumstance nobly; and if instead of using blasphemous words, thou wert to offer up words of thanksgiving to the Lord, so would evils brought upon thee against thy will become to thee the good deeds of a free choice. Hast thou seen a son taken prematurely away? Say, "the Lord hath given, the Lord hath taken away.

Do you see your fortune exhausted? Say, "naked came I out of my mother's womb, and naked shall I return thither. (Job. i. 21. Do you see evil men faring well, and just men faring ill and undergoing ills without number, and dost thou not know where to find the cause? Say, "I became even as it were a beast before Thee. Yet I am ever with Thee. (Ps. lxxiii. 22. But if thou wilt search out the cause, reflect that He has fixed a day in which He will judge the world, and so you will throw off perplexity, for then every man will meet his deserts, even as Lazarus and the rich man. Call to mind the Apostles, for they too rejoiced at being scourged, at being driven about and undergoing numberless sufferings, because they were "counted worthy to suffer shame for His Name's sake. (Acts v. 41. And do thou, then, if thou art sick, bear it nobly, and own thyself indebted to God for it, and thou shall receive the same reward with them. But how, when in feebleness and pain, art thou to be able to feel grateful to the Lord? Thou wilt if thou lovest Him sincerely. For if the Three Children who were thrown into the furnace, and others who were in prisons, and in countless other evils, ceased not to give thanks, much more will they who are in a state of disease, be able to do this.

For there is not, assuredly there is not, anything which vehement desire doth not get the better of. But when the desire is even that of God, it is higher than anything, and neither fire, nor the sword, nor poverty, nor infirmity, nor death, nor aught else of the kind appeareth dreadful to one who hath gotten this love, but scorning them all, he will fly to heaven, and will have affections no way inferior to those of its inhabitants, seeing nothing else, neither heaven, nor earth, nor sea, but gazing only at the one Beauty of that glory. And neither the vexations of this life present will depress him, nor the things which are goodly and attended with pleasure elate him or puff him up. Let us then love with this love (for there is not anything equal unto it) both for the sake of things present and for the sake of things to come. Or rather, more than for these, for the nature of the love itself. For we shall be set free both from the punishments of this life and of that which is to come, and shall enjoy the kingdom. Yet neither is the escape from hell, nor the fruition of the kingdom, anything great in comparison of what is yet to be said. For greater than all these things is it to have Christ our beloved at once and our lover. For if when this happens with men it is above all pleasure;

when both happen from God, what language or what thought is able to set before one the blessedness of this soul? There is none that can, save the experience of it only. That then we may by experience come to know what is this spiritual joy, and life of blessedness, and untold treasure of good things, let us leave everything to cling to that love, with a view as well to our own joy as to the glory of God. For unto Him is the glory and power, with His Only-begotten, and the Holy Ghost, now, and ever, and unto all ages evermore. Amen.

Homily 10

ROM. V. 12.-"Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon (dihlqen 6 mss. eij...) all men, for that all have sinned." As the best physicians always take great pains to discover the source of diseases, and go to the very fountain of the mischief, so doth the blessed Paul also. Hence after having said that we were justified, and having shown it from the Patriarch, and from the Spirit, and from the dying of Christ (for He would not have died unless He intended to justify), he next confirms from other sources also what he had at such length demonstrated. And he confirms his proposition from things opposite, that is, from death and sin. How, and in what way? He enquires whence death came in, and how it prevailed. How then did death come in and prevail? "Through the sin of one." But what means, "for that all have sinned?" This; he having once fallen, even they that had not eaten of the tree did from him, all of them, become mortal.

Ver. 13. "For until the Law sin was in the world, but sin is not imputed where there is no law."

The phrase "till the Law" some think he used of the time before the giving of the Law-that of Abel, for instance, or of Noah, or of Abraham-till Moses was born. What was the sin in those days, at this rate? some say he means that in Paradise. For hitherto it was not done away, (he would say,) but the fruit of it was yet in vigor. For it had borne that death whereof all partake, which prevailed and lorded over us. Why then does he proceed, "But sin is not imputed when there is no law? It was by way of objection from the Jews, say they who have spoken on our side, that he laid this position down and said, if there be no sin without the Law, how came death to consume all those before the Law? But to me it seems that the sense presently to be given has more to be said for it, and suits better with the Apostle's meaning. And what sense is this? In saying, that "till the Law sin was in the world," what he seems to me to mean is this, that after the Law was given the sin resulting from the transgression of it prevailed, and prevailed too so long as the Law existed. For sin, he says, can have no existence if there be no law. If then it was this sin, he means, from the transgression of the Law that brought forth death, how was it that all before the Law died?

For if it is in sin that death hath its origin, but when there is no law, sin is not imputed, how came death to prevail? From whence it is clear, that it was not this sin, the transgression,

that is, of the Law, but that of Adam's disobedience, which marred all things. Now what is the proof of this? The fact that even before the Law all died: for "death reigned" he says, "from Adam to Moses, even over them that had not sinned."

How did it reign? "After the similitude of Adam's transgression, who is the figure of Him that was to come. Now this is why Adam is a type of Christ. How a type? it will be said. Why in that, as the former became to those who were sprung from him, although they had not eaten of the tree, the cause of that death which by his eating was introduced; thus also did Christ become to those sprung from Him, even though they had not wrought righteousness, the Provider of that righteousness which through His Cross He graciously bestowed on us all. For this reason, at every turn he keeps to the "one," and is continually bringing it before us, when he says, "As by one man sin entered into the world"-and, "If through the offence of one many be dead: and, "Not as it was by one that sinned, so is the gift; and, "The judgment was by one to condemnation: and again, "If by one (or, the one) man's offence death reigned by one; and "Therefore as by the offence of one. And again, "As by one man's disobedience many (or, the many) were made sinners. And so he letteth not go of the one, that when the Jew says to thee, How came it, that by the well-doing of this one Person, Christ, the world was saved? thou mightest be able to say to him, How by the disobedience of this one person, Adam, came it to be condemned?

And yet sin and grace are not equivalents, death and life are not equivalents, the Devil and God are not equivalents, but there is a boundless space between them. When then as well from the nature of the thing as from the power of Him that transacteth it, and from the very suitableness thereof (for it suiteth much better with God to save than to punish), the preëminence and victory is upon this side, what one word have you to say for unbelief, tell me? However, that what had been done was reasonable, he shows in the following words.

Ver. 15. "But not as the offence, so is also the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto the many." For what he says is somewhat of this kind. If sin had so extensive effects, and the sin of one man too; how can grace, and that the grace of God, not the Father only, but also the Son, do otherwise than be the more abundant of the two? For the latter is far the more reasonable supposition. For that one man should be punished on account of another does not seem to be much in accordance with reason. But for one to be saved on account of another is at once more suitable and more reasonable. If then the former took place, much more may the latter. Hence he has shown from these grounds the likelihood and reasonableness of it. For when the former had been made good, this would then be readily admitted. But that it is even necessarily so, he makes good from what follows. How then does he make it good?

Ver. 16. "And not as it was by one that sinned, so is the gift. For the judgment was by one to condemnation, but the free gift is of many offences unto justification."

And what is this that he is speaking of? It is that sin had power to bring in death and condemnation; but grace did not do away that one sin only, but also those that followed after in its train. Lest then the words "as" and "so" might seem to make the measure of the blessings and the evils equal, and that you might not think, upon hearing of Adam, that it was only that sin which he had brought in which was done away with, he says that it was from many offences that an indemnity was brought about. How is this plain? Because after the numberless sins committed after that in paradise, the matter issued in justification. But where righteousness is, there of necessity follows by all means life, and the countless blessings, as does death where sin was. For righteousness is more than life, since it is even the root of life. That there were several goods then brought in, and that it was not that sin only that was taken away, but all the rest along with it, he points out when he says, that "the gift was of many offences unto justification. In which a proof is necessarily included, that death was also torn up by the roots. But since he had said, that the second was greater than the first, he is obliged to give further grounds again for this same thing.

For, before, he had said that if one man's sin slew all, much more will the grace of One have the power to save. After that he shows that it was not that sin only that was done away by the grace, but all the rest too, and that it was not that the sins were done away only, but that righteousness was given. And Christ did not merely do the same amount of good that Adam did of harm, but far more and greater good. Since then he had made such declarations as these, he wants again here also further confirmation of these. And how does he give this confirmation? He says,

Ver. 17. "For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift and (so Field with most mss.) of righteousness shall reign in life by one, Jesus Christ."

What he says, amounts to this nearly. What armed death against the world? The one man's eating from the tree only. If then death attained so great power from one offence, when it is found that certain received a grace and righteousness out of all proportion to that sin, how shall they still be liable to death? And for this cause, he does not here say "grace," but "superabundance of grace. For it was not as much as we must have to do away the sin only, that we received of His grace, but even far more. For we were at once freed from punishment, and put off all iniquity, and were also born again from above (John iii. 3) and rose again with the old man buried, and were redeemed, justified, led up to adoption, sanctified, made brothers of the Only-begotten, and joint heirs and of one Body with Him, and counted for His Flesh, and even as a Body with the Head, so were we united unto Him! All these things then Paul calls a "superabundance" of grace, showing that what we received was not a medicine only to countervail the wound, but even health, and comeliness, and honor, and glory and dignities far transcending our natural state. And of these each in itself was enough to do away with death, but when all manifestly run together in one, there is not the least vestige of it left, nor can a shadow of it be seen, so entirely is it done away.

As then if any one were to cast a person who owed ten mites (obolouj) into prison, and not the man himself only, but wife and children and servants for his sake; and another were to come and not to pay down the ten mites only, but to give also ten thousand talents of gold, and to lead the prisoner into the king's courts, and to the throne of the highest power, and were to make him partaker of the highest honor and every kind of magnificence, the creditor would not be able to remember the ten mites; so hath our case been. For Christ hath paid down far more than we owe, yea as much more as the illimitable ocean is than a little drop. Do not then, O man, hesitate as thou seest so great a store of blessings, nor enquire how that mere spark of death and sin was done away, when such a sea of gifts was brought in upon it. For this is what Paul intimated by saying that "they who have received the abundance of the grace and righteousness shall reign in life. And as he had now clearly demonstrated this, he again makes use of his former argument, clenching it by taking up the same word afresh, and saying that if for that offence all were punished, then they may be justified too by these means. And so he says,

Ver. 18. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life." And he insists again upon it, saying, Ver. 19. "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.

What he says seems indeed to involve no small question: but if any one attends to it diligently, this too will admit of an easy solution. What then is the question? It is the saying that through the offence of one many were made sinners. For the fact that when he had sinned and become mortal, those who were of him should be so also, is nothing unlikely. But how would it follow that from his disobedience another would become a sinner? For at this rate a man of this sort will not even deserve punishment, if, that is, it was not from his own self that he became a sinner. What then does the word "sinners" mean here? To me it seems to mean liable to punishment and condemned to death. Now that by Adam's death we all became mortals, he had shown clearly and at large. But the question now is, for what purpose was this done? But this he does not go on to add: for it contributed nothing to his present object. For it is against a Jew that the contest is, who doubted and made scorn of the righteousness by One. And for this reason after showing that the punishment too was brought in by one upon all, the reason why this was so he has not added. For he is not for superfluities, but keeps merely to what is necessary. For this is what the principles of disputation did not oblige him to say any more than the Jew;

and therefore he leaves it unsolved. But if any of you were to enquire with a view to learn, we should give this answer: That we are so far from taking any harm from this death and condemnation , if we be sober-minded, that we are the gainers even by having become mortal, first, because it is not an immortal body in which we sin; secondly, because we get numberless grounds for being religious (filosofiaj). For to be moderate, and to be temperate, and to be subdued, and to keep ourselves clear of all wickedness, is what death by its presence and by its being expected persuades us to. But following with these, or rather even before these,

it hath introduced other greater. blessings besides. For it is from hence that the crowns of the martyrs come, and the rewards of the Apostles. Thus was Abel justified, thus was Abraham, in having slain his son, thus was John, who for Christ's sake was taken off, thus were the Three Children, thus was Daniel. For if we be so minded, not death only, but even the devil himself will be unable to hurt us.

And besides there is this also to be said, that immortality awaits us, and after having been chastened a little while, we shall enjoy the blessings to come without fear, being as if in a sort of school in the present life, under instruction by means of disease, tribulation, temptations, and poverty, and the other apparent evils, with a view to our becoming fit for the reception of the blessings of the world to come.

Ver. 20. "Moreover the Law entered: that the offence might abound." Since then he had shown that the world was condemned from Adam, but from Christ was saved and freed from condemnation, he now seasonably enters upon the discussion of the Law, here again undermining the high notions of it. For it was so far from doing any good, he means, or from being any way helpful, but the disorder was only increased by its having come in. But the particle "that" again does not assign the cause, but the result. For the purpose of its being given was not "in order that" it might abound, for it was given to diminish and destroy the offence. But it resulted the opposite way, not owing to the nature of the Law, but owing to the listlessness of those who received it. But why did he not say the Law was given, but "the Law entered by the way?" It was to show that the need of it was temporary, and not absolute or imperative. And this he says also to the Galatians, showing the very same thing another way. "For before faith came," he says, "we were kept under the Law, shut up unto the faith which should afterwards be revealed." And so it was not for itself, but for another, that it kept the flock. For since the Jews were somewhat gross-minded, and enervated, and indifferent to the gifts themselves, this was why the Law was given, that it might convict them the more, and clearly teach them their own condition, and by increasing the accusation might the more repress them. But be not thou afraid, for it was not that the punishment might be greater that this was done, but that the grace might be seen to be greater. And this is why he proceeds,

"But where sin abounded, grace did much more abound." He does not say did abound, but "did much more abound." For it was not remission from punishment only that He gave us, but that from sins, and life also. As if any were not merely to free a man with a fever from his disease, but to give him also beauty, and strength, and rank; or again, were not to give one an hungered nourishment only, but were to put him in possession of great riches, and were to set him in the highest authority. And how did sin abound? some will say. The Law gave countless commands. Now since they transgressed them all, trangression became more abundant. Do you see what a great difference there is between grace and the Law? For the one became an addition to the condemnation, but the other, a further abundance of gifts. Having then mentioned the unspeakable munificence, he again discusses the beginning and

the root both of death and of life. What then is the root of death? It is sin. Wherefore also he saith,

Ver. 21. "That as sin reigned unto death, even so might grace reign through righteousness unto eternal life, through our Lord Jesus Christ." This he says to show that the latter ranks as a king, the former, death, as a soldier, being marshalled under the latter, and armed by it. If then the latter (i.e. sin) armed death, it is plain enough that the righteousness destructive hereof, which by grace was introduced, not only disarms death, but even destroys it, and undoes entirely the dominion thereof, in that it is the greatest of the two, as being brought in not by man and the devil, but by God and grace, and leading our life unto a goodlier estate, and to blessings unlimited. For of it there will never be any end (to give you a view of its superiority from this also). For the other cast us out of our present life, but grace, when it came, gave us not the present life, but the immortal and eternal one. But for all these things Christ is our voucher. Doubt not then for thy life if thou hast righteousness, for righteousness is greater than life as being mother of it.

Chap. vi. ver. 1. "What then? shall we continue in sin, that grace may abound?God forbid." He is again turning off to exhortation, yet introducing it not directly, lest he should seem to many to be irksome and vexing, but as if it rose out of the doctrines. For if, even so diversifying his address, he was afraid of their being offended at what he said, and therefore said, "I have written the more boldly unto you in some sort," (Rom. xv. 15) much more would he have seemed to them, had he not done so, to be too. harsh. Since then he showed the greatness of the grace by the greatness of the sins it healed, and owing to this it seemed in the eyes of the unthinking to be an encouragement to sin (for if the reason, they would say, why greater grace was shown, was because we had done great sins, let us not give over sinning, that grace may be more displayed still), now that they might not say this or suspect it, see how he turns the objection back again. First he does it by his deprecation. "God forbid." And this he is in the habit of doing at things confessed on all hands to be absurd. And then he lays down an irrefragable argument. And what is it?

Ver. 2. "How shall we," he says, "that are dead to sin, live any longer therein?" What does "we are dead" mean? Does it mean that as for that, and as far as it goes, we have all received the sentence of death? or, that we became dead to it by believing any being enlightened. This is what one should rather say, since the sequel makes this clearly right. But what is becoming dead to it? The not obeying it in anything any more. For this baptism effected once for all, it made us dead to it. But this must of our own earnestness thenceforth continually be maintained, so that, although sin issue countless commands to us, we may never again obey it, but abide unmovable as a dead man doth. And indeed he elsewhere saith that sin itself is dead. But there he sets that down as wishing to show that virtue is easy, (Rom. vii. 8?) But here, as he earnestly desires to rouse the hearer, he puts the death on his side. Next, since what was said was obscure, he again explains, using what he had said also in the way of reproof.

Ver. 3, 4. "Know ye not," he says, "my brethren, that so many of us as were baptized into Christ were baptized into His death? therefore we are buried with Him by baptism into death." What does being "baptized into His Death" mean? That it is with a view to our dying as He did. For Baptism is the Cross. What the Cross then, and Burial, is to Christ, that Baptism hath been to us, even if not in the same respects. For He died Himself and was buried in the Flesh, but we have done both to sin. Wherefore he does not say, planted together in His Death, but in the likeness of His Death. For both the one and the other is a death, but not of the same subject; since the one is of the Flesh, that of Christ; the other of sin, which is our own. As then that is real, so is this. But if it be real, then what is of our part again must be contributed. And so he proceeds,

"That as Christ was raised up from the dead by the Glory of the Father, even so we also should walk in newness of life." Here he hints, along with the duty of a careful walk, at the subject of the resurrection. In what way? Do you believe, he means, that Christ died, and that He was raised again? Believe then the same of thyself. For this is like to the other, since both Cross and Burial is thine. For if thou hast shared in Death and Burial, much more wilt thou in Resurrection and Life. For now the greater is done away with, the sin I mean, it is not right to doubt any longer about the lesser, the doing away of death.

But this he leaves for the present to the conscience of his hearers to reason out, but himself, after the resurrection to come had been set before us, demands of us another, even the new conversation, which is brought about in the present life by a change of habits. When then the fornicator becomes chaste, the covetous man merciful, the harsh subdued, even here a resurrection has taken place, the prelude to the other. And how is it a resurrection? Why, because sin is mortified, and righteousness hath risen again, and the old life hath been made to vanish, and this new and angelic one is being lived in. But when you hear of a new life, look for a great alteration, a wide change. But tears come into my eyes, and I groan deeply to think how great religiousness (filosofian) Paul requires of us, and what listlessness we have yielded ourselves up to, going back after our baptism to the oldness we before had, and returning to Egypt, and remembering the garlic after the manna. (Num. xi. 5. For ten or twenty days at the very time of our Illumination, we undergo a change, but then take up our former doings again. But it is not for a set number of days, but for our whole life, that Paul requires of us such a conversation. But we go back to our former vomit, thus after the youth of grace building up the old age of sins.

For either the love of money, or the slavery to desires not convenient, or any other sin whatsoever, useth to make the worker thereof old. "Now that which decayeth and waxeth old is ready to vanish away. (Heb. viii. 13. For there is no body, there surely is none, to be seen as palsied by length of time, as a soul is decayed and tottering with many sins. Such an one gets carried on to the last degree of doting, yielding indistinct sounds, like men that are very old and crazed, being surcharged with rheum, and great distortion of mind, and forgetfulness, and with scales upon its eyes, and disgustful to men, and an easy prey to the devil. Such then are the souls of sinners; not so those of the righteous, for they are youthful

and well-favored, and are in the very prime of life throughout, ever ready for any fight or struggle. But those of sinners, if they receive even a small shock, straightway fall and are undone. And it was this the Prophet made appear, when he said, that like as the chaff which the wind scattereth from the face of the earth (Ps. i. 4), thus are they that live in sin whirled to and fro, and exposed to every sort of harm. For they neither see like a healthy person, nor hear with simplicity, they speak not articulately, but are oppressed with great shortness of breath. They have their mouth overflowing with spittle. And would it were but spittle, and nothing offensive!

But now they send forth words more fetid than any mire, and what is worst, they have not power even to spit this saliva of words away from them, but taking it in their hand with much lewdness, they smear it on again, so as to be coagulating, and hard to perspire through. Perhaps ye are sickened with this description. Ought ye not, then to be more so at the reality? For if these things when happening in the body are disgustful, much more when in the soul. Such was that son who wasted out all his share, and was reduced to the greatest wretchedness, and was in a feebler state than any imbecile or disordered person. But when he was willing, he became suddenly young by his decision alone and his change. For as soon as he had said, "I will return to my Father," this one word conveyed to him all blessings; or rather not the bare word, but the deed which he added to the word. For he did not say, "Let me go back," and then stay there; but said, Let me go back, and went back, and returned the whole of that way. Thus let us also do; and even if we have gotten carried beyond the boundary, let us go up to our Father's house, and not stay lingering over the length of the journey. For if we be willing, the way back again is easy and very speedy. Only let us leave the strange and foreign land;

for this is what sin is, drawing us far away from our Father's house; let us leave her then, that we may speedily return to the house of our Father. For our Father hath a natural yearning towards us, and will honor us if we be changed, no less than those that are unattainted, if we change, but even more, just as the father showed that son the greater honor. For he had greater pleasure himself at receiving back his son. And how am I to go back again? one may say. Do but put a beginning upon the business, and the whole is done. Stay from vice, and go no farther into it, and thou hast laid hold of the whole already. For as in the case of the sick, being no worse may be a beginning of getting better, so is the case with vice also. Go no further, and then your deeds of wickedness will have an end. And if you do so for two days, you will keep off on the third day more easily; and after three days you will add ten, then twenty, then an hundred, then your whole life. (Cf. Hom. xvii. on St. Matt. p. 267, O. T. For the further thou goest on, the easier wilt thou see the way to be, and thou wilt stand on the summit itself, and wilt at once enjoy many goods. For so it was when the prodigal came back, there were flutes, and harps, and dancings, and feasts, and assemblings:

and he who might have called his son to account for his ill-timed extravagance, and flight to such a distance, did nothing of the sort, but looked upon him as unattainted, and could not find it in him even to use the language of reproach, or rather, even to mention barely

to him the former things, but threw himself upon him, and kissed him, and killed the calf, and put a robe upon him, and placed on him abundant honors. Let us then, as we have such examples before us, be of good cheer and keep from despair. For He is not so well pleased with being called Master, as Father, nor with having a slave as with having a son. And this is what He liketh rather than that. This then is why He did all that He has done; and "spared not even His Only-begotten Son" (Rom. viii. 32), that we might receive the adoption of sons, that we might love Him, not as a Master only, but as a Father. And if He obtained this of us He taketh delight therein as one that has glory given him, and proclaimeth it to all though He needeth nothing of ours. This is what, in Abraham's case for instance, He everywhere does, using these words, "I am the God of Abraham, Isaac, and Jacob. And yet it was the), of His household who should have found an honor in this; but now it is the Lord evidently who does this;

for this is why He says to Peter, "Lovest thou Me more than these? (John xxi. 17) to show that He seeketh nothing so much as this from us. For this too He bade Abraham offer his son to Him, that He might make it known to all that He was greatly beloved by the patriarch. Now this desire to be loved exceedingly comes from loving exceedingly. For this cause too He said to the Apostles, "He that loveth father or mother more than Me, is not worthy of Me. (Matt. x. 37. For this cause He bids us esteem that even which is in the most close connection with us, our soul (or, life, v. 39, and John xii. 25), as second to the love of him, since He wisheth to be beloved by us with exceeding entireness. For we too, if we have no strong feelings about a person, have no strong desire for his friendship either, though he be great and noble; whereas when we love any one warmly and really, though the person loved be of low rank and humble, yet we esteem love from him as a very great honor. And for this reason He Himself also called it glory not to be loved by us only, but even to suffer those shameful things in our behalf. (ib. 23. However, those things were a glory owing to love only. But whatever we suffer for Him, it is not for love alone;

but even for the sake of the greatness and dignity of Him we long for, that it would with good reason both be called glory, and be so indeed. Let us then incur dangers for Him as if running for the greatest crowns, and let us esteem neither poverty, nor disease, nor affront, nor calumny, nor death itself, to be heavy and burdensome, when it is for Him that we suffer these things. For if we be right-minded, we are the greatest possible gainers by these things, as neither from the contrary to these shall we if not right-minded gain any advantage. But consider; does any one affront thee and war against thee? Doth he not thereby set thee upon thy guard, and give thee an opportunity of growing like unto God? For if thou lovest him that plots against thee, thou wilt be like Him that "maketh His Sun to rise upon the evil and good. (Matt. v. 45. Does another take thy money away? If thou bearest it nobly, thou shalt receive the same reward as they who have spent all they have upon the poor. For it says, "Ye took joyfully the spoiling of your goods, knowing that ye have in heaven a better and an enduring substance. (Heb. x. 34. Has any one reviled thee and abused thee, whether truly or falsely, he weaves for thee a very great crown if thou bearest meekly his contumely; since he too, who calumniates, provides for us an abundant reward.

For "rejoice," it says, "and be exceeding glad, when men say all manner of evil against you falsely, because great is your reward in Heaven. (Matt. v. 12, 11. And he too that speaketh truth against us is of the greatest service, if we do but bear meekly what is said. For the Pharisee spake evil of the Publican, and with truth, still instead of a Publican he made him a righteous man. (Luke xviii. 11. And what need to go into particular instances. For any one that will go to the conflicts of Job may learn all these points accurately. And this is why Paul said, "God for us, who against us? (Rom. viii. 31. As then by being earnest, we gain even from things that vex us, so by being listless, we do not even improve from things that favor us. For what did Judas profit, tell me, by being with Christ? or what profit was the Law to the Jew? or Paradise to Adam? or what did Moses profit those in the wilderness? And so we should leave all, and look to one point only, how we may husband aright our own resources. And if we do this, not even the devil himself will ever get the better of us, but will make our profiting the greater, by putting us upon being watchful. Now in this way it is that Paul rouses the Ephesians, by describing his fierceness. Yet we sleep and snore, though we have to do with so crafty an enemy.

And if we were aware of a serpent nestling by our bed, we should make much ado to kill him. But when the devil nestleth in our souls, we fancy that we take no harm, but lie at our ease; and the reason is, that we see him not with the eyes of our body. And yet this is why we should rouse us the more and be sober. For against an enemy whom one can perceive, one may easily be on guard; but one that cannot be seen, if we be not continually in arms, we shall not easily escape. And the more so, because he hath no notion of open combat (for he would surely be soon defeated), but often under the appearance of friendship he insinuates the venom of his cruel malice. In this way it was that he suborned Job's wife, by putting on the mask of natural affectionateness, to give that wretchless advice. And so when conversing with Adam, he puts on the air of one concerned and watching over his interests, and saith, that "your eyes shall be opened in the day that ye eat of the tree. (Gen. iii. 5. Thus Jephtha too he persuaded, under the pretext of religion, to slay his daughter, and to offer the sacrifice the Law forbade. Do you see what his wiles are, what his varying warfare?

Be then on thy guard, and arm thyself at all points with the weapons of the Spirit, get exactly acquainted with his plans, that thou mayest both keep from being caught, and easily catch him. For it was thus that Paul got the better of him, by getting exactly acquainted with these. And so he says, "for we are not ignorant of his devices. (2 Cor. ii. 11. Let us then also be earnest in learning and avoiding his stratagems, that after obtaining a victory over him, we may, whether in this present life or in that which is to come, be proclaimed conquerors, and obtain those unalloyed blessings, by the grace and love toward man, etc.

Homily 11

ROM. VI. 5.-"For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

What I had before occasion to remark, that I mention here too, that he continually digresseth into exhortation, without making any twofold division as he does in the other Epistles, and setting apart the former portion for doctrines, and the latter for the care of moral instruction. Here then he does not do so, but blends the latter with the subject throughout, so as to gain it an easy admission. Here then he says there are two mortifyings, and two deaths, and that one is done by Christ in Baptism, and the other it is our duty to effect by earnestness afterwards. For that our former sins were buried, came of His gift. But the remaining dead to sin after baptism must be the work of our own earnestness, however much we find God here also giving us large help. For this is not the only thing Baptism has the power to do, to obliterate our former transgressions; for it also secures against subsequent ones. As then in the case of the former, thy contribution was faith that they might be obliterated, so also in those subsequent to this, show thou forth the change in thine aims, that thou mayest not defile thyself again. For it is this and the like that he is counselling thee when he says, "for if we have been planted together in the likeness of His Death, we shall be also in the likeness of His Resurrection.

Do you observe, how he rouses the hearer by leading him straightway up to his Master, and taking great pains to show the strong likeness? This is why he does not say "in death," lest you should gainsay it, but, "in the likeness of His Death. For our essence itself hath not died, but the man of sins, that is, wickedness. And he does not say, "for if we have been" partakers of "the likeness of His Death; but what? "If we have. been planted together," so, by the mention of planting, giving a hint of the fruit resulting to us from it. For as His Body, by being buried in the earth, brought forth as the fruit of it the salvation of the world; thus ours also, being buried in baptism, bore as fruit righteousness, sanctification, adoption, countless blessings. And it will bear also hereafter the gift of the resurrection. Since then we were buried in water, He in earth, and we in regard to sin, He in regard to His Body, this is why he did not say, "we were planted together in His Death," but "in the likeness of His Death. For both the one and the other is death, but not that of the same subject. If then he

says, "we have been planted together in His Death, we shall be in that of His Resurrection," speaking here of the Resurrection which (Gr. be of His Resurrection) is to come.

For since when he was upon the subject of the Death before, and said, "Know ye not, brethren, that so many of us as were baptized into Christ were baptized into His Death? he had not made any clear statement about the Resurrection, but only about the way of life after baptism, bidding men walk in newness of life; therefore he here resumes the same subject, and proceeds to foretell to us clearly that Resurrection. And that you may know that he is not speaking of that resulting from baptism, but about the other, after saying, "for if we were planted together in the likeness of His Death," he does not say that we shall be in the likeness of His Resurrection, but we shall belong to the Resurrection. For to prevent thy saying, and how, if we did not die as He died, are we to rise as He rose? when he mentioned the Death, he did not say, "planted together in the Death," but, "in the likeness of His Death. But when he mentioned the Resurrection, he did not say, "in the likeness of the Resurrection," but we shall be "of the Resurrection" itself. And he does not say, We have been made, but we shall be, by this word again plainly meaning that Resurrection which has not yet taken place, but will hereafter.

Then with a view to give credibility to what he says, he points out another Resurrection which is brought about here before that one, that from that which is present thou mayest believe also that which is to come. For after saying, "we shall be planted together in the Resurrection," he adds,

Ver. 6. "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed." So putting together both the cause and the demonstration of the Resurrection which is to come. And he does not say is crucified, but is crucified with Him, so bringing baptism near to the Cross. And on this score also it was that he said above, "We have been planted together in the likeness of His Death that the body of sin might be destroyed," not giving that name to this body of ours, but to all iniquity. For as he calls the whole sum of wickedness the old man, thus again the wickedness which is made up of the different parts of iniquity he calls the body of that man. And that what I am saying is not mere guesswork, hearken to Paul's own interpretation of this very thing in what comes next. For after saying, "that the body of sin might be destroyed," he adds, "that henceforth we should not serve sin." For the way in which I would have it dead is not so that ye should be destroyed and die, but so that ye sin not. And as he goes on he makes this still clearer.

Ver. 7. "For he that is dead," he says, "is freed (Gr. justified) from sin." This he says of every man, that as he that is dead is henceforth freed from sinning, lying as a dead body, so must he that has come up from baptism, since he has died there once for all, remain ever dead to sin. If then thou hast died in baptism, remain dead, for any one that dies can sin no more; but if thou sinnest, thou marrest God's gift. After requiring of us then heroism (Gr. philosophy) of this degree, he presently brings in the crown also, in these words. Ver. 8. "Now if we be dead with Christ." And indeed even before the crown, this is in itself the greater crown, the partaking with our Master. But he says, I give even another reward. Of

what kind is it? It is life eternal. For "we believe," he says, "that we shall also live with Him." And whence is this clear?

Ver. 9. "That Christ being raised from the dead, dieth no more." And notice again his undauntedness, and how he makes the thing good from opposite grounds. Since then it was likely that some would feel perplexed at the Cross and the Death, he shows that this very thing is a ground for feeling confident henceforward. For suppose not, he says, because He once died, that He is mortal, for this is the very reason of His being immortal. For His death hath been the death of death, and because He did die, He therefore doth not die. For even that death Ver. 10. "He died unto sin."

"What does "unto sin" mean? It means that He was not subject even to that one, but for our sin, that He might destroy it, and cut away its sinews and all its power, therefore He died. Do you see how he affrighteth them? For if He does not die again, then there is no second laver, then do thou keep from all inclinableness to sin. For all this he says to make a stand against the "let us do evil that good may come. Let us remain in sin that grace may abound. To take away this conception then, root and branch, it is, that he sets down all this. But in that "He liveth, He liveth unto God," he says,-that is, unchangeably, so that death hath no more any dominion over Him. For if it was not through any liability to it that He died the former death, save only for the sin of others, much less will He die again now that He hath done that sin away. And this he says in the Epistle to the Hebrews also, "But now once," he says, "in the end of the world hath He appeared to put away sin by the Sacrifice of Himself. And as it is appointed unto men once to die, and after that the judgment; so Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time without sin unto salvation. (Heb. ix. 26-28.

And he both points out the power of the life that is according to God, and also the strength of sin.For with regard to the life according to God, he showeth that Christ shall die no more. With regard to sin, that if it brought about the death even of the Sinless, how can it do otherwise than be the ruin of those that are subject to it? And then as he had discoursed about His life; that none might say, What hath that which you have been saying to do with us? he adds,

Ver. 11. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God." He well says, "reckon," because there is no setting that, which he is speaking of, before the eyes as yet. And what are we to reckon? one may ask. That we "are dead unto sin, but alive unto God. In Jesus Christ our Lord." For he that so liveth will lay hold of every virtue, as having Jesus Himself for his ally. For that is what, "in Christ," means, for if He raised them when dead, much more when alive will He be able to keep them so. Ver. 12. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

He does not say, let not the flesh live or act, but, "let not sin reign," for He came not to destroy our nature, but to set our free choice aright. Then to show that it is not through any force or necessity that we are held down by iniquity, but willingly, he does not say, let it not

tyrannize, a word that would imply a necessity, but let it not reign. For it is absurd for those who are being conducted to the kingdom of heaven to have sin empress over them, and for those who are called to reign with Christ to choose to be the captives of sin, as though one should hurl the diadem from off his head, and choose to be the slave of a frantic woman, who came begging, and was clothed in rags. Next since it was a heavy task to get the upper hand of sin, see how he shows it to be even easy, and how he allays the labor by saying, ”in your mortal body. For this shows that the struggles were but for a time, and would soon bring themselves to a close. At the same time he reminds us of our former evil plight, and of the root of death, as it was from this that, contrary even to its beginning, it became mortal. Yet it is possible even for one with a mortal body not to sin. Do you see the abundancy of Christ’s grace? For Adam, though as yet he had not a mortal body, fell.

But thou, who hast received one even subject to death, canst be crowned. How then, is it that ”sin reigns? he says. It is not from any power of its own, but from thy listlessness. Wherefore after saying, ”let it not reign,” he also points out the mode of this reigning, by going on to say ”that ye should obey it in the lusts thereof. For it is not honor to concede to it (i.e. to the body) all things at will, nay, it is slavery in the extreme, and the height of dishonor; for when it doth what it listeth, then is it bereft of all liberties; but when it is put under restraints, then it best keeps its own proper rank.

Ver. 13. ”Neither yield ye your members as instruments of unrighteousness unto sin...but as instruments of righteousness.” The body then is indifferent between vice and virtue, as also instruments (or arms) are. But either effect is wrought by him that useth it. As if a soldier fighting in his country’s behalf, and a robber who was arming against the inhabitants, had the same weapons for defence. For the fault is not laid to the suit of armor, but to those that use it to an ill end. And this one may say of the flesh too which becomes this or that owing to the mind’s decision, not owing to its own nature. For if it be curious after the beauty of another, the eye becomes an instrument of iniquity, not through any agency of its own (for what is of the eye, is but seeing, not seeing amiss), but through the fault of the thought which commands it. But if you bridle it, it becomes an instrument of righteousness. Thus with the tongue, thus with the hands, thus with all the other members. Andhe well calls sin unrighteousness. For by sinning a man deals unrighteously either by himself or by his neighbor, or rather by himself more than by his neighbor. Having then led us away from wickedness, he leads us to virtue, in these words:

”But yield yourselves unto God, as those that are alive from the dead.” See how by his bare words he exhorts them, on that side naming ”sin” and on this ”God.” For by showing what a difference there is between the rulers, he casts out of all excuse the soldier that leaveth God, and desireth to serve under the dominion of sin. But it is not only in this way, but also by the sequel, that he establishes this; by saying, ”as alive from the dead.” For by these he shows the wretchedness of the other, and the greatness of God’s gift. For consider, he says, what you were, and what you have been made. What then were ye? Dead, and ruined by a destruction which could not from any quarter be repaired. For neither was there any one

who had the power to assist you. And what have ye been made out of those dead ones? Alive with immortal life. And by whom? By the all-powerful God. Ye ought therefore to marshal yourselves under Him with as much cheerful readiness, as men would who had been made alive from being dead.

"And your members as instruments of righteousness." Hence, the body is not evil, since it may be made an arm of righteousness. But by calling it an arm, he makes it clear that there is a hard warfare at hand for us. And for this reason we need strong armor, and also a noble spirit, and one acquainted too with the ways of this warfare; and above all we need a commander. The Commander however is standing by, ever ready to help us, and abiding unconquerable, and has furnished us with strong arms likewise. Farther, we have need of a purpose of mind to handle them as should be, so that we may both obey our Commander, and take the field for our country. Having then given us this vigorous exhortation, and reminded us of arms, and battle, and wars, see how he encourages the soldier again and cherishes his ready spirit.

Ver. 14. "For sin shall no more have dominion over you; for ye are not under the Law, but under grace."

If then sin hath no more dominion over us, why does he lay so great a charge upon them as he does in the words, "Let not sin reign in your mortal body," and, "yield not ye your members as instruments of unrighteousness unto sin? What does that here said mean then? He is sowing a kind of seed in this statement, which he means to develop afterwards, and to cultivate in a powerful argument. What then is this statement? It is this; that our body, before Christ's coming, was an easy prey to the assaults of sin. For after death a great swarm of passions entered also. And for this cause it was not lightsome for running the race of virtue. For there was no Spirit present to assist, nor any baptism of power to mortify. (John vii. 39. But as some horse (Plato Phoedr. §74) that answereth not the rein, it ran indeed, but made frequent slips, the Law meanwhile announcing what was to be done and what not, yet not conveying into those in the race anything over and above exhortation by means of words. But when Christ had come, the effort became afterwards more easy, and therefore we had a more distant goal (meisona ta skammata) set us, in that the assistance we had given us was greater. Wherefore also Christ saith, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven. (Matt. v. 20.

But this he says more clearly in the sequel. But at present he alludes here briefly to it, to show that unless we stoop down very low to it, sin will not get the better of us. For it is not the Law only that exhorteth us, but grace too which also remitted our former sins, and secures us against future ones. For it promised them crowns after toils, but this (i.e. grace) crowned them first, and than led them to the contest. Now it seems to me that he is not signifying here the whole life of a believer, but instituting a comparison between the Baptism and the Law. And this he says in another passage also "The letter killeth, but the Spirit giveth life. (2 Cor. iii. 6. For the Law convinceth of transgression, but grace undoes

transgression. As then the former by convincing establisheth sin so the latter by forgiving suffereth us not to be under sin. And so thou art in two ways set free from this thraldom; both in thy not being under the Law, and in thy enjoying grace. After then he had by these words given the hearer a breathing time, he again furnishes him a safeguard, by introducing an exhortation in reply to an objection, and by saying as follows.

Ver. 15. "What then? shall we sin, because we are not under the Law, but under grace? God forbid." So he first adopted a form of adjuration, because it was an absurb thing he had named. And then he makes his discourse pass on to exhortation, and shows the great facility of the struggle, in the following words. Ver. 16. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

I do not, he would say, mention hell as yet, nor that great (Ms. Bodl. long) punishment, but the shame it is in this world, when ye become slaves, and slaves of your own accord too, and sin's slaves, and when the wages are such as a second death. For if before baptism, it wrought death of the body, and the wound required so great attendance, that the Lord of all came down to die, and so put a stop to the evil; if after so great a gift, and so great liberty, it seize thee again, while thou bendest down under it willingly, what is there that it may not do? Do not then run into such a pit, or willingly give thyself up. For in the case of wars, soldiers are often given up even against their will. But in this case, unless thou desertest of thyself, there is no one who will get the better of thee. Having then tried to shame them by a sense of duty, he alarms them also by the rewards, and lays before them the wages of both; righteousness, and death, and that a death not like the former, but far worse. For if Christ is to die no more, who is to do away with death? No one! We must then be punished, and have vengeance taken upon us forever. For a death preceptible to the senses is not still to come in this case, as in the former, which gives the body rest, and separates it from the soul. "For the last enemy, death, is destroyed" (1 Cor. xv. 26), whence the punishment will be deathless. But not to them that obey, for righteousness, and the blessings springing from it, will be their rewards.

Ver. 17. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you." (Lit. "into which ye were delivered.") After shaming them by the slavery, after alarming them by the rewards, and so exhorting them, he again rights them by calling the benefits to mind. For by these he shows that they were great evils from which they were freed, and that not by any labors of their own, and that things henceforth would be more manageable. Just as any one who has rescued a captive from a cruel tyrant, and advises him not to run away back to him, reminds him of his grievous thraldom; so does Paul set the evils passed away most emphatically before us, by giving thanks to God. For it was no human power that could set us free from all those evils, but, "thanks be to God," who was willing and able to do such great things. And he well says, "Ye have obeyed from the heart." Ye were neither forced nor pressed, but ye came over of your own accord, with willing mind. Now this is like one that praises and rebukes at once. For

after having willingly come, and not having had any necessity to undergo, what allowance can you claim, or what excuse can you make, if you run away back to your former estate? Next that you may learn that it came not of your own willing temper only, but the whole of it of God's grace also, after saying, "Ye have obeyed from the heart," he adds, "that form of doctrine which was delivered you." For the obedience from the heart shows the free will. But the being delivered, hints the assistance from God. But what is the form of doctrine? It is living aright, and in conformity with the best conversation.

Ver. 18. "Being then made free from sin, ye became the servants of righteousness." There are two gifts of God which he here points out. The "freeing from sin," and also the "making them servants to righteousness," which is better than any freedom. For God hath done the same as if a person were to take an orphan, who had been carried away by savages into their own country, and were not only to free him from captivity, but were to set a kind father ever him, and bring him to very great dignity. And this has been done in our case. For it was not our old evils alone that He freed us from, since He even led us to the life of angels, and paved the way for us to the best conversation, handing us over to the safe keeping of righteousness, and killing our former evils, and deadening the old man, and leading us to an immortal life.

Let us then continue living this life; for many of those who seem to breathe and to walk about are in a more wretched plight than the dead. For there are different kinds of deadness; and one there is of the body, according to which Abraham was dead, and still was not dead. For "God," He says, "is not a God of the dead, but of the living. (Matt. xxii. 32. Another is of the soul which Christ alludes to when He says, "Let the dead bury their dead. (ib. viii. 22. Another, which is even the subject of praise, which is brought about by religion (filosofiaj), of which Paul saith, "Mortify your members which are upon the earth. (Col. iii. 5. Another, which is the cause even of this, the one which takes place in baptism. "For our old man," he says, "has been crucified" (ver. 6), that is, has been deadened. Since then we know this, let us flee from the deadness by which, even though alive, we die. And let us not be afraid of that with which common death comes on. But the other two, whereof one is blissful, having been given by God, the other praiseworthy (cf. Ar. Eth. i. 12), which is accomplished by ourselves together with God, let us both choose and be emulous of. And of those two, one doth David pronounce blessed, when he says, "Blessed are they whose iniquities are forgiven" (Ps. xxxii. 1);

and the other, Paul holds in admiration, saying, and writing to the Galatians, "They that be Christ's have crucified the flesh. (Gal. v. 24. But of the other couple, one Christ declares to be easy to hold in contempt, when He says, "Fear not them which kill the body, but are not able to kill the soul: and the other fearful, for, "Fear" (He says) "Him that is able to destroy both body and soul in hell. (Matt. x. 28. And therefore let us flee from this, and choose that deadness which is held blessed and admirable; that of the other two, we may escape the one and not fear the other: for it is not the least good to us to see the sun, and to eat and drink, unless the life of good words be with us. For what would be the advantage, pray, of a king dressed in a purple robe and possessed of arms, but without a single subject, and exposed

to all that had a mind to attack and insult him? In like manner it will be no advantage to a Christian to have faith, and the gift of baptism, and yet be open to all the passions. In that way the disgrace will be greater, and the shame more. For as such an one having the diadem and purple is so far from gaining by this dress any honor to himself, that he even does disgrace to that by his own shame:

so the believer also, who leadeth a corrupt life, is so far from becoming, as such, an object of respect, that he is only the more one of scorn. ”For as many,” it says, ”as sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law. (Rom. ii. 12). And in the Epistle to the Hebrews, he says, ”He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who had trodden under foot the Son of God? (Heb. x. 28, 29. And with reason. For I placed (He might say) all the passions in subjection to thee by baptism. How then comes it that thou hast disgraced so great a gift, and hast become one thing instead of another? I have killed and buried thy former transgressions, like worms-how is it that thou hast bred others?-for sins are worse than worms, since these do harm to the body, those to the soul; and those make the more offensive stench. Yet we perceive it not, and so we are at no pains to purge them out. Thus the drunkard knows not how disgustful the stale wine is, but he that is not drunken has a distinct perception of it. So with sins also, he that lives soberly knows thoroughly that other mire, and the stain.

But he that gives himself up to wickedness, like a man made drowsy with drunkenness, does not even know the very fact that he is ill. And this is the most grievous part of vice, that it does not allow those who fall into it even to see the greatness of their own bane, but as they lie in the mire, they think they are enjoying perfumes. And so they have not even the power of getting free, but when full of worms, like men that pride themselves in precious stones. so do they exult in these. And for this reason they have not so much as the will to kill them, but they even nourish these up, and multiply them in themselves, until they send them on to the worms of the world to come. For these are providers for those, and are not only providers, but even the fathers of those that never die; as it says, ”their worm shall not die. (Mark ix. 44. These kindle the hell which never extinguishes. To prevent this from happening then, let us do away with this fountain of evil, and extinguish the furnace, and let us draw up the root of wickedness from beneath, since you will do no good by cutting the tree off from above, if the root remains below, and sends up fresh shoots of the same kind again. What then is the root of the evils? Learn from the good husbandman (i.e. St. Paul 1 Cor.

iii. 6-9), who has an accurate knowledge of such things, and tends the spiritual vine and cultivates the whole world. Now what does he say is the cause of all the evils? The love of money. For the ”love of money is the root of all evils. (1 Tim. vi. 10). Hence come fightings, and enmities and wars; hence emulations, and railings, and suspicions, and insults; hence murders, and thefts, and violations of sepulchres.

Through this, not cities and countries only, but roads and habitable and inhabitable parts, and mountains, and groves, and hills, and, in a word, all places are filled with blood and murder. And not even from the sea has this evil withdrawn, but even there also with great fury hath it revelled, since pirates beset it on all sides, thus devising a new mode of robbery. Through this have the laws of nature been subverted, and the claims of relationship set aside, and the laws of piety itself broken through. For the thraldom of money hath armed, not against the living only, but even against the departed too, the right hands of such men. And at death even, they make no truce with them, but bursting open the sepulchres, they put forth their impious hands even against dead bodies, and not even him that hath let go of life will they suffer to be let go from their plotting. And all the evils that you may find, whether in the house or in the market-place, or in the courts of law, or in the senate, or in the king's palace, or in any other place whatsoever, it is from this that you will find they all spring. For this evil it is, this assuredly, which fills all places with blood and murder, this lights up the flame of hell, this makes cities as wretchedly off as a wilderness, yea, even much worse.

For those that beset the high roads, one can easily be on one's guard against, as not being always upon attack. But they who in the midst of cities imitate them are so much the worse than them, in that these are harder to guard against, and dare to do openly what the others do with secrecy. For those laws, which have been made with a view to stopping their iniquity, they draw even into alliance and fill the cities with this kind of murders and pollutions. Is it not murder, pray, and worse than murder, to hand the poor man over to famine, and to cast him into prison, and to expose him not to famine only, but to tortures too, and to countless acts of insolence? For even if you do not do these things yourself to him, yet you are the occasion of their being done, you do them more than the ministers who execute them. The murderer plunges his sword into a man at once, and after giving him pain for a short time, he does not carry the torture any farther. But do you who by your calumnies, by your harassings, by your plottings, make light darkess to him, and set him upon desiring death ten thousand times over, consider how many deaths you perpetrate instead of one only?

And what is worse than all, you plunder and are grasping, not impelled to it by poverty, without any hunger to necessitate you, but that your horse's bridle may be spattered over with gold enough, or the ceiling of your house, or the capitals of your pillars. And what hell is there that this conduct would not deserve, when it is a brother, and one that has shared with yourself in blessings unutterable, and has been so highly honored by the Lord, whom you, in order that you may deck out stones, and floors, and the bodies of animals with neither reason, nor perception of these ornaments, are casting into countless calamities? And your dog is well attended too, while man, or rather Christ, for the sake of the hound, and all these things I have named, is straitened with extreme hunger. What can be worse than such confusion? What more grievous than such lawlessness as this? What streams of fire will be enough for such a soul? He that was made in the Image of God stands in unseemly plight, through thy inhumanity; but the faces of the mules that draw thy wife

glisten with gold in abundance, as do the skins and woods which compose that canopy. And if it is a seat that is to be made, or a footstool, they are all made of gold and silver.

But the member of Christ, for whom also He came hither from Heaven, and shed His precious Blood, does not even enjoy the food that is necessary for him, owing to thy rapaciousness. But the couches are mantled with silver on every side, while the bodies of the saints are deprived even of necessary clothing. And to thee Christ is less precious than anything else, servants, or mules, or couch, or chair, or footstool; for I pass over furniture of still meaner use than these, leaving it to you to know of it. But if thou art shocked at hearing this, stand aloof from doing it, and then the words spoken will not harm thee. Stand aloof, and cease from this madness. For plain madness it is, such eagerness about these things. Wherefore letting go of these things, let us look up, late as it is, towards Heaven, and let us call to mind the Day which is coming, let us bethink ourselves of that awful tribunal, and the exact accounts, and the sentence incorruptible. Let us consider that God, who sees all these things, sends no lightnings from Heaven; and yet what is done deserves not thunderbolts merely. Yet He neither doth this, nor doth He let the sea loose upon us, nor doth He burst the earth in twain, He quencheth not the sun, nor doth He hurl the heaven with its stars upon us. He doth not move aught from its place, but suffereth them to hole their course, and the whole creation to minister to us.

Pondering all this then, let us be awestruck with the greatness of His love toward man, and let us return to that noble origin which belongs to us, since at present certainly we are in no better plight than the creatures without reason, but even in a much worse one. For they do love their kin, and need but the community of nature to cause affection towards each other. But thou who besides nature hast countless causes to draw thee together and attach thee to the member: of thyself; the being honored with the Word the partaking in one religion, the sharing in countless blessings; art become of wilder nature than they, by displaying so much carefulness about profitless things, and leaving the Temples of God to perish in hunger and nakedness, and often surrounding them also with a thousand evils. For if it is from love of glory that you do these things, it is much more binding on you to show your brother attention, than your horse. For the better thecreature that enjoys the act of kindness, the brighter the crown that is woven for such carefulness. Since now while thou fallest into the contrary of all this, thou pullest upon thyself accusers without number, yet perceivest it not. For who is there that will not speak ill of thee?

who that will not indite thee as guilty of the greatest atrocity and misanthrophy, when he sees that thou disregardest the human race, and settest that ofsenseless creatures above men, and besidessenseless creatures, even the furniture of thy t house? Hast thou not heard the Apostles say, that they who first received the word sold both ”houses and lands” (Acts iv. 34), that they might support the brethren? but you plunder both houses and lands, that you may adorn a horse or wood-work, or skins, or walls, or a pavement. And what is worse is, that it is not men only, but women too are afflicted with this madness, and urge their husbands to this empty sort of pains, by forcing them to lay out their money upon anything

rather than the necessary things. And if any one accuse them for this, they are practised with a defence, itself loaded with much to be accused. For both the one and the other are done at once, says one.

What say you? are you not afraid to utter such a thing, and to set the same store by horses and mules and couches and footstools, as by Christ an hungered? Or rather not even comparing them at all, but giving the larger share to these, and to Him meting out with difficulty a scant share? Dost thou not know that all belongs to Him, both thou and thine? Dost thou not know that He fashioned thy body, as well as gave thee a soul, and apportioned thee the whole world? but thou art not for giving a little recompense to Him. But if thou lettest a little hut, thou requirest the rent with the utmost rigor, and though reaping the whole of His creation, and dwelling in so wide a world, thou hast not courage to lay down even a little rent, but has given up to vainglory thyself and all thou hast. For this is that whereof all these things come. The horse is none the better above his natural excellence for having this ornament, neither yet is the person mounted upon him, for sometimes he is only in the less esteem for it; since many neglect the rider and turn their eyes to the horse's ornaments, and to the attendants behind and before, and to the fan-bearers. But the man, who is lackeyed by these, they hate and turn their heads from, as a common enemy.

But this does not happen when thou adornest thy soul, for then men, and angels, and the Lord of angels, all weave thee a crown. And so, if thou art in love with glory, stand aloof from the things which thou art now doing, and show thy taste not in thy house, but in thy soul, that thou mayest become brilliant and conspicuous. For now nothing can be more cheap than thou art, with thy soul unfurnished, and but the handsomeness of thy house for a screen. But if thou art impatient of hearing me speak in this way, listen to what one of those that are without did, and at all events be shamed by their philosophy. For it is said that a certain one of them, who went into a palace that shone with gold in abundance, and glistened with the great beauty of the marbles and the columns, when he saw the floor strewed with carpets in all directions, spat in the face of the master of the house, and when found fault with for it said, that since there was no other part of the house where he could do this, he was obliged to do this affront to his face. See how ridiculous a man is, who displays his taste in exteriors, and how little he is in the eyes of all reasonable men. And with good reason.

For if a person were to leave thy wife to be clad in rags, and to be neglected, and clothed thy maid-servants with brilliant dresses, thou wouldest not bear it meekly, but wouldest be exasperated, and say that it was insulting in the extreme. Reason then in this way about your soul. When you display your taste in walls then, and pavement, and furniture, and other things of the kind, and do not give liberally in alms, or practise the other parts of a religious life (filosofian); you do nothing less than this, or rather what is worse than this by far. For the difference between servant and mistress is nothing, but between soul and flesh,there is a great disparity. But if it be so with the flesh, much more is it with a house or a couch or a footstool. What kind of excuse then dost thou deserve, who puttest silver on all

these, but for it hast no regard, though it be covered with filthy rags, squalid, hungry, and full of wounds, torn by hounds unnumbered (Luke xvi. 20, 21); and after all this fanciest that thou shall get thee glory by displaying thy taste in externals wound about thee? And this is the very height of phrenzy, while ridiculed, reproached, disgraced, dishonored, and falling into the severest punishment, still to be vain of these things! Wherefore, I beseech you, laying all this to heart, let us become sober-minded, late as it is, and become our own masters, and transfer this adorning from outward things to our souls.

For so it will abide safe from spoiling, and will make us equal to the angels, and will entertain us with unaltering good, which may we all attain by the grace and love toward man, etc.

Homily 12

ROM. VI. 19.-"I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members (so 4 mss. Sav. the members of your flesh) servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness."

Since he had required great strictness of life, charging us to be dead to the world, and to Have died unto wickedness, and to abide with no notion towards the workings of sin, and seemed to be saying something great and burdensome, and too much for human nature; through a desire to show that he is not making any exorbitant demand, nor even as much as might be expected of one who enjoyed so great a gift, but one quite moderate and light, he proves it from contraries, and says, "I speak after the manner of men," as much as to say, Going by human reasonings; by such as one usually meets with. For he signifies either this, or the moderateness of it, by the term applied, "after the manner of men. For elsewhere he uses the same word. "There hath no temptation taken you but such as is common to man" (1 Cor. x. 13), that is, moderate and small. "For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. And truly the masters are very different ones, but still it is an equal amount of servitude that I ask. For men ought to give a much larger one, and so much the larger as this is a greater and better mastership than the other.

Nevertheless I make no greater demand "because of the infirmity," and that, he does not say of your free will or readiness of spirit, but "of your flesh," so making what he says the less severe. And yet on one side there is uncleanness, on the other holiness: on the one iniquity, and on the other righteousness. And who is so wretched, he says, and in such straits as not to spend as much earnestness upon the service of Christ, as upon that of sin and the devil? Hear then what follows, and you will see clearly that we do not even spend this little. For when (stated in this naked way) it does not seem credible or easy to admit, and nobody would endure to hear that he does not serve Christ so much as he did serve the devil, he proves it by what follows, and renders it credible by bringing that slavery before us, and saying how they did serve him.

Ver. 20. "For when ye were the servants of sin, ye were free from righteousness." Now what he says is somewhat of this kind, When ye lived in wickedness, and impiety, and the worst of

evils, the state of compliance ye lived in was such that ye did absolutely no good thing at all. For this is, "ye were free from righteousness." That is ye were not subject to it, but estranged from it wholly. For ye did not even so much as divide the manner of servitude between righteousness and sin, but gave yourselves wholly up to wickedness. Now, therefore, since ye have come over to righteousness, give yourselves wholly up to virtue, doing nothing at all of vice, that the measure you give may be at least equal. And yet it is not the mastership only that is so different, but in the servitude itself there is a vast difference. And this too he unfolds with great perspicuity, and shows what conditions they served upon then, and what now. And as yet he says nothing of the harm accruing from the thing, but hitherto speaks of the shame.

Ver. 21. "What fruit had ye then in those things whereof ye are now ashamed?" So great was the slavery, that even the recollection of it now makes you ashamed; but if the recollection makes one ashamed, the reality would much more. And so you gained now in two ways, in having been freed from the shame; and also in having come to know the condition you were in; just as then ye were injured in two ways, in doing things deserving shame, and in not even knowing to be ashamed. And this is worse than the former. Yet still ye kept in a state of servitude. Having then proved most abundantly the harm of what took place then from the shame of it, he comes to the thing in question. Now what is this thing? "For the end of those things is death." Since then shame seems to be no such serious evil, he comes to what is veryfearful, I mean death; though in good truth what he had before mentioned were enough. For consider how exceeding great the mischief must be, inasmuch as, even when freed fromthe vengeance due to it, they could not get free of the shame. What wages then, he says, do you expect from the reality, when from the bare recollection, and that too when you are freed from the vengeance, you hide your face and blush, though under such grace as you are! But God's side is far otherwise.

Ver. 22. "For now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Of the former, the fruit was shame, even after the being set free. Of these the fruit is holiness, and where holiness is, there is all confidence. But of those things the end is death, and of these everlasting life. Do you see how he points out some things as already given, and some as existing in hope, and from what are given he draws proof of the others also, that is from the holiness of the life. For to prevent your saying (i.e. as an objection) everything lies in hope, he points out that you have already reaped fruits, first the being freed from wickedness, and such evils as the very recollection of puts one to shame; second, the being made a servant unto righteousness; a third, the enjoying of holiness; a fourth, the obtaining of life, and life too not for a season, but everlasting. Yet with all these, he says, do but serve as ye served it. For though the master is far preferable, and the service also has many advantages, and the rewards too for which ye are serving, still I make no further demand. Next, since he had mentioned arms and a king, he keeps on with the metaphor in these words:

Ver. 23. "For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." After speaking of the wages of sin, in the case of the blessings, he has not kept to the same order (tacin, rank or relation): for he does not say, the wages of good deeds, "but the gift of God;" to show, that it was not of themselves that they were freed, nor was it a due they received, neither yet a return, nor a recompense of labors, but by grace all these things came about. And so there was a superiority for this cause also, in that He did not free them only, or change their condition for a better, but that He did it without any labor or trouble upon their part: and that He not only freed them, but also gave them much more than before, and that through His Son. And the whole of this he has interposed as having discussed the subject of grace, and being on the point of overthrowing the Law next. That these things then might not both make them rather listless, he inserted the part about strictness of life, using every opportunity of rousing the hearer to the practice of virtue. For when he calls death the wages of sin, he alarms them again, and secures them against dangers to come. For the words he uses to remind them of their former estate, he also employs so as to make them thankful, and more secure against any inroads of temptations. Here then he brings the hortatory part to a stop, and proceeds with the doctrines again, speaking on this wise.

Chap. vii. ver. 1. "Know ye not, brethren, for I speak to them that know the Law." Since then he had said, we are "dead to sin," he here shows that not sin only, but also the Law, hath no dominion over them. But if the Law hath none, much less hath sin: and to render his language palatable, he uses a human example to make this plain by. And he seems to be stating one point, but he sets down at once two arguments for his proposition. One, that when a husband is dead, the woman is no longer subject to her husband, and there is nothing to prevent her becoming the wife of another man: and the other, that in the present case it is not the husband only that is dead but the wife also. So that one may enjoy liberty in two ways. Now if when the husband is dead, she is freed from his power, when the woman is shown to be dead also, she is much more at liberty. For if the one event frees her from his power, much more does the concurrence of both. As he is about to proceed then to a proof of these paints, he starts with an encomium of the hearers, in these words, "Know ye not, brethren, for I speak to them that know the Law, that is, I am saying a thing that is quite agreed upon, and clear, and to men too that know all these things accurately,

"How that the Law hath dominion over a man as long as he liveth?" He does not say, husband or wife, but "man," which name is common to either creature; "For he that is dead," he says, "is freed (Gr. justified) from sin." The Law then is given for the living, but to the dead it ceaseth to be ordained (or to give commands). Do you observe how he sets forth a twofold freedom? Next, after hinting this at the commencement, he carries on what he has to say by way of proof, in the woman's case, in the following way. Ver. 2, 3. "For the woman which hath an husband is bound by the Law to her husband, so long as he liveth: but if the husband be dead, she is loosed from the Law of her husband. So then, if while her husband liveth, she be married to another man, she is called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."

He keeps continually upon this point, and that with great exactness, since he feels quite sure of the proof grounded on it: and in the husband's place he puts the Law, but in the woman's, all believers. Then he adds the conclusion in such way, that it does not tally with the premiss; for what the context would require would be, "and so, my brethren, the Law doth not rule over you, for it is dead." But he does not say so, but only in the premiss hinted it, and in the inference, afterwards, to prevent what he says. being distasteful, he brings the woman in as dead by saying, "Wherefore, my brethren, ye also are become dead to the Law."

As then the one or the other event gives rise to the same freedom, what is there to prevent his showing favor to the Law without any harm being done to the cause? "For the woman which hath an husband is bound by the Law to her husband as long as he liveth. What is become now (3 mss. then) of those that speak evil of the Law? Let them hear, how even when forced upon it, he does not bereave it of its dignity, but speaks great things of its power; if while it is alive the Jew is bound, and they are to be called adulterers who transgress it, and leave it whiles it is alive. But if they let go of it after it has died, this is not to be wondered at. For in human affairs no one is found fault with for doing this: "but if the husband be dead, she is loosed from the law of her husband. You see how in the example he points out the Law as dead, but in the inference he does not do so. So then if it be while her husband liveth, the woman is called an adulteress. See how he dwells upon the accusations of those who transgress the Law, while it is yet living. But since he had put an end to it, he afterwards favors it with perfect security, without doing any harm hereby to the faith. "For if while her husband liveth, she be married to another man, she is called an adulteress.

Thus it would have been natural to say next, ye also, my brethren, now the Law is dead, will not be judged guilty of adultery, if ye become married toanother husband. Yet he does not use these words, but what? "Ye are become dead to the Law; if ye have been made dead, ye are no longer under the Law. For if, when the husband is dead, the woman is no longer liable to it, much more when herself is dead also she is freed from the former. Do you note the wisdom of Paul, how he points out that the Law itself designs that we should be divorced from it, and married to another? For there is nothing, he means, against your living with another husband, now the former is dead; for how should there be, since when the husband was alive it allowed this to her who had a writing of divorcement? But this he does not set down, as it was rather a charge against the woman; for although this had been granted, still it was not cleared of blame. (Matt. xix. 7, 8. For in cases where he has gained the victory by requisite andaccredited proofs, he does not go into questions beyond the purpose; not being captious. The marvel then is this, that it is the Law itself that acquits us who are divorced from it of any charge, and so the mind of it was that we should become Christ's. For it is dead itself, and we are dead;

and the grounds of its power over us are removed in a twofold way. But he is not content with this alone, but also adds the reason of it. For he has not set down death without special purpose, but brings the cross in again, which had wrought these things, and in this way too

he puts us under an engagement. For ye have not been freed merely, he means, but it was through the Lord's death. For he says,

"Ye are become dead to the Law by the Body of Christ." Now it is not on this only he grounds his exhortation, but also on the superiority of this second husband. And so he proceeds: "that ye should be married to another, even to Him Who is raised from the dead." Then to prevent their saying, If we do not choose to live with another husband, what theft? For the Law does not indeed make an adulteress of the widow who lives in a second marriage, but for all that it does not force her to live in it. Now that they may not say this, he shows that from benefits already conferred, it is binding on us to choose it: and this he lays down more clearly in other passages, where he says, "Ye are not your own;" and, "Ye are bought with a price;" and, "Be not ye the servants of men" (1 Cor. vi. 19, 20; vii. 23); and again, "One died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them." (2 Cor. v. 15.) This is then what he here alludes to in the words, "By the Body." And next he exhorts to better hopes, saying, "That we should bring forth fruit unto God." For then, he means, ye brought forth fruit unto death, but now unto God.

Ver. 5. "For when we were in the flesh, the motions of sins, which were by the Law, did work in our members to bring forth fruit unto death." You see then the gain to be got from the former husband! And he does not say when we were in the Law, so in every passage shrinking from giving a handle to heretics ; but "when we were in the flesh," that is, in evil deeds, in a carnal life. What he says then is, not that they were in the flesh before, but now they went about without any bodies; but by saying what he does, he neither says that the Law is the cause of sins, nor yet frees it from odium. For it held the rank of a bitter accuser, by making their sins bare: since that, which enjoins more to him who is not minded to obey at all, makes the offence greater. And this is why he does not say, the "motions of sins" which were produced by the Law, but which "were through the Law" (Rom. ii. 27), without adding any "produced," but simply "through the Law," that is to say, which through the Law were made apparent, were made known. Next that he might not accuse the flesh either; he does not say which the members wrought, but "which did work (or were wrought) in our members," to show that the origin of the mischief was elsewhere, from the thoughts which wrought in us, not from the members which had them working in them. For the soul ranks as a performer, and the fabric of the flesh as a lyre, sounding as the performer obliges it. So the discordant tune is to be ascribed not to the latter, but to the former sooner than to the latter.

Ver. 6. "But now," he says, "we are delivered from the Law." (kathrghqhmen, "made of no effect.")

See how he again in this place spares the flesh and the Law. For he does not say that the Law was made of no effect, or that the flesh was made of no effect, but that we were made of no effect (i.e., were delivered). And how were we delivered? Why by the old man, who was held down by sin, being dead and buried. For this is what he sets forth in the words, "being dead to that, wherein we were held. As if he had said, the chain by which we were

held down was deadened and broken through, so that that which held down, namely sin, held down no more. But do not fall back or grow listless. For you have been freed with a view to being servants again, though not in the same way, but "in newness of spirit, and not in the oldness of the letter. Now what does he mean here? for it is necessary to disclose it here, that when we come upon the passage, we may not be perplexed with it. When then Adam sinned (he means), and his body became liable to death and sufferings, it received also many physical losses, and the horse became less active and less obedient. But Christ, when He came, made it more nimble for us through baptism, rousing it with the wing of the Spirit. And for this reason the marks for the race, which they of old time had to run, are not the same as ours.

Since then the race was not so easy as it is now. For this reason, He desires them to be clear not from murder only, as He did them of old time, but from anger also; nor is it adultery only that He bids them keep clear of, but even the unchaste look; and to be exempt not from false swearing only, but even from true. (Matt. v. 21, 27, 33. And with their friends He orders them to love their enemies also. And in all other duties, He gives us a longer ground to run over, and if we do but obey, threatens us with hell, so showing that the things in question are not matters of free-will offering for the combatants, as celibacy and poverty are, but are binding upon us absolutely to fulfil. For they belong to necessary and urgent requisites, and the man who does not do them is to be punished to the utmost. This is why He said, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. (Matt. v. 20. But he that does not see the kingdom, shall certainly fall into hell. For this cause Paul too says, "Sin shall not have dominion over you, because ye are not under the Law, but under grace. And here again, "that ye should serve in newness of spirit, and not in the oldness of the letter.

For it is not the letter that condemneth, that is the old Law, but the Spirit that helpeth. And for this reason among the ancients, if any were found practising virginity, it was quite astonishing. But now the thing is scattered over every part of the world. And death in those times some few men did with difficulty despise, but now in villages and cities there are hosts of martyrs without number, consisting not of men only, but even of women. And next having done with this, he again meets an objection which is rising, and as he meets it, gives confirmation to his own object. And so he does not introduce the solution of it as main argument, but by way of opposing this; that by the exigency of meeting it, he may get a plea for saying what he wishes, and make his accusation not so unpalatable. Having then said, "in the newness of the Spirit, and not in the oldness of the letter," he proceeds.

Ver. 7. "What then? is the Law sin? God forbid."

Even before this he had been saying, that "the motions of sins, which were by the Law did work in our members" (ver. 5): and, "sin shall have no dominion over you, for ye are not under the Law. (vi. 14. And that "where no law is, there is no transgression. (iv. 15. And, "but the Law came in, that the offence might abound" (v. 20); and, "the Law worketh wrath. (iv. 15. Now as all these things seem to bring the Law into disrepute, in order to correct

the suspicion arising from them, he supposes also an objection, and says, "What then, is the Law sin? God forbid. Before the proof he uses this adjuration to conciliate the hearer, and by way of soothing any who was troubled at it. For so, when he had heard this, and felt assured of the speaker's disposition, he would join with him in investigating the seeming perplexity, and feel no suspicions of him. Wherefore he has put the objection, associating the other with him. Hence, he does not say, What am I to say? but "What shall we say then? As though a deliberation and a judgment were before them, and a general meeting called together, and the objection came forward not of himself, but in the course of discussion, and from real circumstances of the case. For that the letter killeth, he means, no one will deny, or that the Spirit giveth life (2 Cor. iii. 6); this is plain too, and nobody will dispute it.

If then these are confessedly truths, what are we to say about the Law? that "it is sin? God forbid. Explain the difficulty then. Do you see how he supposes the opponent to be present, and having assumed the dignity of the teacher, he comes to the explaining of it. Now what is this? Sin, he says, the Law is not. "Nay, I had not known sin, but by the Law. Notice the reach of his wisdom! What the Law is not, he has set down by way of objection, so that by removing this, and thereby doing the Jew a pleasure, he may persuade him to accept the less alternative. And what is this? Why that "I had not known sin, but by the Law. For I had not known lust, except the Law had said, Thou shalt not covet."

Do you observe, how by degrees he shows it to be not an accuser of sin only, but in a measure its producer? Yet not from any fault of its own, but from that of the froward Jews, he proves it was, that this happened. For he has taken good heed to stop the mouths of the Manichees, that accuse the Law; and so after saying, "Nay, I had not known sin, but by the Law;" and, "I had not known lust, except the Law had said, Thou shall not covet;" he adds, Ver. 8. "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence."

Do you see how he has cleared it of all blame? For "sin," he says, "taking occasion by the commandment," it was, and not the Law, that increased the concupiscence, and the reverse of the Law's intent was brought about. This came of weakness, and not of any badness. For when we desire a thing, and then are hindered of it, the flame of the desire is but increased. Now this came not of the Law; for it hindered us (3 mss. endeavored) of itself to keep us off from it; but sin, that is, thy own listlessness and bad disposition, used what was good for the reverse. But this is no fault in the physician, but in the patient who applies the medicine wrongly. For the reason of the Law being given was, not to inflame concupiscence, but to extinguish it, though the reverse came of it. Yet the blame attaches not to it, but to us. Since if a person had a fever, and wanted to take cold drink when it was not good for him, and one were not to let him take his fill of it, and so increase his lust after this ruinous pleasure, one could not deservedly be found fault with. For the physician's business is simply prohibiting it, but the restraining himself is the patient's. And what if sin did take occasion from it? Surely there are many bad men who by good precepts grow in their own wickedness.

For this was the way in which the devil ruined Judas, by plunging him into avarice, and making him steal what belonged to the poor. However it was not the being entrusted with

the bag that brought this to pass, but the wickedness of his own spirit. And Eve, by bringing Adam to eat from the tree, threw him out of Paradise. But neitherin that case was the tree the cause, even if itwas through it that the occasion took place. But if he treats the discussion about the Law with somewhat of vehemence, do not feel surprise. For Paul is making a stand against the present exigency, and suffers not his language to give a handle even to those that suspected otherwise, but takes great pains to make the present statement correct. Do not then sift what he is now going on to say (4 mss. "here saying") by itself, but put beside it the purpose by which he is led on to speak of these things, and reckon for the madness of the Jews, and their vigorous spirit of contention, which as he desires earnestly to do away with, he seems to bear violently (poluj pnein) against the Law, not to find fault with it, but to unnerve their vigor. For if it is any reproach to the Law that sin taketh occasion by it, this will be found to be the case in the New Testament also. For in the New Testament there are thousands of laws, and about many more (" far more," Field) important matters.

And one may see the same come to pass there also, not with regard to covetousness (lust, as v. 7) only, but to all wickedness generally. For He says, "if I had not come and spoken unto them, they had not had sin," (John xv. 22. Here then sin finds a footing in this fact, and so the greater punishment. And again when Paul discourseth about grace, he says, "Of how much sorer punishment, suppose ye, shall he be counted worthy, who hath trodden under foot the Son of God. (Heb. x. 29. Has not then the worse punishment its origin from hence, from the greater benefit? And the reason why he says the Greeks were without excuse was, because being honored with the gift of reason, and having gotten a knowledge of the beauty of the creation, and having been placed in a fair way for being led by it to the Creator, they did not so use the wisdom of God, as it was their duty. Seest thou that to the wicked in all cases occasions of greater punishment result from good things? But we shall not in this accuse the benefits of God, but rather upon this even admire them the more: but we shall throw the blame on the spirit of those who abuse the blessings to contrary purpose. Let this then be our line with regard to the Law also. But this is easy and feasible-the other is what is a difficulty.

How is it that he says "I had not known lust except the Law had said, Thou shall not covet? Now if man had not known lust, before he received the Law, what was the reason for the flood, or the burning of Sodom? What does he mean then? He means vehement lust: and this is why he did not say, lust, but "all manner of concupiscence," intimating, in that, its vehemency. And what, it will be said, is the good of the Law, if it adds to the disorder? None; but much mischief even. Yet the charge is not against the Law, but the listlessness of those who received it. For sin wrought it, though by the Law. But this was not the purpose of the Law, nay, the very opposite, Sin then became stronger, he says, and violent. But this again is no charge against the Law but against their obstinacy. "For without the Law sin is dead. That is, was not so ascertainable. For even those before the Law knew that they had sinned, but they came to a more exact knowledge of it after the giving of the Law. And for this reason they were liable to a greater accusation: since it was not the same thing to

have nature to accuse them, and besides nature the Law, which told them distinctly every charge.

Ver. 9. "For I was alive without the Law once." When, pray, was that? Before Moses. See how he sets himself to show that it, both by the things it did, and the things it did not do, weighed down human nature. For when "I was alive without the Law," he means, I was not so much condemned. "But when the commandment came, sin revived, and I died."

This seems indeed to be an accusing of theLaw. But if any one will look closely at it, it will be seen to be even an encomium of it. For it did not give existence to sin that before was not, but only pointed out what had escaped notice. And this is even a praise of the Law, if at least before it they had been sinning without perceiving it. But when this came, if they gained nothing besides from it, at all events this they were distinctly made acquainted with, the fact that they had been sinning. And this is no small point, with a view to getting free from wickedness. Now if they did not get free, this has nothing to do with the Law; which framed everything with a view to this end, but the accusation lies wholly against their spirit, which was perverse beyond all supposition. For what took place was not the natural thing,-their being injured by things profitable. And this is why he says "And the commandment, which was ordained to life, I found to be unto death." He does not say, "it was made," or "it brought forth" death, but "was found," so explaining the novel and unusual kind of discrepancy, and making the whole fall upon their own pate. For if, he says, you would know the aim of it, it led to life, and was given with this view. But if death was the issue of this, the fault is with them that received the commandment, and not of this, which was leading them to life. And this is a point on which he has thrown fresh light by what follows.

Ver. 11. "For sin taking occasion by the commandment deceived the, and by it slew me." You observe how he everywhere keeps to sin, and entirely clears the Law of accusation. And so he proceeds as follows. Ver. 12. "Wherefore the law is holy, and the commandment holy, and just, and good."

But, if ye be so minded, we will bring before you the language of those who wrest these declarations. For this will make our own statements clearer. For there are some that say, that he is not here saying what he does of the Law of Moses, but some take it of the law of nature; some, of the commandment given in Paradise. Yet surely Paul's object everywhere is to annul this Law, but he has not any question with those. And with much reason; for it was through a fear and a horror of this that the Jews obstinately opposed grace. But it does not appear that he has ever called the commandment in Paradise "Law" at all; no, nor yet any other writer. Now to make this plainer from what he has really said, let us follow out his words, retracing the argument a little. Having then spoken to them about strictness of conversation, he goes on to say, "Know ye not, brethren, how that the Law hath dominion over a man as long as he liveth? Wherefore ye are become dead to the Law. Therefore if these things are said about the natural law, we are found to be without the natural law. And if this be true, we are more senseless ,than the creatures which are without reason. Yet this is not so, certainly.

For with regard to the law in Paradise, there is no need to be contentious, test we should be taking up a superfluous trouble, by entering the lists against things men have made up their minds upon. In what sense then does he say, "I should not have known sin but by the Law? He is speaking, not of absolute want of knowledge, but of the more accurate knowledge. For if this were said of the law of nature, how would what follows suit? "For I was alive," he says, "without the Law once. Now neither Adam, nor any body else, can be shown ever to have lived without the law of nature. For as soon as God formed him, He put into him that law of nature, making it to dwell by him as a security to the whole kind (Gr. Nature, see p. 365). And besides this, it does not appear that he has anywhere called the law of nature a commandment. But this he calls as well a commandment, and that "just and holy," as a "spiritual law. But the law of nature was not given to us by the Spirit. For barbarians, as well as Greeks and other men, have this law. Hence it is plain, that it is the Mosaic Law that he is speaking of above, as well as afterwards, and in all the passages. For this cause also he calls it holy, saying, "Wherefore the Law is holy, and the commandment holy, and just, and good.

For even though the Jews have been unclean since the Law, and unjust and covetous, this does not destroy the virtue of the Law, even as their unbelief doth not make the faith of God of none effect. So from all these things it is plain, that it is of the Law · of Moses that he here speaks.

Ver. 13. "Was then that which is good made death unto me? God forbid. But sin that it might appear sin." (4 mss. om. h.)

That is, that it might be shown what great evil sin is, namely, a listless will, an inclinableness to the worse side, the actual doing (3 mss. om. this clause), and the perverted judgment. For this is the cause of all the evils; but he amplifies it by pointing out the exceeding grace of Christ, and teaching them what an evil He freed the human race from, which, by the medicines used to cure it, had become worse, and was increased by the preventives. Wherefore he goes on to say: "That sin, by the commandment, might become exceeding sinful. Do you see how these things are woven together everywhere? By the very means he uses to accuse sin, he again shows the excellency of the Law. Neither is it a small point which he has gained by showing what an evil sin is, and unfolding the whole of its poison, and bringing it to view. For this is what he shows, by saying, "that sin by the commandment might become exceeding sinful. That is, that it may be made clear what an evil sin is, what a ruinous thing. And this is what was shown by the commandment. Hereby he also shows the preëminence of grace above the Law, the preëminence above, not the conflict with, the Law. For do not look to this fact, that those who received it were the worse for it;

but consider the other, that the Law had not only no design of drawing wickedness out to greater lengths, but even seriously aimed at hewing down what already existed. But if it had no strength, give to it indeed a crown for its intention, but adore more highly the power of Christ, which abolished, cut away: and plucked up the very roots an evil so manifold and so hard to be overthrown. But when you hear me speak of sin, do not think of it as a

substantial power, but evil doing, as it comes upon men and goes from them continually, and which, before it takes place, has no being, and when it has taken place, vanishes again. This then was why the Law was given. Now no law is ever given to put an end to things natural, but in order to correct a way of acting purposely wicked. And this the lawgivers that are without too are aware of, and all mankind in general. For it is the evils from viciousness alone that they are for setting right, and they do not undertake to extirpate those allotted us along with our nature; since this they cannot do. For things natural remain unalterable (Arist. Eth. b. 2, c. 1), as we have told you frequently in other discourses also.

And so let us leave these contests, and again practise ourselves in exhortation. Or rather, this last part belongs to those contests. For if we cast out wickedness, we should bring virtue in also: and by these means we shall clearly teach that wickedness is no natural evil, and shall be able easily to stop the mouths of them that enquire for the origin of evil, not by means of words only, but of actions also, since we share the same nature with them, but are freed from their wickedness. For let us not be looking at the laboriousness of virtue, but at the possibility of succeeding in it. But if we be in earnest, it will be at once light and palatable to us. But if you tell me of the pleasure of vice, tell out its end too. For it issueth in death, even as virtue leadeth us to life. Or if you think fit let us rather scrutinize them both even before their end; for we shall see that vice has a great deal of pain attached to it, and virtue great pleasure. For what pray is so painful as a bad conscience? or what more pleasing than a good hope? For there is nothing, assuredly there is nothing, which is used to cut us so deep, and press so hard on us, as the expectation of evil: nothing that so keeps us up, and all but gives us wings, as a good conscience.

And this we may get a knowledge of even by what takes place before our eyes. For they that dwell in a prison, and are in expectation of sentence against them let them have the enjoyment of luxury repeated beyond count, live a more afflicting life than those that go a begging by the by-roads, yet with nothing upon their consciences to trouble them. For the expectation of a dreadful end will not let them perceive those pleasures which they have in their hands. And why do I speak of prisoners? Why, as for those that are living out of prison, and have a good fortune, yet have a bad conscience about them, handicraftsmen that work for their bread, and spend the whole day amid their labor, are in a far better plight than they. And for this reason too we say, How miserable the gladiators are (though seeing them as we do in taverns, drunken, luxurious, gormandizing), and call them the most miserable of men, because the calamity of the end which they must expect is too great to admit of comparison with that pleasure. Now if to them a life of this sort seems to be pleasing, remember what I am continually telling you, that it is no such marvel that a man who lives in vice should not flee from the misery and pain of vice. For see how a thing so detestable as that, yet seems to be delectable to those who practice it.

Yet we do not on this account say, how happy they are, for this is just the very reason why we think them pitiable, because they have no notion of the evils they are amongst. And what would you say of adulterers, who for a little pleasure undergo at once a disgraceful

slavery, and a loss of money, and a perpetual fear (Hor. Sat. II. vii. 58-67), and in fact the very life of a Cain, or rather one that is even much worse than his; filledwith fears for the present, and trembling for the future, and suspecting alike friend and foe, and those that know about it, and those that know-nothing? Neither when they go to sleep are they quit of this struggle, their bad conscience shaping out for them dreams that abound with sundry terrors, and in this way horrifying them. Far otherwise is the chaste man, seeing he passes the present life unshackled and at full liberty. Weigh then against the little pleasure, the sundry fluctuations of these terrors, and with the short labor of continency, the calm of an entire life; and you will find the latter hath more of pleasantness than the former. But as for the man that is set upon plundering and laying hands upon other men's goods, tell me if he has not to undergo countless pains in the way of running about, fawning upon slaves, freemen, doorkeepers; alarming and threatening, acting shamelessly, watching, trembling, in agony, suspecting everything.

Far otherwise is the man that holds riches in contempt, forhe too enjoys pleasure in abundance, and lives with no fear, and in perfect security. And if any one were to go through the other instances of vice, he would find much trouble, and many rocks. But what is of greater importance is, that in the case of virtue the difficulties come first, and the pleasant part afterwards, so the trouble is even thus alleviated. But in the case of vice, the reverse. After the pleasure, the pains and the punishments, so that by these besides the pleasure is done away. For as he who waits for the crown, perceives nothing of present annoyance, so he that has to expect the punishments after the pleasures has no power of gathering in a gladness that is unalloyed, since the fear puts everything in confusion. Or rather if any one were to scrutinize the thing with care, even before the punishment which follows upon these things, he would find that even at the very moment when vice is boldly entered upon, a great deal of pain is felt. And, if you think fit, let us just examine this in the case of those who plunder other men's goods.

Or those who in any way get together money, and setting aside the fears, and dangers, and trembling, and agony, and care, and all these things, let us suppose the case of a man, who has got rich without any annoyance, and feels sure about maintaining his present fortune (which he has no means of doing, still for all that let it be assumed for argument's sake). What sort of pleasure then is he to gather in from having so much about him? On the contrary, it is just this very thing that will not let him be glad-hearted. For as long as ever he desires other things besides, he is still upon the rack. Because desire gives pleasure at the time it has come to a stand. If thirsty, for instance, we feel refreshed, when we have drunk as much as we wish; but so long as we keep thirsty, even if we were to have exhausted all the fountains in the world, our torment were but growing greater; even if we were to drink up ten thousand rivers, our state of punishment were more distressing. And thou also, if thou wert to receive the goods of the whole world, and still to covet, wouldest make thy punishment the greater, the more things thou hadst tasted of. Fancy not then, that from having gathered a great sum together thou shalt have aught of pleasure, but rather by declining to be rich. But if thou covetest to be rich thou wilt be always under the scourge.

For this is a kind of love that does not reach its aim; and the longer journey thou hast gone, the further off thou keepest from the end.

Is not this a paradox then, a derangement, a madness in the extreme? Let us then forsake this first of evils, or rather let us not even touch this covetousness at all. Yet, if we have touched it, let us spring away from its first motions (prooimiwn). For this is the advice the writer of the Proverbs gives us, when he speaks about the harlot: "Spring away," he says, "tarry not, neither go thou near to the door of her house" (Prov. v. 8): this same thing I would say to you about the love of money. For if by entering gradually you fall into this ocean of madness, you will not be able to get up out of it with ease, and as if you were in whirlpools, struggle as often as ever you may, it will not be easy for you to get clear; so after falling into this far worse abyss of covetousness, you will destroy your own self, with all that belongs to you. (Acts viii. 20. And so my advice is that we be on our watch against the beginning, and avoid little evils, for the great ones are gendered by these. For he who gets into a way of saying at every sin, This matters nothing! will by little and little ruin himself entirely. At all events it is this which has introduced vice; which has opened the doors to the robber (5 mss. devil), which has thrown down the walls of cities, this saying at each sin, "This matters nothing!

Thus in the case of the body too, the greatest of diseases grow up, when trifling ones are made light of. If Esau had not first been a traitor to his birthright, he would not have become unworthy of the blessings. If he had not rendered himself unworthy of the blessings, he would not have had the desire of going on to fratricide. If Cain had not fallen in love with the first place, but had left that to God, he would not have had the second place. Again, when he had the second place, if he had listened to the advice, he would not have travailed with the murder. Again, if after doing the murder he had come to repentance, when God called him, and had not answered in an irreverent way, he would not have had to suffer the subsequent evils. But if those before the Law did owing to this listlessness come to the very bottom of misery, only consider what is to become of us, who are called to a greater contest, unless we take strict heed unto ourselves, and make speed to quench the sparks of evil deeds before the whole pile is kindled. Take an instance of my meaning. Are you in the habit of false swearing? do not stop at this only, but away with all swearing, and you will have no further need of trouble. For it is far harder for a man that swears to keep from false swearing, than to abstain from swearing altogether.

Are you an insulting and abusive person? a striker too? Lay down as a law for yourself not to be angry or brawl in the least, and with the root the fruit also will be gotten rid of. Are you lustful and dissipated? Make it your rule again not even to look at a woman (Job xxxi. 1), or to go up into the theatre, or to trouble yourself with the beauty of other people whom you see about. For it is far easier not even to look at a woman of good figure, than after looking and taking in the lust, to thrust out the perturbation that comes thereof, the struggle being easier in the preliminaries (prooimioij). Or rather we have no need of a struggle at all if we do not throw the gates open to the enemy, or take in the seeds of mischief (kakiaj). And this

is why Christ chastised the man who looks unchastely upon a woman (Matt. v. 28), that He might free us from greater labor, before the adversary became strong, bidding us cast him out of the house while he may be cast out even with ease. For what need to have superfluous trouble, and to get entangled with the enemies, when without entanglement we may erect the trophy, and before the wrestling seize upon the prize? For it is not so great a trouble not to look upon beautiful women, as it is while looking to restrain one's self.

Or rather the first would be no trouble at all, but immense toil and labor comes on after looking. Since then this trouble is less (most mss. add, "to the incontinent"), or rather there is no labor at all, nor trouble, but the greater gain, why do we take pains to plunge into an ocean of countless evils? And farther, he who does not look upon a woman, will overcome such lust not only with greater ease, but with a higher purity, as he on the other hand who does look, getteth free with more trouble, and not without a kind of stain, that is, if he does get free at all. For he that does not take a view of the beautiful figure, is pure also from the lust that might result. But he who lusteth to look, after first laying his reason low, and polluting it in countless ways, has then to cast out the stain that came of the lust, that is, if he do cast it out. This then is why Christ, to prevent our suffering in this way, did not prohibit murder only, but wrath; not adultery only, but an unchaste look even: not perjury only, but all swearing whatsoever. Nor does he make the measure of virtue stop here, but after having given these laws, He proceeds to a still greater degree.

For after keeping us far away from murder, and bidding us to be clear of wrath, He bids us be ready even to suffer ill, and not to be prepared to suffer no more than what he who attacks us pleases, but even to go further, and to get the better of his utmost madness by the overflowingness of our own Christian spirit (thj oikeiaj figosofiaj). For what He says is not, "If a man smite thee on thy right cheek, bear it nobly and hold thy peace; but He adds to this the yielding to him the other too. For He says, "Turn to him the other also. (Matt. v. 39. This then is the brilliant victory, to yield him even more than what he wishes, and to go beyond the bounds of his evil desire by the profuseness of one's own patient endurance. For in this way you will put a stop to his madness, and also receive from the second act again the reward of the first, besides putting a stop to wrath against him. See you, how in all cases it is we that have it in our power not to suffer ill, and not they that inflict it? Or rather it is not the not suffering ill alone, but even the having benefits (Sav. conj. paqein eu, so 2 mss. done us that we have in our own power.

And this is the truest wonder, that we are so far from being injured, if we be right-minded, that we are even benefited, and that too by the very things that we suffer unjustly at the hands of others. Reflect then; has such an one done you an affront? You have the power of making this affront redound to your honor. For if you do an affront in return, you only increase the disgrace. But if you bless him that did you the affront, you will see that all men give you victory, and proclaim your praise. Do you see how by the things wherein we are wronged, we get good done unto us if we be so minded? This one may see happening in the case of money matters, of blows, and the same in everything else. For if we requite

them with the opposite, we are but twining a double crown about us, one for the ills we have suffered, as well as one for the good we are doing. Whenever then a person comes and tells you that "such an one has done you an affront, and keeps continually speaking ill of you to everybody," praise the man to those who tell you of him. For thus even if you wish to avenge yourself, you will have the power of inflicting punishment.

For those who hear you, be they ever so foolish, will praise you, and hate him as fiercer than any brute beast, because he, without being at all wronged, caused you pain, but you, even when suffering wrong, requited him with the opposite. And so you will have it in your power to prove that all that he said was to no purpose. For he who feels the tooth of slander, gives by his vexation a proof that he is conscious of the truth of what is said. But he who smiles at it, by this very thing acquits himself of all suspicion with those who are present. Consider then how many good things you cull together from the affair. First, you rid yourself of all vexation and trouble. Secondly (rather this should come first), even ïf you have sins, you put them off, as the Publican did by bearing the Pharisee's accusation meekly. Besides, you will by this practice make your soul heroic (Gr. philosophic), and will enjoy endless praises from all men, and will divest yourself of any suspicion arising from what is said. But even if you are desirous of taking revenge upon the man, this too will follow in full measure, both by God's punishing him for what he has said, and before that punishment by thy heroic conduct standing to him in the place of a mortal blow. For there is nothing that cuts those who affront us so much to the heart, as for us who are affronted to smile at the affront.

As then from behaving with Christian heroism so many honors will accrue to us, so from being little-minded just the opposite will befall us in everything. For we disgrace ourselves, and also seem to those present to be guilty of the things mentioned, and fill our soul with perturbation, and give our enemy pleasure, and provoke God, and add to our former sins. Taking then all this into consideration, let us flee from the abyss of a little mind (mikroyuxiaj), and take refuge in the port of patient endurance (makroqumiaj), that here we may at once "find rest unto our souls" (Matt. xi. 29), as Christ also set forth, and may attain to the good things to come, by the grace and love toward man, etc.

Homily 13

ROM. VII. 14.-"For we know that the Law is spiritual: but I am carnal, sold under sin."

After having said that great evils had taken place, and that sin, taking occasion by the commandment, had grown stronger, and the opposite of what the Law mainly aimed at had been the result, and after having thrown the hearer into a great deal of perplexity, he goes on next to give the rationale of these events, after first clearing the Law of any ill suspicion. For lest-upon hearing that it was through the commandment that sin took that occasion, and that it was when it came that sin revived, and through it deceived and killed-any one should suppose the Law to be the source of these evils, he first sets forth its defence with considerable advantage, not clearing it from accusation only, but encircling it also with the utmost praise. And this he lays down, not as granting it for his own part, but as declaring a universal judgment. "For we know," he says, "that the Law is spiritual. As if he had said, This is an allowed thing, and self-evident, that it "is spiritual," so far is it from being the cause of sin, or to blame for the evils that have happened. And observe, that he not only clears it of accusation, but bestows exceeding great praise upon it. For by calling it spiritual, he shows it to be a teacher of virtue and hostile to vice; for this is what being spiritual means, leading off from sin of every kind. And this the Law did do, by frightening, admonishing, chastening, correcting, recommending every kind of virtue.

Whence then, was sin produced, if the teacher was so admirable? It was from the listlessness of its disciples. Wherefore he went on to say, "but I am carnal; giving us a sketch now of man, as comporting himself in the Law, and before the Law. "Sold under sin. Because with death (he means) the throng of passions also came in. For when the body had become mortal, it was henceforth a necessary thing for it to receive concupiscence, and anger, and pain, and all the other passions, which required a great deal of wisdom (filosofiaj) to prevent their flooding us, and sinking reason in the depth of sin. For in themselves they were not sin, but, when their extravagancy was unbridled, it wrought this effect. Thus (that I may take one of them and examine it as a specimen) desire is not sin: but when it has run into extravagance, being not minded to keep within the laws of marriage, but springing even upon other men's wives; then the thing henceforward becomes adultery, yet not by reason of the desire, but by reason of its exorbitancy. And observe the wisdom of Paul. For after praising the Law, he hastens immediately to the earlier period, that he may show the state of our race, both

then and at the time it received the Law, and make it plain how necessary the presence of grace was, a thing he labored on every occasion to prove.

For when he says, ”sold under sin,” he means it not of those who were under the Law only, but of those who had lived before the Law also, and of men from the very first. Next he mentions the way in which they were sold and made over.

Ver. 15. ”For that which I do, I know not.”

What does the ”I know not” mean?-I am ignorant. And when could this ever happen? For nobody ever sinned in ignorance. Seest thou, that if we do not receive his words with the proper caution, and keep looking to the object of the Apostle, countless incongruities will follow? For if they sinned through ignorance, then they did not deserve to be punished. As then he said above, ”for without the Law sin is dead,” not meaning that they did not know they were sinning, but that they knew indeed, but not so distinctly; wherefore they were punished, but not so severely: and again; ”I should not have known lust; not meaning an entire ignorance of it, but referring to the most distinct knowledge of it; and said, that it also ”wrought in me all manner of concupiscence, not meaning to say that the commandment made the concupiscence, but that sin through the commandment introduces an intense degree of concupiscence; so here it is not absolute ignorance that he means by saying, ”For what I do, I know not; since how then would he have pleasure in the law of God in his inner man? What then is this, ”I know not? I get dizzy, he means, I feel carried away, I find a violence done to me, I get tripped up without knowing how. Just as we often say, Such an one came and carried me away with him, without my knowing how;

when it is not ignorance we mean as an excuse, but to show a sort of deceit, and circumvention, and plot. ”For what I would, that I do not: but what I hate, that I do. How then canst thou be said not to know what thou art doing? For if thou willest the good, and hatest the evil, this requires a perfect knowledge. Whence it appears that he says, ”that I would not,” not as denying free will, or as adducing any constrained necessity. For if it was not willingly, but by compulsion, that we sinned, then the punishments that took place before would not be justifiable. But as in saying ”I know not,” it was not ignorance he set before us, but what we have said; so in adding the ”that I would not,” it is no necessity he signifies, but the disapproval he felt of what was done. Since if this was not his meaning in saying, ”That which I would not, that I do: he would else have gone on, ”But I do what I am compelled and enforced to. For this is what is opposed to willing and power (ecousia). But now he does not say this, but in the place of it he has put the word, ”that I hate,” that you might learn how when he says, ”that I would not,” he does not deny the power. Now, what does the ”that I would not” mean? It means, what I praise not, what I do not approve, what I love not.

And in contradistinction to this, he adds what follows; ”But what I hate, that I do.”

Ver. 16. ”If then I do that which I would not, I consent unto the Law, that it is good.” You see here, that the understanding is not yet perverted, but keeps up its own noble character even during the action. For even if it does pursue vice, still it hates it the while, which

would be great commendation, whether of the natural or the written Law. For that the Law is good, is (he says) plain, from the fact of my accusing myself, when I disobey the Law, and hate what has been done. And yet if the Law was to blame for the sin, how comes it that he felt a delight in it, yet hated what it orders to be done? For, "I consent," he says, "unto the Law, that it is good." Ver 17, 18. "Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing."

On this text, those who find fault with the flesh, and contend it was no part of God's creation, attack us. What are we to say then? Just what we did before, when discusssing the Law: that as there he makes sin answerable for everything so here also. For he does not say, that the flesh worketh it, but just the contrary, "it is not I that do it, but sin that dwelleth in me. But if he does say that "there dwelleth no good thing in it," still this is no charge against the flesh. For the fact that "no good thing dwelleth in it," does not show that it is evil itself. Now we admit, that the flesh is not so great as the soul, and is inferior to it, yet not contrary, or opposed to it, or evil; but that it is beneath the soul, as a harp beneath a harper, and as a ship under the pilot. And these are not contrary to those who guide and use them, but go with them entirely, yet are not of the same honor with the artist. As then a person who says, that the art resides not in the harp or the ship, but in the pilot or harper, is not finding fault with the instruments, but pointing out the great difference between them and the artist; so Paul in saying, that "in my flesh dwelleth no good thing," is not finding fault with the body, but pointing out the soul's superiority.

For this it is that has the whole duty or pilotage put into its hands, and that of playing. And this Paul here points out, giving the governing power to the soul, and after dividing man into these two things, the soul and the body, he says, that the flesh has less of reason, and is destitute of discretion, and ranks among things to be led, not among things that lead. But the soul has more wisdom, and can see what is to be done and what not, yet is not equal to pulling in the horse as it wishes. And this would be a charge not against the flesh only, but against the soul also, which knows indeed what it ought to do, but still does not carry out in practice what seems best toit. "For to will," he says, "is present with me; but how to perform that which is good, I find not. Here again in the words, "I find not," he does not speak of any ignorance or perplexity, but a kind of thwarting and crafty assault made by sin, which he therefore points more clearly out in the next words.

Ver. 19, 20. "For the good that I would I do not: but the evil which I would not that I do. Now if I do that I would not, it is no more I that do it but sin that dwelleth in me." Do you see, how he acquits the essence of the soul, as well as the essence of the flesh, from accusation, and removes it entirely to sinful actions? For if the soul willeth not the evil, it is cleared: and if he does not work it himself, the body too is set free, and the whole may be charged upon the evil moral choice. Now the essence of the soul and body and of that choice are not the same, for the two first are God's works, and the other is a motion from ourselves towards whatever we please to direct it. For willing is indeed natural (emfuton), and is from God: but willing on this wise is our own, and from our own mind.

Ver. 21. ”I find then a law, that when I would do good, evil is present with me.”

What he says is not very clear. What then is it that is said? I praise the law, he says, in my conscience, and I find it pleads on my side so far as I am desirous of doing what is right, and that it invigorates this wish. For as I feel a pleasure in it, so does it yield praise to my decision. Do you see how he shows, that the knowledge of what is good and what is not such is an original and fundamental part of our nature, and that the Law of Moses praises it, and getteth praise from it? For above he did not say so much as I get taught by the Law, but ”I consent to the Law; nor further on that I get instructed by it, but ”I delight in” it. Now what is ”I delight? It is, I agree with it as right, as it does with me when wishing to do what is good. And so the willing what is good and the not willing what is evil was made a fundamental part of us from the first. But the Law, when it came, was made at once a stronger accuser in what was bad, and a greater praiser in what was good. Do you observe that in every place be bears witness to its having a kind of intensitiveness and additional advantage, yet nothing further?

For though it praises and I delight in it, and wish what is good the ”evil is” still ”present with me,” and the agency of it has not been abolished. And thus the Law, with a man who determines upon doing anything good, only acts so far as auxiliary to him, as that it has the same wish as himself. Then since he had stated it indistinctly, as he goes on he gives a yet more distinct interpretation, by showing how the evil is present, how too the Law is a law to such a person only who has a mind to do what is good.

Ver. 22. ”For I delight,” he says, ”in the law of God after the inward man.” He means, for I knew even before this what was good, but when I find it set down in writing, I praise it. Ver. 23. ”But I see another law warring against the law of my mind.”

Here again he calls sin a law warring against the other, not in respect of good order, but from the strict obedience yielded to it by those who comply with it. As then it gives the name of master (kurion Matt. vi. 24; Luke xvi. 13) to Mammon, and of god (Phil. iii. 19) to the belly, not because of their intrinsically deserving it, but because of the extreme obsequiousness of their subjects; so here he calls sin a law, owing to those who are so obsequious to it, and are afraid to leave it, just as those who have received the Law dread leaving the Law. This then, he means, is opposed to the law of nature; for this is what is meant by ”the law of my mind. And he next represents an array and battle, and refers the whole struggle to the law of nature. For that of Moses was subsequently added over and above: yet still both the one and the other, the one as teaching, the other as praising what was right, wrought no great effects in this battle; so great was the thraldom of sin, overcoming and getting the upper hand as it did. And this Paul setting forth, and showing the decided (kata kratoj) victory it had, says, ”I see another law warring against the law of my mind, and bringing me into captivity. He does not use the word conquering only, but ”bringing me into captivity to the law of sin.

He does not say the bent of the flesh, or the nature of the flesh, but "the law of sin. That is, the thrall, the power. In what sense then does he say, "Which is in my members? Now what is this? Surely it does not make the members to be sin, but makes them as distinct from sin as possible. For that which is in a thing is diverse from that wherein it is. As then the commandment also is not evil, because by it sin took occasion, so neither is the nature of the flesh, even if sin subdues us by means of it. For in this way the soul will be evil, and much more so too, since it has authority in matters of action. But these things are not so, certainly they are not. Since neither if a tyrant and a robber were to take possession of a splendid mansion and a king's court, would the circumstance be any discredit to the house, inasmuch as the entire blame would come on those who contrived such an act. But the enemies of the truth, along with their impiety, fall unawares also into great unreasonableness. For they do not accuse the flesh only, but they also disparage the Law. And yet if the flesh were evil, the Law would be good. For it wars against the Law, and opposes it. If, however, the Law be not good, then the flesh is good. For it wars and fights against it even by their own account.

How come they then to assert that both belong to the devil, putting things opposed to each other before us? Do you see, along with their impiety, how great is their unreasonableness also? But such doctrines as these are not the Church's, for it is the sin only that she condemns; and both the Laws which God has given, both that of nature and that of Moses, she says are hostile to this, and not to the flesh; for the flesh she denies to be sin, for it is a work of God's, and one very useful too in order to virtue, if we live soberly.

Ver. 24. "O wretched man that I am! who shall deliver me from the body of this death?" Do you notice what a great thraldom that of vice is, in that it overcomes even a mind that delighted in the Law? For no one can rejoin, he means, that I hate the Law and abhor it, and so sin overcomes me. For "I delight in it, and consent to it," and flee for refuge to it, yet still it had not the power of saving one who had fled to it. But Christ saved even one that fled from Him. See what a vast advantage grace has! Yet the Apostle has not stated it thus; but with a sigh only, and a great lamentation, as if devoid of any to help him, he points out by his perplexity the might of Christ, and says, "O wretched man that I am! who shall deliver me from the body of this death?" The Law has not been able: conscience has proved unequal to it, though it praised what was good, and did not praise it only, but even fought against the contrary of it. For by the very words "warreth against" he shows that he was marshalled against it for his part. From what quarter then is one to hope for salvation?

Ver. 25. "I thank God through Jesus Christ our Lord."

Observe how he shows the necessity of having grace present with us, and that the well-doings herein belong alike to the Father and the Son. For if it is the Father Whom he thanketh, still the Son is the cause of this thanksgiving. But when you hear him say, "Who shall deliver me from the body of this death? do not suppose him to be accusing the flesh. For he does not say "body of sin," but "body of death: that is, the mortal body-that which hath been overcome by death, not that which gendered death. And this is no proof of the evil of the flesh, but of the marring (ephreiaj, thwarting) it has undergone. As if any one who was

take captive by the savages were to be said to belong to the savages, not as being a savage, but as being detained by them: so the body is said to be of death, as being held down thereby, not as producing it. Wherefore also it is not the body that he himself wishes to be delivered from, but the mortal body, hinting, as I have often said, that from its becoming subject to suffering, it also became an easy prey to sin. Why then, it may be said, the thraldom of sin being so great before the times of grace, were men punished for sinning? Because they had such commands given them as might even under sin's dominion be accomplished.

For he did not draw them to the highest kind of conversation, but allowed them to enjoy wealth, and did not forbid having several wives, and to gratify anger in a just cause, and to make use of luxury within bounds. (Matt. v. 38. And so great was this condescension, that the written Law even required less than the law of nature. For the law of nature ordered one man to associate with one woman throughout. And this Christ shows in the words, "He which made them at the beginning, made them male and female. (ib. xix. 4. But the Law of Moses neither forbade the putting away of one and the taking in of another, nor prohibited the having of two at once! (ib. v. 31. And besides this there are also many other ordinances of the Law, that one might see those who were before its day fully performing, being instructed by the law of nature. They therefore who lived under the old dispensation had no hardship done them by so moderate a system of laws being imposed upon them. But if they were not, on these terms, able to get the upper hand, the charge is against their own listlessness. Wherefore Paul gives thanks, because Christ, without any rigorousness about these things, not only demanded no account of this moderate amount, but even made us able to have a greater race set before us. And therefore he says, "I thank my God through Jesus Christ.

And letting the salvation which all agreed about pass, he goes from the points he had already made good, to another further point, in which he states that it was not our former sins only that we were freed from, but we were also made invincible for the future. For "there is," he says, "now no condemnation to them which are in Christ Jesus, who walk not after the flesh. Yet he did not say it before he had first recalled to mind our former condition again in the words, "So then with the mind I myself serve the law of God, but with the flesh the law of sin."

Chap. viii. ver. 1. "There is therefore no condemnation to them which are in Christ Jesus." Then as the fact that many fall into sin even after baptism presented a difficulty (antepipten), he consequently hastened to meet it, and says not merely "to them that are in Christ Jesus," but adds, "who walk not after the flesh;" so showing that all afterward comes of our listlessness. For now we have the power of walking not after the flesh, but then it was a difficult task. Then he gives another proof of it by the sequel, in the words, Ver. 2. "For the law of the Spirit of life hath made me free."

It is the Spirit he is here calling the law of the Spirit. For as he calls sin the law of sin, so he here calls the Spirit the law of the Spirit. And yet he named that of Moses as such, where he says, "For we know that the Law is spiritual." What then is the difference? A great

and unbounded one. For that was spiritual, but this is a law of the Spirit. Now what is the distinction between this and that? The other was merely given by the Spirit, but this even furnisheth those that receive it with the Spirit in large measure. Wherefore also he called it the law of life in contradistinction to that of sin, not that of Moses. For when he says, It freed me from the law of sin and death, it is not the law of Moses that he is here speaking of, since in no case does he style it the law of sin: for how could he one that he had called "just and holy" so often, and destructive of sin too? but it is that which warreth against the law of the mind. For this grievous war did the grace of the Spirit put a stop to, by slaying sin, and making the contest light to us and crowning us at the outstart, and then drawing us to the struggle with abundant help. Next as it is ever his wont to turn from the Spirit to the Son and the Father, and to reckon all our estate to lean upon the Trinity, so doth he here also. For after saying, "Who shall deliver me from the body of this death," he pointed at the Father as doing this by the Son, then again at the Holy Spirit along with the Son. "For the law of the Spirit of Life in Christ Jesus hath made me free, he says. Then again, at the Father and the Son;

Ver. 3. "For what the Law could not do," he saith, "in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

Again, he seems indeed to be disparaging the Law. But if any one attends strictly, he even highly praises it, by showing that it harmonizes with Christ, and gives preference to the same things. For he does not speak of the badness of the Law, but of "what it could not do; and so again, "in that it was weak," not, "in that it was mischievous, or designing. And even weakness he does not ascribe to it, but to the flesh, as he says, "in that it was weak through the flesh," using the word "flesh" here again not for the essence and subsistency itself, but giving its name to the more carnal sort of mind. In which way he acquits both the body and the Law of any accusation. Yet not in this way only, but by what comes next also. For supposing the Law to be of the contrary part, how was it Christ came to its assistance, and fulfilled its requisitions, and lent it a helping hand by condemning sin in the flesh? For this was what was lacking, since in the soul the Lord had condemned it long ago. What then? is it the greater thing that the Law accomplished, but the less that the Only-Begotten did? Surely not. For it was God that was the principal doer of that also, in that He gave us the law of nature, and added the written one to it. Again, there were no use of the greater, if the lesser had not been supplied.

For what good is it to know what things ought to be done, if a man does not follow it out? None, for it were but a greater condemnation. And so He that hath saved the soul it is, Who hath made the flesh also easy to bridle. For to teach is easy, but to show besides a way in which these things were easily done, this is the marvel. Now it was for this that the Only-Begotten came, and did not depart before He had set us free from this difficulty. But what is greater, is the method of the victory; for He took none other flesh, but this very one which was beset with troubles. So it is as if any one were to see in the street a vile woman of the

baser sort being beaten, and were to say he was her son, when he was the king's, and so to get her free from those who ill treated her. And this He really did, in that He confessed that He was the Son of Man, and stood by it (i.e. the flesh), and condemned the sin. However, He did not endure to smite it besides; or rather, He smote it with the blow of His death, but in this very act it was not the smitten flesh which was condemned and perished, but the sin which had been smiting. And this is the greatest possible marvel.

For if it were not in the flesh that the victory took place, it would not be so astonishing, since this the Law also wrought. But the wonder is, that it was with the flesh (meta sarkoj) that His trophy was raised, and that what had been overthrown numberless times by sin, did itself get a glorious victory over it. For behold what strange things there were that took place! One was, that sin did not conquer the flesh; another, that sin was conquered, and conquered by it too. For it is not the same thing not to get conquered, and to conquer that which was continually overthrowing us. A third is, that it not only conquered it, but even chastised it. For by not sinning it kept from being conquered, but by dying also, He overcame and condemned it, having made the flesh, that before was so readily made a mock of by it, a plain object of fear to it. In this way then, He at once unnerved its power, and abolished the death by it introduced. For so long as it took hold of sinners, it with justice kept pressing to its end. But after finding a sinless body, when it had given it up to death, it was condemned as having acted unjustly. Do you observe, how many proofs of victory there are? The flesh not being conquered by sin, Its even conquering and condemning it, Its not condemning it barely, but condemning it as having sinned.

For after having convicted it of injustice, he proceeds to condemn it, and that not by power and might barely, but even by the rules of justice. For this is what he means by saying, "for sin condemned sin in the flesh. As if he had said that he had convicted it of great sin, and then condemned it. So you see it is sin that getteth condemned everywhere, and not the flesh, for this is even crowned with honor, and has to give sentence against the other. But if he does say that it was "in the likeness" of flesh that he sent the Son, do not therefore suppose that His flesh was of a different kind. For as he called it "sinful," this was why he put the word "likeness. For sinful flesh it was not that Christ had, but like indeed to our sinful flesh, yet sinless, and in nature the same with us. And so even from this it is plain that by nature the flesh was not evil. For it was not by taking a different one instead of the former, nor by changing this same one in substance, that Christ caused it to regain the victory: but He let it abide in its own nature, and yet made it bind on the crown of victory over sin, and then after the victory raised it up, and made it immortal. What then, it may be said, is this to me, whether it was this flesh that these things happened in?

Nay, it concerns thee very much. Wherefore also he proceeds:

Ver. 4. "That the righteousness of the Law might be fulfilled in us, who walk not after the flesh." What meaneth this word, righteousness? Why, the end, the scope, the well-doing. For what was its design, and what did it enjoin? To be without sin. This then is made good to us (katwrqwtai hmin) now through Christ. And the making a stand against it, and the getting

the better of it, came from Him. But it is for us to enjoy the victory. Then shall we never sin henceforth? We never shall unless we have become exceedingly relaxed and supine. And this is why he added, "to them that walk not after the flesh. For lest, after hearing that Christ hath delivered thee from the war of sin, and that the requisition (dikaiwma) of the Law is fulfilled in thee, by sin having been "condemned in the flesh," thou shouldest break up all thy defences; therefore, in that place also, after saying, "there is therefore no condemnation," he added, "to them that walk not after the flesh;" and here also, "that the requisition of the Law might be fulfilled in us," he proceeds with the very same thing; or rather, not with it only, but even with a much stronger thing. For after saying, "that the righteousness of the Law might be fulfilled in us that walk not after the flesh," he proceeds, "but after the Spirit."

So showing, that it is not only binding upon us to keep ourselves from evil deeds, but also to be adorned (koman) with good. For to give thee the crown is His; but it is thine to hold it fast when given. For the righteousness of the Law, that one should not become liable to its curse, Christ has accomplished for thee. Be not a traitor then to so great a gift, but keep guarding this goodly treasure. For in this passage he shows that the Font will not suffice to save us, unless, after coming from it, we display a life worthy of the Gift. And so he again advocates the Law in saying what he does. For when we have once become obedient to Christ, we must use all ways and plans so that its righteousness, which Christ fulfilled, may abide in us, and not come to naught.

Ver. 5. "For they that are after the flesh do mind the things of the flesh." Yet even this is no disparaging of the flesh. For so long as it keeps its own place, nothing amiss cometh to pass. But when we let it have its own will in everything, and it passes over its proper bounds, and rises up against the soul, then it destroys and corrupts everything, yet not owing to its own nature, but to its being out of proportion, and the disorder thereupon ensuing. "But they that are after the Spirit do mind the things of the Spirit."

Ver. 6. "For to be carnally minded is death." He does not speak of the nature of the flesh, or the essence of the body, but of being carnally "minded," which may be set right again, and abolished. And in saying thus, he does not ascribe to the flesh any reasoning power of its own. Far from it. But to set forth the grosser motion of the mind, and giving this a name from the inferior part, and in the same way as he often is in the habit of calling man in his entireness, and viewed as possessed of a soul, flesh. "But to be spiritually minded." Here again he speaks of the spiritual mind, in the same way as he says further on, "But He that searcheth the hearts knoweth what is the mind of the spirit" (ver. 27); and he points out many blessings resulting from this, both in the present life, and in that which is to come. For as the evils which being carnally minded introduces, are far outnumbered by those blessings which a spiritual mind affords. And this he points out in the words "life and peace." The one is in contraposition to the first-for death is what he says to be carnally minded is. And the other in contraposition to the following. For after mentioning peace, he goes on,

Ver. 7. "Because the carnal mind is enmity against God: and this is worse than death. Then to show how it is at once death and enmity; "for it is not subject to the Law of God," he says, "neither indeed can be. But be not troubled at hearing the "neither indeed can be. For this difficulty admits of an easy solution. For what he here names "carnal mindedness" is the reasoning (or "way of thinking," logismon) that is earthly, gross, and eager-hearted after the things of this life and its wicked doings. It is of this he says "neither yet can" it "be subject" to God. And what hope of salvation is there left, if it be impossible for one who is bad to become good? This is not what he says. Else how would Paul have become such as he was? how would the (penitent) thief, or Manasses, or the Ninevites, or how would David after falling have recovered himself? How would Peter áfter the denial have raised himself up? (1 Cor. v. 5. How could he that had lived in fornication have been enlisted among Christ's fold? (2 Cor. ii. 6-11. How could the Galatians who had "fallen from grace" (Gal. v. 4), have attained their former dignity again? What he says then is not that it is impossible for a man that is wicked to become good, but that it is impossible for one who continues wicked to be subject to God.

Yet for a man to be changed, and so become good, and subject to Him, is easy. For he does not say that man cannot be subject to God, but, wicked doing cannot be good. As if he had said, fornication cannot be chastity, nor vice virtue. And this it says in the Gospel also, "A corrupt tree cannot bring forth good fruit" (Matt. vii. 18), not to bar the change from virtue to vice, but to say how incapable continuance in vice is of bringing forth good fruits. For He does not say that an evil tree cannot become a good one, but that bring forth good fruit it cannot, while it continues evil. For that it can be changed, He shows from this passage, and from another parable, when He introduces the tares as becoming wheat, on which score also He forbids their being rooted up; "Lest," He says, "ye root up also the wheat with them (ib. xiii. 29); that is, that which will spring (ginesqai, 4 mss. tiktesqai) from them. It is vice then he means by carnal mindedness, and by spiritual mindedness the grace given, and the working of it discernible in the right determination of mind, not discussing in any part of this passage, a substance and an entity, but virtue and vice. For that which thou hadst no power to do under the Law, now, he means, thou wilt be able to do, to go on uprightly, and with no intervening fall, if thou layest hold of the Spirit's aid.

For it is not enough not to walk after the flesh, but we must also go after the Spirit, since turning away from what is evil will not secure our salvation, but we must also do what is good. And this will come about, if we give our souls up to the Spirit, and persuade our flesh to get acquainted with its proper position, for in this way we shall make it also spiritual; as also if we be listless we shall make our soul carnal. For since it was no natural necessity which put the gift into us, but the freedom of choice placed it in our hands, it rests with thee henceforward whether this shall be or the other. For He, on His part, has performed everything. For sin no longer warreth against the law of our mind, neither doth it lead us away captive as heretofore, for all that state has been ended and broken up, and the affections cower in fear and trembling at the grace of the Spirit. But if thou wilt quench the light, and cast out the holder of the reins, and chase the helmsman away, then charge

the tossing thenceforth upon thyself. For since virtue hath been now made an easier thing (for which cause also we are under far stricter obligations of religious living), consider how men's condition lay when the Law prevailed, and how at present, since grace hath shone forth.

The things which aforetime seemed not possible to any one, virginity, and contempt of death, and of other stronger sufferings, are now in full vigor through every part of the world, and it is not with us alone, but with the Scythians, and Thracians, and Indians, and Persians, and several other barbarous nations, that there are companies of virgins, and clans of martyrs, and congregations of monks, and these now grown even more numerous than the married, and strictness of fasting, and the utmost renunciation of property. Now these are things which, with one or two exceptions, persons who lived under the Law never conceived even in a dream. Since thou seest then the real state of things voiced with a shriller note than any trumpet, let not thyself grow soft and treacherous to so great a grace. Since not even after the faith is it possible for a listless man to be saved! For the wrestlings are made easy that thou mayest strive and conquer, nor that thou shouldest sleep, or abuse the greatness of the grace by making it a reason for listlessness, so wallowing again in the former mire. And so he goes on to say,

Ver. 8. "So then they that are in the flesh cannot please God." What then? Are we, it will be said, to cut our bodies in pieces to please God, and to make our escape from the flesh? and would you have us be homicides, and so lead us to virtue? You see what inconsistencies are gendered by taking the words literally. For by "the flesh" in this passage, he does not mean the body, or the essence of the body, but that life which is fleshly and worldly, and uses self-indulgence and extravagance to the full, so making the entire man flesh. For as they that have the wings of the Spirit, make the body also spiritual, so do they who bound off from this, and are the slaves of the belly, and of pleasure, make the soul also flesh, not that they change the essence of it, but that they mar its noble birth. And this mode of speaking is to be met with in many parts of the Old Testament also, to signify by flesh the gross and earthly life, which is entangled in pleasures that are not convenient. For to Noah He says, "My Spirit shall not always make its abode in these men, because they are flesh." (Gen. vi. 3 as the LXX. give it.) And yet Noah was himself also compassed about with flesh. But this is not the complaint, the being compassed about with the flesh, for this is so by nature, but the having chosen a carnal life. Wherefore also Paul saith, "But they that are in the flesh cannot please God." Then he proceeds:

Ver. 9. "But ye are not in the flesh, but in the Spirit."

Here again, he does not mean flesh absolutely, but such sort of flesh, that which was in a whirl and thraldom of passions. Why then, it may be said, does he not say so, nor state any difference? It is to rouse the hearer, and to show that he that liveth aright is not even in the body. For inasmuch as it was in a manner clear to every one that the spiritual man was not in sin, he states the greater truth that it was not in sin alone, that the spiritual man was not, but not even in the flesh was he henceforward, having become from that very

moment an Angel, and ascended into heaven, and henceforward barely carrying the body about. Now if this be thy reason for disparaging the flesh, because it is by its name that he calls the fleshly life, at this rate you are also for disparaging the world, because wickedness is often called after it, as Christ also said to His disciples, "Ye are not of this world; and again to His brethren, He says, "The world cannot hate you, but me it hateth. (John xv. 19. ib. vii. 7. And the soul too Paul must afterwards be calling estranged from God, since to those that live in error, he gives the name of men of the soul (1 Cor.ii. 14, yuxikoj A. V. natural). But this is not so, indeed it is not so.

For we are not to look to the bare words, but always to the sentiment of the speaker, and so come to a perfectly distinct knowledge of what is said. For some things are good, some bad, and some indifferent. Thus the soul and the flesh belong to things indifferent, since each may become either the one or the other. But the spirit belongs to things good, and at no time becometh any other thing. Again, the mind of the flesh, that is, ill-doing, belongs to things always bad. "For it is not subject to the law of God. If then thou yieldest thy soul and body to the better, thou wilt have become of its part. If on the other hand thou yield to the worse, then art thou made a partaker of the ruin therein, not owing to the nature of the soul and the flesh, but owing to that judgment which has the power of choosing either. And to show that these things are so, and that the words do not disparage the flesh, let us take up the phrase itself again, and sift it more thoroughly. "But ye are not in the flesh but in the Spirit," he says. What then? were they not in the flesh, and did they go about without any bodies? What sense would this be? You see that it is the carnal life that he intimates. And why did he not say, But ye are not in sin?

It is that you may come to know that Christ hath not extinguished the tyranny of sin only, but hath even made the flesh to weigh us down less, and to be more spiritual, not by changing its nature, but rather by giving it wings. For as when fire cometh in company with iron, the iron also becomes fire, though abiding in its own nature still; thus with them that believe, and have the Spirit, the flesh henceforth goeth over into that manner of working, and becometh wholly spiritual, crucified in all parts, and flying with the same wings as the soul, such as was the body of him who here speaks. Wherefore all self-indulgence and pleasure he made scorn of, and found his self-indulgence in hunger, and stripes, and prisons, and did not even feel pain in undergoing them. (2 Cor. xi. And it was to show this that he said, "For our light affliction, which is but for a moment," etc. (ib. iv. 17. So well had he tutored even the flesh to be in harmony with the spirit. "If so be that the Spirit of God dwell in you" (eiper. He often uses this "if so be," not to express any doubt, but even when he is quite persuaded of the thing, and instead of "since," as when he says, "If it is a righteous thing," for "seeing it is a righteous thing with God to recompense tribulation to them that trouble you. (2 Thess. i. 6.

Again, "Have ye suffered so many things in vain, if it be yet in vain? (Gal. iii. 4.)

"Now if any man have not the Spirit of Christ." He does not say, if ye have not, but he brings forward the distressing word, as applied to other persons. "He is none of His." he says. Ver. 10. "And if Christ be in you."

Again, what is good he applies to them, and the distressing part was short and parenthetic. And that which is an object of desire, is on either side of it, and put at length too, so as to throw the other into shade. Now this he says, not as affirming that the Spirit is Christ, far from it, but to show that he who hath the Spirit not only is called Christ's, but even hath Christ Himself. For it cannot but be that where the Spirit is, there Christ is also. For wheresoever one Person of the Trinity is, there the whole Trinity is present. For It is undivided in Itself, and hath a most entire Oneness. What then, it may be said, will happen, if Christ be in us? "The body is dead because of sin; but the Spirit is life because of righteousness. You see the great evils that come of not having the Holy Spirit; death, enmity against God, inability to satisfy His laws, not being Christ's as we should be, the want of His indwelling. Consider now also what great blessings come of having the Spirit. Being Christ's, having Christ himself, vying with the Angels (for this is what mortifying the flesh is), and living an immortal life, holding henceforward the earnests of the Resurrection, running with ease the race of virtue. For he does not say so little as that the body is henceforward inactive for sin, but that it is even dead, so magnifying the ease of the race.

For such an one without troubles and labors gains the crown. Then afterward for this reason he adds also, "to sin," that you may see that it is the viciousness, not the essence of the body, that He hath abolished at once. For if the latter had been done, many things even of a kind to be beneficial to the soul would have been abolished also. This however is not what he says, but while it is yet alive and abiding, he contends, it is dead. For this is the sign of our having the Son, of the Spirit being in us, that our bodies should be in no respect different from those that lie on the bier with respect to the working of sin (so the mss. Sav. "of the body. The preceding words are slightly corrupt. But be not affrighted at hearing of mortifying. For in it you have what is really life, with no death to succeed it: and such is that of the Spirit. It yieldeth not to death any more, but weareth out death and consumeth it, and that which it receiveth, it keepeth it immortal. And this is why after saying "the body is dead," he does not say, "but the Spirit 'liveth,'" but, "is life," to point out that He (the Spirit) had the power of giving this to others also. Then again to brace up his hearer, he tells him the cause of the Life, and the proof of it. Now this is righteousness;

for where there is no sin, death is not to be seen either; but where death is not to be seen, life is indissoluble.

Ver. 11. "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up our Lord shall also quicken your mortal bodies by His Spirit that dwelleth in you." Again, he touches the point of the Resurrection, since this was the most encouraging hope to the hearer, and gave him a security from what had happened unto Christ. Now be not thou afraid because thou art compassed about with a dead body. Let it have the Spirit, and it shall assuredly rise again. What then, shall the bodies which have not the Spirit not

rise? How then must "all stand before the judgment-seat of Christ?" (Rom. xiv. 10) or how will the account of hell be trustworthy? For if they that have not the Spirit rise not, there will not be a hell at all. What then is it which is said? All shall rise, yet not all to life, but some to punishment and some to life. (John v. 29.) This is why he did not say, shall raise up, but shall quicken. (Dan. xii. 2.) And this is a greater thing than resurrection, and is given to the just only. And the cause of this honor be adds in the words, "By His Spirit that dwelleth in you." And so if while here thou drive away the grace of the Spirit, and do not depart with it still safe, thou wilt assuredly perish, though thou dost rise again. For as He will not endure then, if he see His Spirit shining in thee, to give thee up to punishment, so neither will He allow them, if He see It quenched, to bring thee into the Bride-chamber, even as He admitted not those virgins. (Matt. xxv. 12.)

Suffer not thy body then to live in this world, that it may live then! Make it die, that it die not. For if it keep living, it will not live: but if it die, then shall it live. And this is the case with resurrection in general. For it must die first and be buried, and then become immortal. But this has been done in the Font. It has therefore had first its crucifixion and burial, and then been raised. This has also happened with the Lord's Body. For that also was crucified and buried (7 mss. died) and rose again. This then let us too be doing: let us keep continually mortifying it in its works. I do not mean in its substance-far be it from me-but in its inclinations towards evil doings. For this is a life too, or rather this only is life, undergoing nothing that is common to man, nor being a slave to pleasures. For he who has set himself under the rule of these, has no power even to live through the low spirits, the fears, and the dangers, and the countless throng of ills, that rise from them. For if death must be expected, he hath died, before death, of fear. And if it be disease he dreads, or affront, or poverty, or any of the other ills one cannot anticipate, he is ruined and hath perished. What then can be more miserable than a life of this sort?

But far otherwise is he that liveth to the Spirit, for he stands at once above fears and grief and dangers and every kind of change: and that not by undergoing no such thing, but, what is much greater, by thinking scorn of them when they assail him. And how is this to be? It will be if the Spirit dwell in us continually. For he does not speak of any short stay made thereby, but of a continual indwelling. Hence he does not say "the Spirit which" dwelt, but "which dwelleth in us," so pointing to a continual abiding. He then is most truly alive, who is dead to this life. Hence he says, "The Spirit is life because of righteousness. And to make the thing clearer, let me bring before you two men, one who is given up to extravagances and pleasures, and the deceitfulness of this life; and the other made dead to all these; and let us see which is more really the living one. For let one of these two be very rich and much looked up to, keeping parasites and flatterers, and let us suppose him to spend the whole day upon this, in revelling and drunkenness: and let the other live in poverty, and fasting, and hard fare, and strict rules (filosofia), and at evening partake of necessary food only; or if you will let him even pass two or three days without food. Which then of these two think we (3 mss. you) is most really alive?

Men in general will, I know, reckon the former so, the man that takes his pleasure (Sav. skirtwnta, mss. trufwnta) and squanders his goods. But we reckon the man that enjoys the moderate fare. Now then since it is still a subject of contest and opposition let us go into the houses of them both, and just at the very time too when in your judgment the rich man is living in truest sense, in the very season of self-indulgence, and when we have got in, let us look and see the real condition of each of these men. For it is from the actions that it appears which is alive and which dead. Shall we not find the one among his books, or in prayer and fasting, or some other necessary duty, awake and sober, and conversing with God? but the other we shall see stupid in drunkenness, and in no better condition than a dead man. And if we wait till the evening, we shall see this death coming upon him more and more, and then sleep again succeeding to that: but the other we shall see even in the night keeping from wine and sleep. Which then shall we pronounce to be most alive, the man that lies in a state of insensibility, and is an open laughing-stock to everybody? or the man that is active, and conversing with God?

For if you go up to the one, and tell him something he ought to know, you will not hear him say a word, any more than a dead man. But the latter, whether you choose to be in his company at night or by day, you will see to be an angel rather than a man, and will hear him speak wisdom about things in Heaven. Do you see how one of them is alive above all men living, and the other in a more pitiable plight even than the dead? And even if he have a mind to stir he sees one thing instead of another, and is like people that are mad, or rather is in a worse plight even than they. For if any one were to do them any harm, we should at once feel pity for the sufferer, and rebuke the doer of the wrong. But this man, if we were to see a person trample on him, we should not only be disinclined to pity, but should even give judgment against him, now that he was fallen. And will you tell me this is life, and not a harder lot than deaths unnumbered? So you see the self-indulgent man is not only dead, but worse than dead, and more miserable than a man possessed. For the one is the object of pity, the other of hatred. And the one has allowance made him, the other suffers punishment for his madness.

But if externally he is so ridiculous, as having his saliva tainted, and his breath stinking of wine, just consider what case his wretched soul, inhumed as it were in a grave, in such a body as this, is probably in. For one may look upon this as much the same as if one were to permit a damsel, comely, chaste, free-born, of good family, and handsome, to be trampled on, and every way insulted by a serving woman, that was savage, and disgustful, and impure; drunkenness being something of this sort. And who, being in his senses, would not choose to die a thousand deaths, rather than live a single day in this way? For even if at daylight he were to get up, and seem to be sober from that revelling (or absurd show, kwmwdiaj, 1 ms. kwmou) of his, still even then it is not the clear brightness of temperance which he enjoys, since the cloud from the storm of drunkenness still is hanging before his eyes. And even if we were to grant him the clearness of sobriety, what were he the better? For this soberness would be of no service to him, except to let him see his accusers. For when he is in the midst of his unseemly deeds, he is so far a gainer in not perceiving those that laugh at him.

But when it is day he loses this comfort even, and while his servants are murmuring, and his wife is ashamed, and his friends accuse him, and his enemies make sport of him, he knows it too. What can be more miserable than a life like this, to be laughed at all day by everybody, and when it is evening to do the same unseemly things afresh. But what if you would let me put the covetous before you? For this is another, and even a worse intoxication. But if it be an intoxication, then it must be a worse death by far than the former, since the intoxication is more grievous. And indeed it is not so sad to be drunk with wine as with covetousness. For in the former case, the penalty ends with the sufferings (several ms. "sufferer,") and results in insensibility, and the drunkard's own ruin. But in this case the mischief passes on to thousands of souls, and kindles wars of sundry kinds upon all sides. Come then and let us put this beside the other, and let us see what are the points they have in common, and in what again this is worse than it, and let us make a comparison of drunkards to-day. For with that blissful man, who liveth to the Spirit, let them not be put at all in comparison, but only tried by one another. And again, let us bring the money-table before you, laden as it is with blood.

What then have they in common, and in what are they like each other? It is in the very nature of the disease. For the species of drunkenness is different, as one comes of wine, the other of money, but its way of affecting them is similar, both being alike possessed with an exorbitant desire. For he who is drunken with wine, the more glasses he has drunk off, the more he longs for; and he that is in love with money, the more he compasses, the more he kindles the flame of desire, and the more importunate he renders his thirst. In this point then they resemble each other. But in another the covetous man has the advantage (in a bad sense). Now what is this? Why that the other's affection is a natural one. For the wine is hot, and adds to one's natural drought, and so makes drunkards thirsty. But what is there to make the other man always keep desiring more? how comes it that when he is increased in riches, then he is in the veriest poverty? This complaint then is a perplexing one, and has more of paradox about it. But if you please, we will take a view of them after the drunkenness also. Or rather, there is no such thing as ever seeing the covetous man after his drunkenness, so continual a state of intoxication is he in!

Let us then view them both in the state of drunkenness, and let us get a distinct notion which is the most ridiculous, and let us again figure to ourselves a correct sketch of them. We shall see then the man who dotes with his wine at eventide with his eyes open, seeing no one, but moving about at mere hap-hazard, and stumbling against such as fall in his way, and spewing, and convulsed, and exposing his nakedness in an unseemly manner. (See Habak. ii. 16. And if his wife be there, or his daughter, or his maid-servant, or anybody else, they will laugh at him heartily. And now let us bring before you the covetous man. Here what happens is not deserving of laughter only, but even of a curse, and exceeding wrath, and thunderbolts without number. At present however let us look at the ridiculous part, for this man as well as the other has an ignorance of all, whether friend or foe. And like him too, though his eyes are open, he is blinded. And as the former takes all he sees for wine, so does this man take all for money. And his spewing is even more disgusting. For

it is not food that he vomits, but words of abuse, of insolence, of war, of death, that draws upon his own head lightnings without number from above. And as the body of the drunkard is livid and dissolving, so also is the other's soul.

Or rather, even his body is not free from this disorder, but it is taken even worse, care eating it away worse than wine does (as do anger too and want of sleep), and by degrees exhausting it entirely. And he that is seized with illness from wine, after the night is over may get sober. But this person is always drunken day and night, watching or sleeping, so paying a severer penalty for it than any prisoner, or person at work in the mines, or suffering any punishment more grievous than this, if such there be. Is it then life pray, and not death? or rather, is it not a fate more wretched than any death? For death gives the body rest, and sets it free from ridicule, as well as disgrace and sins: but these drunken fits plunge it into all these, stopping up the ears, dulling the eyesight, keeping down the understanding in great darkness. For it will not bear the mention of anything but interest, and interest upon interest, and shameful gains, and odious traffickings, and ungentlemanly and slavelike trans- actions, barking like a dog at everybody, and hating everybody, averse to everybody, at war with everybody, without any reason for it, rising up against the poor, grudging at the rich, and civil to nobody. And if he have a wife, or children, or friends, if he may not use them all towards getting gain, these are to him more his enemies than natural enemies.

What then can be worse than madness of this sort, and what more wretched? when a man is preparing rocks for his own self on every side, and shoals, and precipices, and gulfs, and pits without number, while he has but one body, and is the slave of one belly. And if any thrust thee into a state office, thou wilt be a runaway, through fear of expense. Yet to thyself thou art laying up countless charges far more distressing than those, enlisting thyself for services not only more expensive, but also more dangerous, to be done for mammon, and not paying this tyrant a money contribution only, nor of bodily labor, torture to the soul, and grief, but even of thy blood itself, that thou mayest have some addition to thy property (miserable and sorrow-stricken man! out of this barbarous slavery. Do you not see those who are taken day by day to the grave, how they are carried to tombs naked and destitute of all things, unable to take with them aught that is in the house, but bearing what clothes they have about them to the worm? Consider these day by day, and perchance the malady will abate, unless you mean even by such an occasion to be still more mad at the expensiveness of the funeral rites-for the malady is importunate, the disease terrible!

This then is why we address you upon this subject at every meeting, and constantly foment your hearing, that at all events by your growing accustomed to such thoughts, some good many come. But be not contentious, for it is not only at the Day to come, but even before it, that this manifold malady brings with it sundry punishments. For if I were to tell you of those who pass their days in chains, or of one nailed to a lingering disease, or of one struggling with famine, or of any other thing whatsoever, I could point out no one who suffers so much as they do who love money. For what severer evil can befall one, than being

hated by all men, than hating all men, than not having kindly feeling towards any, than being never satisfied, than being in a continual thirst, than struggling with a perpetual hunger, and that a more distressing one than what all men esteem such? than having pains day by day, than being never sober, than being continually in worries and harasses? For all these things, and more than these, are what the covetous set their shoulder to; in the midst of their gaining having no perception ofpleasure, though scraping to themselves from all men, because of their desiring more. But in the case of their incurring a loss, if it be but of a farthing, they think they have suffered most grievously, and have been cast out of life itself. What language then can put these evils before you?

And if their fate here be such, consider also what comes after this life, the being cast out of the kingdom, the pain that comes from hell, the perpetual chains, the outer darkness, the venomous worm, the gnashing of teeth, the affliction, the sore straitening, the rivers of fire, the furnaces that never get quenched. And gathering all these together, and weighing them against the pleasure of money, tear up now this disease root and branch, that so receiving the true riches, and being set free from this grievous poverty, thou mayest obtain the present blessings, and those to come, by the grace and love toward man, etc.

Homily 14

ROM. VIII. 12, 13.-"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."

After showing how great the reward of a spiritual life is, and that it maketh Christ to dwell in us, and that it quickeneth our mortal bodies, and wingeth them to heaven, and rendereth the way of virtue easier, he next fitly introduces an exhortation to this purpose. "Therefore" we ought "not to live after the flesh. But this is not what he says, for he words it in a much more striking and powerful way, thus, "we are debtors to the Spirit. For saying, "we are debtors not to the flesh," indicates this. And this is a point he is everywhere giving proof of, that what God hath done for us is not matter of debt, but of mere grace. But after this, what we do is no longer matter of free-will offering, but of debt. For when he saith, "Ye are bought with a price, be not ye the servants of men" (1 Cor. vii. 23); and when he writes, "Ye are not your own" (ib. vi. 19); and again in another passage he calls these selfsame things to their mind, in these words, "If (most mss. om. "if") One died for all, then all died that they should not henceforth live unto themselves. (2 Cor. v. 15. And it is to establish this that he says here also, "We are debtors;

then since he said we are "not" debtors "to the flesh," lest you should again take him to be speaking against the nature of the flesh, he does not leave speaking, but proceeds, "to live after the flesh. For there are many things which we do owe it, as giving it food, warmth, and rest, medicine when out of health, clothing, and a thousand other attentions. To prevent your supposing then that it is this ministration he is for abrogating when he says, "We are not debtors to the flesh," he explains it by saying, "to live after the flesh. For the care that I am for abrogating is, he means, that which leadeth to sin, as I should be for its having what is healing to it. And this he shows further on. For when he says, "Make not provision for the flesh," he does not pause at this, but adds, "to fulfil the lusts thereof. (Rom. xiii. 14. And this instruction he gives us here also, meaning, Let it have attention shown it indeed, for we do owe it this, yet let us not live according to the flesh, that is, let us not make it the mistress of our life. For it must be the follower, not the leader, and it is not it that must regulate our life, but the laws of the Spirit must it receive.

Having then defined this point, and having proved that we are debtors to the Spirit, to show next for what benefits it is that we are debtors, he does not speak of those past (a thing which serves as a most striking proof of his judgment), but those which were to come; although even the former were enough for the purpose. Yet still he does not set them down in the present case, or mention even those unspeakable blessings, but the things to come. For a benefit once for all conferred does not, for the most part, draw men on so much as one which is expected, and is to come. After adding this then, he first uses the pains and ills that come of living after the flesh, to put them in fear, in the following words; "For if ye live after the flesh ye shall die," so intimating to us that deathless death, punishment, and vengeance in hell. Or rather if one were to look accurately into this, such an one is, even in this present life, dead. And this we have made clear to you in the last discourse. "But if ye through the Spirit, do mortify the deeds of the body, ye shall live. You see that it is not the essence of the body whereof we are discoursing, but the deeds of the flesh.

For he does not say, "if ye through the Spirit do mortify" the essence "of the body," but "the deeds of" it, and these not all deeds, but such as are evil. And this is plain in what follows: for if ye do this, "ye shall live," he says. And how is it in the nature of things for this to be, if it was all deeds that his language applied to? for seeing and hearing and speaking and walking are deeds of the body; and if we mortify these, we shall be so far from living, that we shall have to suffer the punishment of a manslayer. What sort of deeds then does he mean us to mortify? Those which tend toward wickedness, those which go after vice, which there is no other way of mortifying save through the Spirit. For by killing yourself you may put an end to the others. And this you have no right to do. But to these (you can put an end) by the Spirit only. For if This be present, all the billows are laid low, and the passions cower under It, and nothing can exalt itself against us. So you see how it is on things to come, as I said before, that he grounds his exhortations to us, and shows that we are debtors not owing to what has been already done only.

For the advantage of the Spirit is not this only, that He hath set us free from our former sins, but that He rendereth us impregnable against future ones, and counts us worthy of the immortal life. Then, to state another reward also, he proceeds:

Ver. 14. "For as many as are led by the Spirit of God, they are the sons of God."

Now this is again a much greater honor than the first. And this is why he does not say merely, As many as live by the Spirit of God, but, "as many as are led by the Spirit of God," to show that he would have Him use such power over our life as a pilot doth over a ship, or a charioteer over a pair of horses. And it is not the body only, but the soul itself too, that he is for setting under reins of this sort. For he would not have even that independent, but place its authority also under the power of the Spirit. For lest through a confidence in the Gift of the Font they should turn negligent of their conversation after it, he would say, that even supposing you receive baptism, yet if you are not minded to be "led by the Spirit" afterwards, you lose the dignity bestowed upon you, and the pre-eminence of your adoption. This is why he does not say, As many as have received the Spirit, but, "as many as are led

by the Spirit," that is, as many as live up to this all their life long, "they are the sons of God. Then since this dignity was given to the Jews also, for it says, "I said ye are Gods, and all of you children of the Most High" (Ps. lxxxii. 6); and again, "I have nourished and brought up children" (Is. i. 2); and so, "Israel is My first-born" (Ex. iv. 22);

and Paul too says, "Whose is the adoption" (Rom. ix. 4)-he next asserts the great difference between the latter and the former honor. For though the names are the same, he means, still, the things are not the same. And of these points he gives a clear demonstration, by introducing a comparison drawn both from the persons so advanced (katorqountwn) and from what was given them, and from what was to come. And first he shows what they of old had given them. What then was this? "A spirit of bondage: and so he thus proceeds,

Ver. 15. "For ye have not received the spirit of bondage again to fear." Then not staying to mention that which stands in contradistinction to bondage, that is, the spirit of freedom, he has named what is far greater, that of adoption, through which he at the same time brings in the other, saying, "But ye have received the Spirit of adoption."

But this is plain. But what the spirit of bondage may be, is not so plain, and there is need of making it clearer. Now what he says is so far from being clear, that it is in fact very perplexing. For the people of the Jews did not receive the Spirit. What then is his meaning here? It is the letter he giveth this name to, for spiritual it was, and so he called the Law spiritual also, and the water from the Rock, and the Manna. "For they did eat," he says, "of the same spiritual meat, and all drank of the same spiritual drink. (1 Cor. x. 3, 1 Cor. x. 4. And to the Rock he gives this name, when he says, "For they drank of that spiritual Rock which followed them. Now it is because all the rites then wrought were above nature that he calls them spiritual, and not because those who then partook of them received the Spirit. And in what sense were those letters; letters of bondage? Set before yourself the whole dispensation, and then you will have a clear view of this also. For recompenses were with them close at hand, and the reward followed forthwith, being at once proportionate, and like a kind of daily ration given to domestic servants, and terrors in abundance came to their height before their eyes, and their purifications concerned their bodies, and their continency extended but to their actions.

But with us it is not so, since the imagination even and the conscience getteth purged out. For He does not say, "Thou shalt do no murder," only, but even thou shalt not be angry: so too, it is not, "Thou shalt not commit adultery," but thou shalt not look unchastely. So that it is not to be from fear of present punishment, but out of desire towards Himself, that both our being habitually virtuous, and all our single good deeds are to come. Neither doth he promise a land flowing with milk and honey, but maketh us joint-heir with the Only-Begotten, so making us by every means stand aloof from things present, and promising to give such things especially as are worth the acceptance of men made sons of God, nothing, that is, of a sensible kind or corporeal, but spiritual all of them. And so they, even if they had the name of sons, were but as slaves; but we as having been made free, have received the adoption, and are waiting for Heaven. And with them He discoursed through the in-

tervention of others, with us by Himself. And all that they did was through the impulse of fear, but the spiritual act through a coveting and a vehement desire. And this they show by the fact of their overstepping the commandments. They, as hirelings and obstinate persons, so never left murmuring: but these do all for the pleasing of the Father. So too they blasphemed when they had benefits done them:

but we are thankful at being jeoparded. And if there be need of punishing both of us upon our sinning, even in this case the difference is great. For it is not on being stoned and branded and maimed by the priests, as they were, that we are brought round. But it is enough for us to be cast out from our Father's table, and to be out of sight for certain days. And with the Jews the honor of adoption was one of name only, but here the reality followed also, the cleansing of Baptism, the giving of the Spirit, the furnishing of the other blessings. And there are several other points besides, which go to show our high birth and their low condition. After intimating all these then by speaking of the Spirit, and fear, and the adoption, he gives a fresh proof again of having the Spirit of adoption. Now what is this? That "we cry, Abba, Father. And how great this is, the initiated know (St. Cyr. Jer. Cat. 23, §11, p. 276, O. T.), being with good reason bidden to use this word first in the Prayer of the initiated. What then, it may be said, did not they also call God Father? Dost thou not hear Moses, when he says, "Thou desertedst the God that begot thee? (Deut. xxxii. 15. LXX. Dost thou not hear Malachi reproaching them, and saying, that "one God formed you," and there is "one Father of you all? (Mal. ii. 10. LXX.

Still, if these words and others besides are used, we do not find them anywhere calling God by the name, or praying in this language. But we all, priests and laymen, rulers and ruled, are ordered to pray herein. And this is the first language we give utterance to, after those marvellous throes, and that strange and unusual mode of labor. If in any other instances they so called Him, that was only of their own mind. But those in the state of grace do it through being moved by the in-working of the Spirit. For as there is a Spirit of Wisdom, after which they that were unwise became wise, and this discloses itself in their teaching: and a Spirit of Power there is, whereby the feeble raised up the dead, and drove out devils; a Spirit also of the gift of healing, and a Spirit of prophecy, and a Spirit of tongues, so also a Spirit of adoption. And as we know the Spirit of prophecy, in that he who hath it foretelleth things to come, not speaking of his own mind, but moved by the Grace; so too is the Spirit of adoption, whereby he that is gifted with it calleth God, Father, as moved by the Spirit. Wishing to express this as a most true descent, he used also the Hebrew tongue, for he does not say only, "Father," but "Abba, Father," which name is a special sign of true-born children to their fathers.

After mentioning then the diversity resulting from their conversation, that resulting from the grace which had been given, and that from their freedom, he brings forward another demonstration of the superiority which goes with this adoption. Now of what kind is this?

Ver. 16. "The Spirit Itself beareth witness with our spirit, that we are the children of God." For it is not from the language merely, he says, that I make my assertion, but from the cause

out of which the language has its birth; since it is from the Spirit suggesting it that we so speak. And this in another passage he has put into plainer words, thus: "God hath sent forth the Spirit of his Son into our hearts, crying, Abba Father." (Gal. iv. 6.) And what is that, "Spirit beareth witness with spirit?" The Comforter, he means, with that Gift, which is given unto us. For it is not of the Gift alone that it is the voice, but of the Comforter also who gave the Gift, He Himself having taught us through the Gift so to speak. But when the "Spirit beareth witness" what farther place for doubtfulness? For if it were a man, or angel, or archangel, or any other such power that promised this, then there might be reason in some doubting. But when it is the Highest Essence that bestoweth this Gift, and "beareth witness" by the very words He bade us use in prayer, who would doubt any more of our dignity? For not even when the Emperor elects any one, and proclaims in all men's hearing the honor done him, does anybody venture to gainsay.Ver. 17. "And if children, then heirs."

Observe how he enhances the Gift by little and little. For since it is a possible case to be children, and yet not become heirs (for it is not by any means all children that are heirs), he adds this besides-that we are heirs. But the Jews, besides their not having the same adoption as we, were also cast out from the inheritance. For "He will miserably destroy those wicked men, and will let out the vineyard to other husbandmen" (Matt. xxi. 41): and before this, He said that "many shall come from the East and from the West, and shall sit down with Abraham, but the children of the Kingdom shall be cast out. (ib. viii. 11, 12. But even here he does not pause, but sets down something even greater than this. What may this be then? That we are heirs of God; and so he adds, "heirs of God. And what is more still, that we are not simply heirs, but also "joints heirs with Christ. Observe how ambitious he is of bringing us near to the Master. For since it is not all children that are heirs, he shows that we are both children and heirs; next, as it is not all heirs that are heirs to any great amount, he shows that we have this point with us too, as we are heirs of God. Again, since it were possible to be God's heir, but in no sense "joint heir with" the Only-Begotten, he shows that we have this also. And consider his wisdom.

For after throwing the distasteful part into a short compass, when he was saying what was to become of such as "live after the flesh," for instance, that they "shall die," when he comes to the more soothing part, he leadeth forth his discourse into a large room, and so expands it on the recompense of rewards, and in pointing out that the gifts too are manifold and great. For if even the being a child were a grace unspeakable, just think how great a thing it is to be heir! But if this be great, much more is it to be "joint heir. Then to show that the Gift is not of grace only, and to give at the same time a credibility to what he says, he proceeds, "If so be that we suffer with Him, that we may be also glorified together. If, he would say, we be sharers with Him in what is painful, much more shall it be so in what is good. For He who bestowed such blessings upon those who had wrought no good, how, when He seeth them laboring and suffering so much, shall he do else than give them greater requital? Having then shown that the thing was a matter of return, to make men give credit to what was said, and prevent any from doubting, he shows further that it has the virtue of a gift.

The one he showed, that what was said might gain credit even with those that doubted, and that the receivers of it might not feel ashamed as being evermore receiving salvation for nought; and the other, that you might see that God outdoeth the toils by His recompenses. And the one he has shown in the words, "If so be that we suffer with Him, that we may be also glorified together. But the other in proceeding to add;

Ver. 18. "The sufferings of the present time are not worthy to be compared with the glory which shall be revealed in (Gr. eij) us."

In what went before, he requires of the spiritual man the correcting of his habits (Mar. and 6 mss.; passions), where he says, "Ye are not debtors to live after the flesh," that such an one, for instance, should be above lust, anger, money, vainglory, grudging. But here having reminded them of the whole gift, both as given and as to come, and raised him up aloft with hopes, and placed him near to Christ, and showed him to be a joint-heir of the Only-Begotten; he now leads him forth with confidence even to dangers. For to get the better of the evil affections in us,is not the same thing with bearing up under those trials, scourges, famine, plunderings, bonds, chains, executions. For these last required much more of a noble and vigorous spirit. And observe how he at once allays and rouses the spirit of the combatants. For after he had shown that the rewards were greater than the labors, he both exhorts to greater efforts, and yet will not let them be elated, as being still outdone by the crowns given in requital. And in another passage he says, "For our light affliction, which is but for a moment, worketh a far more exceeding and eternal weight of glory" (2 Cor. iv. 17): it being the deeper sort of persons he was then speaking to. Here, however, he does not allow that the afflictions were light;

but still he mingles comfort with them by the compensation which good things to come afford, in the words, "For I reckon that the sufferings of this present time are not worthy to be compared," and he does not say, with the rest (anesin) that is to come, but what is much greater, "with the glory which is to come. For it does not follow, that where rest is there is glory; but that where glory is there is rest, does follow: then as he had said that it is to come, he shows that it already is. For he does not say, that which is to be, but "which shall be revealed in us," as if already existing but unrevealed. As also in another place he said in clearer words, "Our life is hid with Christ in God. Be then of a good heart about it. For already hath it been prepared, and awaiteth thy labors. But if it vexes you that it is yet to come, rather let this very thing rejoice you. For it is owing to its being great and unutterable, and transcending our present condition, that it is stored up there. And so he has not put barely "the sufferings of this present time," but he speaks so as to show that it is not in quality only, but in quantity also, that the other life has the advantage. For these sufferings, whatever they are, are attached to our present life; but the blessings to come reach themselves out over ages without end.

And since he had no way of giving a particular description of these, or of putting them before us in language, he gives them a name from what seems to be specially an object of desire with us, "glory. For the summit of blessings and the sum of them, this seems to be.

And to urge the hearer on in another way also, he gives a loftiness to his discourse by the mention of the creation, gaining two points by what he is next saying, the contempt of things present, and the desire of things to come, and a third beside these, or rather the first, is the showing how the human race is cared for on God's part and in what honor He holds our nature. And besides this, all the doctrines of the philosophers, which they had framed for themselves about this world, as a sort of cobweb or child's mound, he throws down with this one doctrine. But that these things may stand in a clearer light, let us hear the Apostle's own language.

Ver. 19, 20. "For the earnest expectation of the creation waiteth," he says, "for the revelation of the sons of God. For the creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

And the meaning is something of this kind. The creation itself is in the midst of its pangs, waiting for and expecting these good things whereof we have just now spoken. For "earnest expectation" (apokaradokia, looking out) implies expecting intensely. And so his discourse becomes more emphatic, and he personifies this whole world as the prophets also do, when they introduce the floods clapping their hands, and little hills leaping, and mountains skipping, not that we are to fancy them alive, or ascribe any reasoning power to them, but that we may learn the greatness of the blessings, so great as to reach even to things without sense also. The very same thing they do many times also in the case of afflicting things, since they bring in the vine lamenting, and the wine too, and the mountains, and the boardings of the Temple howling, and in this case too it is that we may understand the extremity of the evils. It is then in imitation of these that the Apostle makes a living person of the creature here, and says that it groaneth and travaileth: not that he heard any groan conveyed from the earth and heaven to him, but that he might show the exceeding greatness of the good things to come; and the desire of freedom from the ills which now pervaded them. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same. What is the meaning of, "the creation was made subject to vanity?

Why that it became corruptible. For what cause, and on what account? On account of thee, O man. For since thou hast taken a body mortal and liable to suffering, the earth too hath received a curse, and brought forth thorns and thistles. But that the heaven, when it is waxen old along with the earth, is to change afterwards to a better portion (lhcin v. p. 384) hear from the Prophet in his words; "Thou, O Lord, from the beginning hast founded the earth, and the heavens are the work of Thy hands. They shall perish, but thou shalt endure; and they all shall wax old as doth a garment, and as a cloak shalt Thou fold them up, and they shall be changed. (Ps. cii. 25, Ps. cii. 26. Isaiah too declares the same, when he says, "Look to the heaven above, and upon the earth beneath, for the heavens are as a firmament of smoke, and the earth shall wax old like a garment, and they that dwell therein shall perish in like manner. (Is. li. 6.). Now you see in what sense the creation is "in bondage to vanity," and how it is to be freed from the ruined state. For the one says, "Thou shalt fold

them up as a garment, and they shall be changed; and Isaiah says, "and they that dwell therein shall perish in like manner," not of course meaning an utter perishing.

For neither do they that dwell therein, mankind, that is, undergo such an one, but a temporary one, and through it they are changed into an incorruptible (1 Cor. xv. 53) state, and so therefore will the creature be. And all this he showed by the way, by his saying "in like manner" (2 Pet. iii. 13), which Paul also says farther on. At present, however, he speaks about the bondage itself, and shows for what reason it became such, and gives ourselves as the cause of it. What then? Was it harshly treated on another's account? By no means, for it was on my account that it was made. What wrong then is done it, which was made for my sake, when it suffereth these things for my correction? Or, indeed, one has no need to moot the question of right and wrong at all in the case of things void of soul and feeling. But Paul, since he had made it a living person, makes use of none of these topics I have mentioned, but another kind of language, as desiring to comfort the hearer with the utmost advantage. And of what kind is this? What have you to say? he means. It was evil intreated for thy sake, and became corruptible; yet it has had no wrong done it. For incorruptible will it he for thy sake again. This then is the meaning of "in hope.

But when he says, it was "not willingly" that it was made subject, it is not to show that it is possessed of judgment that he says so, but that you may learn that the whole is brought about by Christ's care, and this is no achievement of its own. And now say in what hope?

Ver. 21. "That the creature itself also shall be delivered from the bondage of corruption." Now what is this creation? Not thyself alone, but that also which is thy inferior, and partaketh not of reason or sense, this too shall be a sharer in thy blessings. For "it shall be freed," he says, "from the bondage of corruption," that is, it shall no longer be corruptible, but shall go along with the beauty given to thy body; just as when this became corruptible, that became corruptible also; so now it is made incorruptible, that also shall follow it too. And to show this he proceeds. (eij) "Into the glorious liberty of the children of God." That is, because of their liberty. For as a nurse who is bringing up a king's child, when he has come to his father's power, does herself enjoy the good things along with him, thus also is the creation, he means. You see how in all respects man takes the lead, and that it is for his sake that all things are made. See how he solaces the struggler, and shows the unspeakable love of God toward man. For why, he would say, dost thou fret at thy temptations? thou art suffering for thyself, the creation for thee. Nor does he solace only, but also shows what he says to be trustworthy. For if the creation which was made entirely for thee is "in hope," much more oughtest thou to be, through whom the creation is to come to the enjoyment of those good things. Thus men (3 mss. fathers) also when a son is to appear at his coming to a dignity, clothe even the servants with a brighter garment, to the glory of the son; so will God also clothe the creature with incorruption for the glorious liberty of the children.

Ver. 22. "For we know that the whole creation groaneth and travaileth in pain together until now." Observe, how he shames the hearer, saying almost, Be not thou worse than the creation, neither find a pleasure in resting in things present. Not only ought we not to cling

to them, but even to groan over the delay of our departure hence. For if the creation doth this, much more oughtest thou to do so, honored with reason as thou art. But as this was not yet enough to force their attention, he proceeds. Ver. 23. "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves."

That is, having had a taste of the things to come. For even if any should be quite stone hard, he means what has been given already is enough to raise him up, and draw him off from things present, and to wing him after things to come in two ways, both by the greatness of the things that are given, and by the fact that, great and numerous as they are, they are but first-fruits. For if the first-fruits be so great that we are thereby freed even from our sins, and attain to righteousness and sanctification, and that those of that time both drave out devils, and raised the dead by their shadow (Acts v. 15), or garments (ib. xix. 12), consider how great the whole must be. And if the creation, devoid as it is of mind and reason, and though in ignorance of these things, yet groaneth, much more should we. Next, that he may give the heretics no handle, or seem to be disparaging our present world, we groan, he says, not as finding fault with the present system, but through a desire of those greater things. And this he shows in the words, "Waiting for the adoption. What dost thou say, let me hear? Thou didst insist on it at every turn, and didst cry aloud, that we were already made sons, and now dost thou place this good thing among hopes, writing that we must needs wait for it?

Now it is to set this right by the sequel that he says, "to wit, the redemption of our body. That is, the perfect glory. Our lot indeed is at present uncertainty to our last breath, since many of us that were sons have become dogs and prisoners. But if we decease with a good hope, then is the gift unmovable, and clearer, and greater, having no longer any change to fear from death and sin. Then therefore will the grace be secure, when our body shall be freed from death and its countless ailments (or passions). For this is full redemption (apolutrwsij), not a redemption only, but such, that we shall never again return to our former captivity. For that thou mayest not be perplexed at hearing so much of glory without getting any distinct knowledge of it, he partially exposes to thy view the things to come, setting before thee the change of thy body (Gr. changing thy body), and along with it the change of the whole creation. And this he has put in a clearer light in another passage, where he says, "Who shall change our vile body, that it may be fashioned like unto His glorious Body. (Phil. iii. 21. And in another place again he writes and says, "But when this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. (1 Cor. xv. 54.

But to show, that with the corruption of the body the constitution of the things of this life will also come to an end, he wrote again elsewhere, "For the fashion of this world passeth away. (1 Cor. vii. 31.)

Ver. 24. "For we are saved by hope," he says.

Now since he had dwelt upon the promise of the things to come, and this seemed to pain the weaker hearer, if the blessings are all matter of hope; after proving before that they are surer than things present and visible, and discoursing at large on the gifts already given, and showing that we have received the first fruits of those good things, lest we should seek our all in this world, and be traitors to the nobility that faith gives us, he says, "For we are (Gr. were) saved by hope. And this is about what he means. We are not to seek our all in this life, but to have hope also. For this is the only gift that we brought in to God, believing Him in what He promised shall come, and it was by this way alone we were saved. If then we lose this hope, we have lost all that was of our own contributing. For I put you this question, he would say, Wert thou not liable for countless sins? wert thou not in despair? wert thou not under sentence? were not all out of heart about thy salvation? What then saved thee? It was thy hoping in God alone, and trusting to Him about His promises and gifts, and nothing besides hadst thou to bring in. If it was this then that saved thee, hold it fast now also. For that which afforded thee so great blessings, to a certainty will not deceive thee in regard to things to come.

For in that it found thee dead, and ruined, and a prisoner, and an enemy, and yet made thee a friend, and a son, and a freeman, and righteous, and a joint-heir, and yielded such great things as no one ever expected even, how, after such munificence and attachment, will it betray thee in what is to follow? Say not to me, hopes again! expectations again! faith again! For it is in this way thou wert saved from the beginning, and this dowry was the only one that thou didst bring in to the Bridegroom. Hold it then fast and keep it: for if thou demandest to have everything in this world, thou hast lost that well-doing of thine, through which thou didst become bright, and this is why he proceeds to say, "But hope that is seen is not hope; for what a man seeth, why doth he yet hope for?"

Ver. 25.-"But if we hope for that we see not, then do we with patience wait for it." That is, if thou art to be looking for everything in this world, what need is there for hope? What is hope then? It is feeling confidence in things to come. What great demand then doth God make upon thee, since He Himself giveth thee blessings quite entire from His own stores? One thing only, hope, He asks of thee, that thou too mayest have somewhat of thine own to contribute toward thy salvation. And this he intimates in what he proceeds with: "For if we hope for that we see not, then do we with patience wait for it." As then God crowneth him that undergoes labors, and hardnesses, and countless toils, so doth He him that hopeth. For the name of patience belongs to hard work and much endurance. Yet even this He hath granted to the man that hopeth, that He might solace the wearied soul. And then to show that for this light task we enjoy abundant aid, he proceeds:

Ver. 26. "Likewise the Spirit also helpeth our infirmities." For the one point is thy own, that of patience, but the other comes of the Spirit's furnishings, Who also cherisheth (Gr. anointeth) thee unto this hope, and through it again lighteneth thy labors. Then that thou mightest know that it is not in thy labors only and dangers that this grace standeth by thee, but even in things the most easy seemingly, it worketh with thee, and on all occasions bears

its part in the alliance, he proceeds to say, "For we know not what we should pray for as we ought."

And this he said to show the Spirit's great concern about us, and also to instruct them not to think for certainty that those things are desirable which to man's reasonings appear so. For since it was likely that they, when they were scourged, and driven out, and suffering grievances without number, should be seeking a respite, and ask this favor of God, and think it was advantageous to them, by no means (he says) suppose that what seem blessings to you really are so. For we need the Spirit's aid even to do this. So feeble is man, and such a nothing by himself. For this is why he says, "For we know not what we should pray for as we ought. In order that the learner might not feel any shame at his ignorance, he does not say, ye know not, but, "we know not. And that he did not say this merely to seem moderate, he plainly shows from other passages. For he desired in his prayers unceasingly to see Rome. Yet the time when he obtained it was not at once when he desired it. And for "the thorn" that was given him "in the flesh" (2 Cor. xii. 8), that is the dangers, he often besought God, and was entirely unsuccessful. And so was Moses, who in the Old Testament prays to see Palestine (Deut. iii. 26), and Jeremiah when he made supplication for the Jews (Jer. xv. 1), and Abraham when he interceded for the people of Sodom.

"But the Spirit Itself maketh intercession for us with groanings which cannot be uttered. This statement is not clear, owing to the cessation of many of the wonders which then used to take place. Wherefore I must needs inform you of the state of things at that time, and in this way the rest of the subject will be cleared. What therefore was the state of things then? God did in those days give to all that were baptized certain excellent gifts, and the name that these had was spirits. For "the spirits of the Prophets," it says, "are subject to the prophets. (1 Cor. xiv. 32. And one had the gift of prophecy and foretold things to come; and another of wisdom, and taught the many; and another of healings, and cured the sick; and another of miracles, and raised the dead; another of tongues, and spoke different languages. And with all these there was also a gift of prayer, which also was called a spirit, and he that had this prayed for all the people. For since we are ignorant of much that is profitable for us and ask things that are not profitable, the gift of prayer came into some particular person of that day, and what was profitable for all the whole Church alike, he was the appointed person to ask for in behalf of all, and the instructor of the rest.

Spirit then is the name that he gives here to the grace of this character, and the soul that receiveth the grace, and intercedeth to God, and groaneth. For he that was counted worthy of such grace as this, standing with much compunction, and with many mental groanings falling before God, asked the things that were profitable for all. And of this the Deacon of the present day is a symbol when he offers up the prayers for the people. This then is what Paul means when he says, "the Spirit itself maketh intercession for us with groanings that cannot be uttered."

Ver. 27. "But He that searcheth the hearts." You see that it is not about the Comforter that he is speaking, but about the spiritual heart. Since if this were not so, he ought to have said,

"He that searcheth" the Spirit. But that thou mayest learn that the language is meant of a spiritual man, who has the gift of prayer, he proceeds, "And he that searcheth the hearts knoweth what is the mind of the Spirit," that is, of the spiritual man. "Because he maketh intercession for the saints according to the will of God." Not (he means) that he informs God as if ignorant, but this is done that we may learn to pray for proper things, and to ask of God what is pleasing to Him. For this is what the "according to God" is. And so this was with a view to solace those that came to Him, and to yield them excellent instruction. For He that furnished the gifts, and gave besides blessings without number, was the Comforter. Hence it says, "all these things worketh one and the self-same Spirit." (1 Cor. xii. 11.) And it is for our instruction that this takes place, and to show the love of the Spirit, it condescendeth even to this. And it is from this that the person praying getteth heard, because the prayer is made "according to the will of God."

You see from how many points he instructs them in the love that was shown them and the honor that was done them. And what is there that God hath not done for us? The world He hath made corruptible for us, and again for us incorruptible. He suffered His Prophets to be ill-treated for our sake, sent them into captivity for us, let them fall into the furnace, and undergo ills without number. Nay, He made them prophets for us, and the Apostles also He made for us. He gave up for us His Only-Begotten, He punisheth the devil for us, He hath seated us on the Right Hand, He was reproached for us. "For the reproaches of them that reproached thee," it says, "fell upon me. (Ps. lxix. 9. Yet still, when we are drawing back after so great favor, He leaveth us not, but again entreats, and on our account inciteth others to entreat for us, that He may show us favor. And so it was with Moses. For to him He says, "Let Me alone, that I may blot them out" (Ex. xxxii. 10), that He might drive him upon supplicating on their behalf. And now He doth the same thing. Hence He gave the gift of prayer. But this He doth, not as Himself standing in need of entreaty, but that we might not, from being saved without effort (aplwj), grow indifferent.

For this cause it is on account of David, and of this person and that, He often says, that He is reconciled with them, to establish again this very thing, that the reconciliation may be with all due formality. Still He would have looked more loving toward man, if it had not been through this and the other prophet, but of Himself, that He told them that He ceased to be wroth. But the reason of His not holding to that point was, that this ground of reconciliation might not become an occasion for listlessness. Wherefore to Jeremiah also He said, "Pray not for this people, for I will not hear thee" (Jer. xi. 14), not as wishing to stop his praying (for He earnestly longeth for our salvation), but to terrify them: and this the prophet also seeing did not cease praying. And that you may see that it was not through a wish to turn him from it, but to shame them that He said this, hear what it says. "Seest thou not what these are doing? (Ez. viii. 6, not verbally from LXX. And when He says to the city "Though thou wash thee with nitre, and take thee much soap (Gr. herb), yet thou art stained before Me" (Jer. ii. 22), it is not that He may cast them into despair that He so speaks, but that He may rouse them to repentance.

For as in the case of the Ninevites, by giving the sentence without limitation, and holding out no good hope, He scared them the more, and led them to repentance, so He doth here also, both to rouse them, and to render the prophet more venerated, that in this way at least they may hear him. Then, since they kept on in a state of incurable madness, and were not to be sobered even by the rest being carried away, he first exhorts them to remain there. But when they kept not up to this, but deserted to Egypt, this indeed He allowed them, but requires of them not to desert to irreligion as well as to Egypt. (Jer. xliv. 8. But when they did not comply in this either, He sendeth the prophet along with them, so that they might not after all suffer total wreck. (Ver. 28. For since they did not follow Him when He called, He next followeth them to discipline them, and hinder their being hurried further into vice, and as a father full of affection does a child who takes all treatment in the same peevish way, conducting him about everywhere with himself, and following him about. This was the reason why He sent not Jeremiah only into Egypt, but also Ezekiel into Babylon, and they did not refuse to go. For when they found their Master love the people exceedingly, they continued themselves to do so likewise.

Much as if a right-minded servant were to take compassion upon an intractable son when he saw his father grieving and lamenting about him. And what was there that they did not suffer for them? They were sawn asunder, they were driven out, they were reproached, they were stoned, they underwent numberless grievances. And after all this they would run back to them. Samuel, for instance, ceased not to mourn for Saul, miserably insulted as he was by him, and injured irreparably. (1 Sam. xv. 35. Still he held none of these things in remembrance. And for the people of the Jews, Jeremiah has composed Lamentations in writing. And when the general of the Persians had given him liberty to dwell securely, and with perfect freedom, wherever he pleased, he preferred above dwelling at home the affliction of the people, and their hard durance in a strange land. (Jer. xi. 5. So Moses left the palace and the sort of living herein, and hasted to be among their calamities. And Daniel abode for twenty days following without food, pinching himself with the most severe fast, that he might reconcile God to them. (Dan. x. 2. And the three Children too, when in the furnace, and so fierce a fire, put up a supplication for them. For it was not on their account that they were grieved, as they were saved; but since they considered that then was the time for the greatest boldness of speech, they consequently prayed in their behalf;

hence too they said, "In a contrite heart and an humble spirit let us be accepted. (Song. ver. 16. For them Joshua also rent his garments. (Josh. vii. 6. For them Ezekiel too wailed and lamented when he saw them cut down. (Ez. ix. 8. And Jeremy said, "Let me alone, I will weep bitterly. (Is. xxii. 4. And before this, when he did not venture openly to pray for a remittance of their sad estate, he sought for some limited period, when he says, "How long, O, Lord? (ib. vi. 11. For full of affectionateness is the whole race of the saints. Wherefore also St. Paul saith, "Put on therefore, as the elect saints of God, bowels of mercy, kindness, humbleness of mind. (Col. iii. 12. You see the strict propriety of the word, and how he would have us continually merciful. For he does not say, "show mercy" only, but put it on,

that like as our garment is always with us, so may mercy be. And he does not say merely mercy, but "bowels of mercy," that we may imitate the natural affection of relations.

But we do just the contrary, and if any one comes to ask a single penny of us, we insult them, abuse them, call them impostors. Dost thou not shudder, man, and blush to call him an impostor for bread? Why even supposing such an one is practising imposture, he deserves to be pitied for it, because he is so pressed with famine as to put on such a character. This then is a reproach to our cruelty. For since we had not the heart to bestow with readiness, they are compelled to practise a great many arts, so as to put a cheat off upon our inhumanity, and to soften down our harshness. Now if it was gold and silver that he asked of thee, then there would be some reason in thy suspicions. But if it is necessary food that he comes to thee for, why be showing thyself wise so unseasonably, and take so over exact an account of him, accusing him of idleness and sloth? For if we must talk in this way, it is not others but ourselves that we ought to address. When therefore thou art going to God to ask forgiveness for thy sins, then call these words to mind, and thou wilt know thou deservest to have these things said to thee by God, much more than the poor man by thee.

And yet God hath never said such words to thee as "Stand off, since thou art an impostor, always coming to church and hearing My laws, but when abroad, setting gold, and pleasure (epiqumian), and friendship, and in fact anything above My commandments. And now thou makest thyself humble, but when thy prayers are over thou art bold, and cruel, and inhuman. Get thee hence, therefore, and never come to Me any more. Yet this, and more than this, we deserve to have said to us; but still He never did reproach us in any such way, but is long-suffering and fulfils everything on His own part, and gives us more than we ask for. Calling this to mind then, let us relieve the poverty of those that beg of us, and if they do impose upon us, let us not be over exact about it. For such a salvation is it that we ourselves require, one with pardon, with kindness (filanqrwpiaj), with much mercy along with it. For it is not possible, it certainly is not, if our estate were searched into strictly, that we should ever be saved, but we must needs be punished and brought to ruin altogether. Let us not then be bitter judges of others lest we also get a strict account demanded of us. For we have sins that are too great to plead any excuse. And therefore let us show more mercy towards those who have committed inexcusable sins, that we also may lay up for ourselves the like mercy beforehand.

And yet be as large-hearted as we may, we shall never be able to contribute such love toward man as we stand in need of at the hand of a God that loveth man. How then is it other than monstrous, when we are in need of so many things ourselves, to be over exact with our fellow servants, and do all we can against ourselves? For thou dost not in this way so much prove him unworthy of thy liberality, as thyself of God's love toward man. For he that deals over exactly with his fellow servant, will be the more sure to find the like treatment at God's hand. Let us not speak against ourselves, but even if they come out of idleness or wilfulness, let us bestow. For we also do many sins through wilfulness, or rather we do them all through wilfulness, and yet God doth not presently call us to punishment, but gives us a set time for

penance, nurturing us day by day, disciplining us, teaching us, supplying us with all other things, that we too may emulate this mercy of His. Let us then quell this cruelty, let us cast out this brutal spirit, as benefiting thereby ourselves rather than others. For to these we give money, and bread, and clothing, but for ourselves we are laying up beforehand very great glory, and such as there is no putting into words. For we receive again our bodies incorruptible, and are glorified together and reign together with Christ.

And how great this is we shall see from hence-or rather there is no means of making us see it clearly now. But to start from our present blessings, and to get from them at least some kind of scanty notice of it, I will endeavor so far as I may be able to put before you what I have been speaking of. Tell me then, if when you were grown old, and were living in poverty, and any one were to promise suddenly to make you young, and to bring you to the very prime of life, and to render you very strong, and preèminently beautiful, and were to give you the kingdom of the whole earth for a thousand years, a kingdom in the state of the deepest peace, what is there that you would not choose to do, and to suffer to gain this promise? (4 mss. and Sav. Mar. object. See then, Christ promises not this, but much more than this. For the distance between old age and youth is not to be compared with the difference of corruption and incorruption, nor that of a kingdom and poverty to that of the present glory and the future, but the difference is that of dreams and a reality. Or rather I have yet said nothing to the purpose, since there is no language capable of setting before you the greatness of the difference between things to come and things present. And as for time, there is no place for the idea of difference.

For what mode is there for a man to compare with our present state a life that hath no limit? And as for the peace it is as far removed from any present peace, as peace is different from war; and for the incorruption, it is as much better as a clear pearl is than a clod of clay. Or rather, say as great a thing as one may, nothing can put it before you. For were I even to compare the beauty of our bodies then to the light of the sunbeam, or the brightest lightning, I shall not yet be saying aught that is worthy of that brilliancy. Now for such things as these what money so much that it were not worth the while to give up? what bodies, or rather what souls is it not worth one's while to give up? At present if any one were to lead thee into the palace, and in presence of all were to give thee an opportunity of conversing with the king, and make thee sit at his table, and join in his fare, thou wouldest call thyself the happiest of men. But when you are to go up to Heaven, and stand by the King of the universe Himself, and to vie with angels in brightness, and to enjoy even that unutterable glory, do you hesitate whether you ought to give up money? whereas if you had to put off life itself, you ought to leap and exult, and mount on wings of pleasure.

But you, that you may get an office (arxhn), as a place to pillage from (for call a thing of this sort gain, I cannot), put all you have to hazard, and after borrowing of others, will, if need be, pawn your wife and children too without hesitation.

But when the kingdom of Heaven is set before you, that office (arxhj) which hath none to supersede you in it, and God bids you take not a part of a corner of the earth, but the whole

of Heaven entirely, are you hesitating, and reluctant, and gaping after money, and forgetful that if the parts of that Heaven which we see are so fair and delightful, how greatly so must the upper Heaven be, and the Heaven of Heaven? But since we have as yet no means of seeing this with our bodily eyes, ascend in thy thought, and standing above this Heaven, look up unto that Heaven beyond this, into that height without a bound, into that Light surcharged with awe, into the crowds of the Angels, into the endless ranks of Archangels, into the rest of the incorporeal Powers. And then lay hold again of the image (cf. Plat. Rep. vii. p. 516) thereof we have, after coming down from above, and make a sketch of the estate of a king with us, as his men in gold armor, and his pairs of white mules proudly decked with gold, and his chariots set with jewels and his snow-like cushions (strwmnhn Poll. x. 41), and the spangles that flutter about the chariot, and the dragons shaped out in the silken hangings, and the shields with their gold bosses, and the straps that reach up from these to the rim of them through so many gems, and the horses with the gilded trappings and the gold bits.

But when we see the king we immediately lose sight of all these. For he alone turns our eyes to him, and to the purple robe, and the diadem, and the throne, and the clasp, and the shoes, all that splendor of his appearance. After gathering all these things together then with accuracy, then again remove your thoughts from these things to things above, and to that awful day in which Christ is coming. For then you will not see any pairs of mules, nor golden chariots, nor dragons and shields, but things that are big with a mighty awe, and strike such amazement that the very incorporeal Powers are astonished. For the ”powers of the Heavens,” He says, ”shall be shaken. (Matt. xxiv. 29. Then is the whole Heaven thrown open, and the gates of those concaves unfold themselves, and the Only-begotten Son of God cometh down, not with twenty, not with a hundred men for His body-guard, but with thousands, ten thousands of Angels and Archangels, Cherubim and Seraphim, and other Powers, and with fear and trembling shall everything be filled, whiles the earth is bursting itself up, and the men that ever were born, from Adam’s birth up to that day, are rising from the earth, and all are caught up; (1 Thess. iv. 17) when Himself appears with such great glory as that the sun, and the moon, and all light whatever, is cast into the shade, being outshone by that radiance. What language is to set before us that blessedness, brightness, glory? Alas! my soul.

For weeping comes upon me and great groaning, as I reflect what good things we have fallen from, what blessedness we are estranged from. For estranged we are (I am now speaking of my own case still), unless we do some great and astonishing work; speak not then of hell to me now, for more grievous than any hell is the fall from this glory, and worse than punishments unnumbered the estrangement from that lot. But still we are gaping after this present world, and we take not thought of the devil’s cunning, who by little things bereaves us of those great ones, and gives us clay that he may snatch from us gold, or rather that he may snatch Heaven from us, and showeth us a shadow that he may dispossess us of the reality, and puts phantoms before us in dreams (for such is the wealth of this world), that at daybreak he may prove us the poorest of men. Laying these things to heart, late though it

be, let us fly from this craft, and pass to the side of things to come. For we cannot say that we were ignorant how exposed to accidents the present life is, since things every day din in our ears more loudly than a trumpet, the worthlessness, the ridiculousness, the shamefulness, the dangers, the pitfalls, of the present scene.

What defence then shall we have to set up for pursuing things so subject to hazards, and laden with shame, with so much eagerness, and leaving things unfailing, which will make us glorious and bright, and giving our whole selves up to the thraldom of money? For the slavery to these things is worse than any bondage. And this they know who have been counted worthy to obtain their freedom from it. That ye then may also feel this goodly liberty, burst the bonds asunder, spring out of the snare. And let there be no gold lying by in your houses, but that which is more precious than millions of money, alms and love to man, for your treasure. For this gives us boldness toward God, but the other covers us with deep shame, and causes the devil to bear hard (sfodron pnein) upon us. Why then arm thy enemy, and make him stronger? Arm thy right hand against him, and transfer all the splendor of thy house into thy soul, and stow away all thy fortune in thy mind, and instead of a chest and a house, let heaven keep thy gold. And let us put all our property about our own selves; for we are much better than the walls, and more dignified than the pavement.

Why then do we, to the neglect of our own selves, waste all our attention upon those things, which when we are gone we can no longer reach, and often even while we stay here we cannot keep hold of, when we might have such riches as to be found not in this life only, but also in that, in the easiest circumstances? For he who carries about his farms and house and gold upon his soul, wherever he appears, appears with all this wealth. And how is this possible to be effected? one may ask. It is possible, and that with the utmost ease. For if you transfer them to Heaven by the poor man's hand, you will transfer them entire into your own soul. And if death should afterwards come upon thee, no one will take them from thee, but thou wilt depart to be rich in the next world too. This was the kind of treasure Tabitha had. Hence it was not her house that proclaimed her wealth, nor the walls, nor the stones, nor the pillars, but the bodies of widows furnished with dress, and their tears that were shed, and death that played the runaway, and life that came back again. Let us also make unto ourselves such-like treasures, let us build up for ourselves such-like houses. In this way we shall have God for our Fellow-worker, and we ourselves shall be workers together with Him.

For Himself brought the poor from not being into being, and you will prevent them, after they have been brought into life and being, from perishing with hunger and other distress, by tending them and setting them upright, staying up the Temple of God in every quarter. What can be equal to this in respect both of utility and of glory? Or if as yet you have not gained any clear notion of the great adornment He bestowed upon thee when He bade thee relieve poverty, consider this point with thyself. If He had given thee so great power, that thou wert able to set up again even the Heaven if it were falling, wouldest thou not think the thing an honor far too great for thee? See now He hath held thee worthy of a greater

honor. For that which in His esteem is more precious than the Heavens, He hath trusted thee to repair. For of all things visible there is nothing in God's esteem equal to man. For Heaven and earth and sea did He make for him, and finds more pleasure in dwelling with him than in the Heaven. And yet we, though with a knowledge of this, bestow no attention nor forethought upon the temples of God; but leaving them in a neglected state, we provide houses splendid and large for ourselves.

This is why we are devoid of all good things, and greater beggars than the poorest poor, because we pride ourselves in these houses which we cannot take away with us when we go hence, and leave those alone which we might move away along with our own selves. For the bodies of the poor after dissolution must needs rise again; and God, Who hath given this charge, will bring them forth, and praise those who have taken care of them, and treat such with regard (qaumasetai), because when they were on the point of failing to ruin at one time by starvation, at another by nakedness and cold, these repaired them by all means in their power. But still, even with all these praises set before us, we loiter yet, and decline undertaking this honorable charge. And Christ indeed hath not where to lodge, but goeth about a stranger, and naked, and hungry, and you set up houses out of town, and baths, and terraces, and chambers without number, in thoughtless vanity; and to Christ you give not even a share of a little hut, while for daws and vultures you deck out upper chambers. What can be worse than such insanity as this? What more grievous than such madness? for madness it is in the last stage of it, or rather one has no name to suit it, use whatever one may. Yet still if we be so minded, it is possible to beat off the disorder, tenacious as it is; and not possible only, but even easy;

and not easy merely, but even easier is it to get rid of this pest than of the sufferings of the body, since the Physician is so much greater. Let us then draw Him to ourselves, and invite Him to aid us in the attempt, and let us contribute our share, good-will, I mean, and energy. For He will not require anything further, but if He can meet with this only, He will confer all that is His part. Let us then contribute our share, that in this world we may enjoy a genuine health, and may attain to the good things to come, by the grace and love towards man, etc.

Homily 15

ROM. VIII. 28.-"And we know that all things work together for good to them that love God."

Here he seems to me to have mooted this whole topic with a view to those who were in danger; or, rather, not this only, but also what was said a little before this. For the words, "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us; and those, that "the whole creation groaneth; and the saying, that "we are saved by hope; and the phrase, "we with patience wait for; and that, "we know not what we should pray for as we ought; are all of them said to these. For he instructs them not to choose just what they may think, themselves, to be useful, but what the Spirit may suggest; for many things that seem to one's self profitable, do sometimes even cause much harm. Quiet, for instance, and freedom from dangers, and living out of fear, seemed to be advantageous for them. And what wonder if they did to them, since to the blessed Paul himself this seemed to be so? still he came afterwards to know that the opposite to all these are the things advantageous, and when he came to know it, he was content. So he that besought the Lord thrice to be freed from hazards, when once he heard Him say, "My grace is sufficient for thee, for My Power is perfected in weakness" (2 Cor. xii. 8, 2 Cor. xii. 9), was afterwards delighted at being persecuted, and insulted, and having irreparable ills done him.

For, "I glory," he says, "in persecutions, in insults" (Eng. V. reproaches), "in necessities. (2 Cor. xii. 10. And this was his reason for saying, "For we know not what we should pray for as we ought. And he exhorted all men to give up these matters to the Spirit. For the Holy Spirit is very mindful of us, and this is the will of God. Having then cheered them by all methods, he proceeds to what we have heard to-day, putting forward a reason strong enough to reclaim them. For be says, "we know that all things work together for good to them that love God. Now when he speaks of "all things," he mentions even the things that seem painful. For should even tribulation, or poverty, or imprisonment, or famines, or deaths, or anything else whatsoever come upon us, God is able to change all these things into the opposite. For this is quite an instance of His unspeakable power, His making things seemingly painful to be lightsome to us, and turning them into that which is helpful to us. And so he does not say, that "them that love God," no grievance approacheth, but, that it "works together for good," that is to say, that He useth the grievous things themselves to make the persons so

plotted against approved. And this is a much greater thing than hindering the approach of such grievances, or stopping them when they have come. And this is what He did even with the furnace at Babylon.

For He did not either prevent their falling into it, or extinguish the flame after those saints were cast into it, but let it burn on, and made them by this very flame greater objects of wonder, and with the Apostles too He wrought other like wonders continually. (St. Mark xvi. 18. For if men who have learnt to he philosophic can use the things of nature to the opposite of their intention, and appear even when living in poverty in easier circumstances than the rich, and shine through disgrace: much more will God work for those that love Him both these and also greater things by far. For one needs only one thing, a genuine love of Him, and all things follow that. As then things seemingly harmful do good to these, so do even things profitable harm those who love Him not. For instance, the exhibition of miracles and wisdom in His teaching only injured the Jews, as did the rightness of doctrine; and for the former they called Him a possessed person (John viii. 48), for the other one that would be equal to God (ib. v. 18): and because of the miracles (ib. xi. 47, xi. 53), they even went about to kill Him. But the thief when crucified, when nailed to the Cross, and reviled, and suffering ills unnumbered, not only was not hurt, but even gained the greatest good therefrom. See how for those who love God all things work together for good.

After mentioning then this great blessing, one which far exceeds man's nature, since to many this seemed even past belief, he draws a proof of it from past blessings, in these words, "to them who are called according to His purpose. Now consider, he means, from the calling, for instance, what I have just said. Why then did He not from the first call all? or why not Paul himself as soon as the rest? Does it not seem that the deferring was harmful? But it was still by the event shown to be for the best. The purpose he here mentions, however, that he might not ascribe everything to the calling; since in this way both Greeks and Jews would be sure to cavil. For if the calling alone were sufficient, how came it that all were not saved? Hence he says, that it is not the calling alone, but the purpose of those called too, that works the salvation. For the calling was not forced upon them, nor compulsory. All then were called, but all did not obey the call.

Ver. 29. "For whom He did foreknow, He also did predestinate to be conformed to the Image of His Son." See what superb honor! for what the Only-begotten was by Nature, this they also have become by grace. And still he was not satisfied with this calling of them conformed thereto, but even adds another point, "that He might be the first-born." And even here he does not come to a pause, but again after this he proceeds to mention another point, "Among many brethren." So wishing to use all means of setting the relationship in a clear light. Now all these things you are to take as said of the Incarnation. For according to the Godhead He is Only-begotten. See, what great things He hath given unto us! Doubt not then about the future. For he showeth even upon other grounds His concern for us by saying, that things were fore-ordered in this way from the beginning. For men have to derive from things their

conceptions about them, but to God these things have been long determined upon, and from of old He bare good-will toward us (proj hmaj diekeito), he says.

Ver. 30. "Moreover whom He did pre-destinate, them He also called; and whom He called, them He also justified." Now He justified them by the regeneration of the layer. "And whom He justified, them He also glorified" by the gift, by the adoption. Ver. 31. "What shall we then say to these things?" As if he should say, Let me then hear no more about the dangers and the malicious devices from every quarter. For even if some disbelieve the things to come, still they have not a word to say against the good things that have already taken place; as, for instance, the friendship of God towards thee from the first, the justifying, the glory. And yet these things He gave thee by means seemingly distressing. And those things which you thought to be disgracing, the Cross, scourges, bonds, these are what have set the whole world aright. As then by what Himself suffered, though of aspect forbidding in man's eye, even by these He effected the liberty and salvation of the whole race; so also is He wont to do in regard to those things which thou endurest, turning thy sufferings unto glory and renown for thee. "If God be for us, who can be against us?"

Why, it may be said, who is there that is not against us? Why the world is against us, both kings and peoples, both relations and countrymen. Yet these that be against us, so far are they from thwarting us at all, that even without their will they become to us the causes of crowns, and procurers of countless blessings, in that God's wisdom turneth their plots unto our salvation and glory. See how really no one is against us! For it was this which gave new lustre to Job, the fact that the devil was in arms against him. For the devil moved at once friends against him, his wife against him, and wounds, and servants, and a thousand other machinations. And it turned out that none of them was against him on the whole. And yet this was no great thing to him, though it was great in itself, but what is a far greater thing is, that it turned out that they were all for him. For since God was for him, even things seemingly against him all became for him. And this happened with the Apostles also, inasmuch as both the Jews, and they of the Gentiles, and false brethren, and rulers, and peoples, and famines, and poverty, and ten thousand things were against them; and yet nothing was against them. For the things which made them the most bright and conspicuous, and great in the sight both of God and of men, were these.

Just reflect then what a word Paul hath uttered about the faithful, and those who are truly (akribwj) crucified, such as not even the Emperor with his diadem can achieve. For against him there are abundance of barbarians that arm themselves, and of enemies that invade, and of bodyguards that plot, and of subjects many that oftentimes are ever and anon rebelling, and thousands of other things. But against the faithful who taketh good heed unto God's laws, neither man, nor devil, nor aught besides, can stand! For if you take away his money, you have become the procurer of a reward to him. If you speak ill of him, by the evil report he gains fresh lustre in God's sight. If you cast him into starvation, the more will his glory and his reward be. If (what seems the most severe stroke of all) you give him over to death, you are twining a crown of martyrdom about him. What then is equivalent

to this way of life, being that against which nothing can be done, but even they that seem to devise mischief are no less of service to him than benefactors? This is why he says, "If God be for us, who can be against us? Next, not being satisfied with what he had already said, the greatest sign of His love for us, and that which he always is dwelling over, that he sets down here also; I mean, the slaying of His Son.

For He did not only justify us, he means, and glorify us, and make us conformed to that Image, but not even His Son did He spare for thee. And therefore he proceeds to say,

Ver. 32. "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?" And here the words he uses are high-wrought (meq uterbolhj) and exceedingly warm, to show his love. How then is He to neglect us, in whose behalf "He spared not His own Son, but delivered Him up for us all? For reflect what goodness it is not to spare even His own Son, but to give Him up, and to give Him up for all, and those worthless, and unfeeling, and enemies, and blasphemers. "How then shall He not with Him also freely give us all things? What he means then is much as follows; If He gave His own Son, and not merely gave Him, but gave Him to death, why doubt any more about the rest, since thou hast the Master? why be dubious about the chattels, when thou hast the Lord? For He that gave the greater thing to His enemies, how shall He do else than give the lesser things to His friends?

Ver. 33. "Who shall lay anything to the charge of God's elect?" Here he is against those who say, that faith is no profit, and will not believe the complete change. (i.e. in baptism see p. 349.) And see how swiftly he stops their mouths, by the worthiness of Him that elected. He does not say, "Who shall lay anything to the charge of God's" servants? or of God's faithful ones? but "of God's elect?" And election is a sign of virtue. For if when a horse-breaker has selected colts fit for the race, no one can find fault with them, but he would get laughed at who should find fault; much more when God selecteth souls are they that "lay any charge against" them deserving of laughter. "It is God that justifieth." Ver. 34. "Who is He that condemneth? He does not say, it is God that forgave our sins, but what is much greater, "It is God that justifieth." For when the Judge's sentence declares us just, and a Judge such as that too, what signifieth the accuser? Hence neither is it right to fear temptations, for God is for us, and hath shown it by what He hath done; nor again Jewish triflings, for He has both elected and justified us, and the wondrous thing is that it was also by the death of His Son that He did so. Who then is to condemn us, since God crowns us, and Christ was put to death for us, and not only was put to death, but also after this intercedeth for us?

For, "It is Christ," he says, "that died, yea rather, that is risen from the dead, Who is at the right hand of God, Who also maketh intercession for us."

For though seen now in His own dignity, He hath not left caring for us, but even "maketh intercession for us," and still keepeth up the same love. For He was not contented with being put to death alone. And this is a sign for the most part of very great love, to be doing not only what falls to His lot, but also to address Another on this behalf. For this is all he

meant to signify by the interceding, using a way of speaking better suited to man, and more condescending, that he might point out love. Since unless we take the words, "He spared not," also with the same understanding, many inconsistencies will come of it. And that you may see that such is the point he is aiming at, after first saying, that He "is at the Right Hand, he next proceeds to say, that He "maketh intercession for us," when he had shown an equality of honor and rank, so that hence it may appear that the Intercession is not a sign of inferiority, but of love only. For being Life itself autozwh (Ps. xxxvi. 9.), and a Well of good things of every kind, and with the same power as the Father, both to raise up the dead and to quicken them, and do all besides that He doth, how could He need to be a suppliant in order to help us? (John v. 19, John v. 21, John v. 36.

He that of His own power set free those who were given over and condemned, even from that condemnation; and made them righteous, and sons, and led them to the very highest honors, and brought to pass things which had never been hoped for: how should He, after having achieved all this, and having shown our nature on the King's throne, require to be a suppliant to do the easier things? (Acts vii. 55; Heb. x. 12; Rev. vii. 17. You see how it is shown by every argument, that there is no other reason for his having mentioned intercession, save to show the warmth and vigorousness of His love for us; for the Father also is represented to us as beseeching men to be reconciled to Him. "For we are ambassadors of Christ, as though God did beseech you by us. (2 Cor. v. 20. Still, though God beseecheth, and men are "ambassadors in Christ's stead" to men, we do not understand on that account anything done unworthy of that dignity; but one thing only do we gather from all that is told us, namely, the intenseness of the love. This then let us do here also. If then the Spirit even "maketh intercession for us with groanings that cannot be uttered," and Christ died and intercedeth for us, and the Father "spared not His own Son" for thee, and elected thee, and justified thee, why be afraid any more? Or why tremble when enjoying such great love, and having such great interest taken in thee?

In this way then, after showing His great providence over us from the first, he afterwards brings out what comes next in a bold style, and does not say, ye ought also to love Him, but, as if grown enthusiastic at this unspeakable Providence over us, he says,

Ver. 35. "Who shall separate us from the love of Christ?" And he does not say of God, so indifferent is it to him whether he mentions the Name of Christ or of God. "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Observe the blessed Paul's judgment. For he does not mention the things that we are daily getting taken by, love of money and desire of glory and the thraldom of anger, but things that are far more enthralling than these, and of power to put a force upon nature itself, and to wrench open the sternness of the resolution many times even against our will, are what he puts down here, tribulations and distresses. For even if the things mentioned are easy to tell up, still each single word has in it thousands of lines of temptation. For when he says, tribulation, he mentions prisons and bonds, and calumnies, and banishments, and all the other hardships, so in one word running through an ocean of dangers without stint, and exhibiting to us, in

fact by a single word, all the evils that men meet with. Yet still he dares them all! Wherefore he brings them forward in the shape of questions, as if it was incontrovertible that nothing could move a person so beloved, and who had enjoyed so much providence over him. Then that this might not seem as if he had forgotten himself, he brings in the Prophet also, who declared this before, a long while ago and saith,

Ver. 36. "For Thy sake we are killed all the day long, we are accounted as sheep for the slaughter." (Ps. xliv. 22.)

That is, we are exposed to all to be evil entreated of them. But yet against so many and so great dangers and these recent horrors, the object of our conflicts is given as a sufficient consolation, or rather not sufficient only, but even much more. For it is not for men, nor for any other of the things of this life that we suffer, but for the King (he says) of the universe. But this is not the only crown, for he encircles them with another besides, and that varied and manifold. Since then, as they were men they could not have deaths without number to undergo, he shows that in this way the prize is none the less. For even if by nature it were fated to die once, by choice God hath granted us to suffer this every day, if we be so minded. Whence it is plain that we shall depart with as many crowns as we have lived days, or rather with many more. For it is possible in a day to die not once alone or twice, but many times. For he who is always ready unto this, keeps continually receiving a full reward. This then is what the Psalmist (IIrofhthj) hints at, when he says, "all the day. And for this reason the Apostle also brought him before them to rouse them up the more.

For if, he means, those in the old dispensation, who had the land as their reward, and the other things which come to a close along with this life, did so look down upon the present life and the temptations and dangers of it, what pardon should we find if we deal so languidly after the promise of Heaven, and the Kingdom above, and its unutterable blessings, so as not to come even up to the same measure as they? And this he does not say indeed, but leaves it to his hearers' consciences, and is satisfied with the quotation alone. He shows too that their bodies become a sacrifice, and that we must not be disturbed or troubled at God having so ordered it. And he exhorts them in other ways besides. For to prevent any from saying that he is merely philosophizing here before having any experience of realities, he adds, "we are accounted as sheep for the slaughter," meaning the daily deaths of the Apostles. You see his courage and his goodness. For as they, he means, when slaughtered make no resistance, so neither do we. But since the feebleness of the mind of man, even after so great things, was afraid of the multitude of temptations, see how he again rouses the hearer, and gives him a lofty and exulting spirit, by saying,

Ver. 37. "Nay, in all these things we are more than conquerors through Him that loved us."

For what is indeed wonderful is this, not that we are conquerors only, but that we are so by the very things meant as plots against us. And we are not merely conquerors, but we are "more than conquerors," that is, are so with ease, without toil and labor. For without undergoing the real things, by only setting our mind aright, we raise our trophies against

our enemies. And with good reason. For it is God that striveth together with us. Do not then be doubtful, if though beaten we get the better of our beaters, if driven out we overcome our persecutors, if dying we put the living to fight. For when you take the power and also the love of God into account, there is nothing to prevent these wondrous and strange things from coming to pass, and that victory the most advantageous should shine upon us. For they did not merely conquer, but in a wondrous way, and so that one might learn that those who plotted against them had a war not against men, but against that invincible Might. See the Jews then with these among them, and at a loss quite, and saying, "What are we to do to these men? (Acts iv. 16. For it is marvellous indeed, that though they had hold of them and had got them liable to their courts, and imprisoned them and beat them, they were yet at a loss and in perplexity, as they got overcome by the very things whereby they expected to conquer.

And neither kings nor people, nor ranks of demons, nor the devil himself, had power to get the better of them, but were all overcome at a very great disadvantage, finding that all they planned against them became for them. And therefore he says, "we are more than conquerors. For this was a new rule of victory for men to prevail by their adversaries, and in no instance to be overcome, but to go forth to these struggles as if they themselves had the issue in their own hands.

Ver. 38, 39. "For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

These are great things here mentioned. But the reason we do not enter into them is, because we have not so great love. Yet still though they are great, as he wished to show that they were nothing beside the love wherewith he was loved of God; after it he then places his own, lest he should seem to be saying great things about himself. And what he says is somewhat of this kind. Why speak, he means, of things present, and evils inherited in this life? For even if a person were to tell me of things to come, and of powers; of things, such as death and life; of powers, such as angels and archangels, and all the superior orders of beings; even these would be little to me compared with the love of Christ. For even if a person were to threaten me with that future death to which there is no death, to separate me from Christ, nor if he promised the life without end, would I agree to it. Why mention kings here below and consuls? and this one or that? for if you tell me of angels, or all the powers above, or all existing things, or all that are to come, they are all small to me, both those in the earth, and those in heaven, and those under the earth, and those above heaven, compared to this charm.

Then as though these were not enough to set before them the strong desire which he had, he gives a being to others again of like magnitude, and says, "nor any other creation. And what he means is nearly this, even if there were any other creation as great as the visible, and as great as the intelligible, none of them could part me from that love. This he says

not as if the Angels attempted it, or the other Powers, far from it, but as wishing to show quite to the utmost the charm he had toward Christ. For Christ he loved not for the things of Christ, but for His sake the things that were His, and to Him alone he looked, and one thing he feared, and that was falling from his love for Him. For this thing was in itself more dreadful than hell, as to abide in it was more desirable than the Kingdom.

What then should we now deserve, when he is found not to esteem even the things in Heaven as compared with the desire for Christ, and we set more store by things of mire and clay than by Christ? And he out of desire of Him would take up with falling into hell, and being banished from the Kingdom, if the choice between the two were put to him: but we are not even above the present life. Are we worthy then to touch his very shoes, when we have come to be so far short of his largeness of mind? For he for Christ's sake does not think anything even of a kingdom; but we think slightingly of Himself, but things of His we make great account of. And would it were of things of His. But now it is not even this; but with a Kingdom held out to us, we let that alone, and keep pursuing shadows and dreams all our days. And yet God in His love toward man and exceeding gentleness, hath done the same as if an affectionate father should, on his son's becoming disinclined to a continual stay with him, manage to bring this about in another way. For since we have not the right feeling of desire after Him, He keeps putting divers other things before us, so as to hold us to Himself. Yet not even for this do we abide with Him, but we keep springing off to childish playthings.

Not so Paul, but like a noble spirited child, who is open and attached to his father, he seeks only after the Father's presence, and other things he sets not so much store by; or rather, it is much more than a child. For he does not value the Father and things that are His at the same rate, but when he looks to the Father, he counts them nothing, but would choose rather to be chastised and beaten, so he was with Him, than to be apart from Him and indulge his ease. Let us then shudder, all of us that do not even feel above money for the sake of Christ, or rather such of us as do not feel above it for our own sakes. For it was Paul alone who suffered in good earnest all things for Christ's sake, not for the sake of the kingdom, or his own honor, but owing to his affection to Him. But as for us, neither Christ nor the things of Christ draw us from the things of this life; but as serpents, or snakes, or swine, or even as all of them at once, so do we keep dragging on in the mire. For wherein are we better than those brutes, when with so many and such great examples before us we still keep bowing down, and have not the heart to look up to Heaven for ever so little a time? Yet did God give up even His Son.

But thou wilt not so much as share thy bread with Him, Who was given up for thee, Who was slain for thee. The Father for thy sake spared not Him, and this too when He was indeed His Son, but thou doest not look upon Him even when pining with starvation, and this too when thou shouldest but spend of His own, and spend it too for thy own good! What can be worse than such a breach of law as this? He was given up for thee, He was slain for thee, He goeth about in hunger for thee, it is of His own thou shouldest give, that thou mayest thyself get the gain, and still thou dost not give! What sort of stone is there than

which these are not more senseless, who in despite of such great inducements, continue in this diabolical cruel-heartedness? For He was not satisfied even with death and the Cross only, but He took up with becoming poor also, and a stranger, and a beggar, and naked, and being thrown into prison, and undergoing sickness, that so at least He might call thee off. If thou wilt not requite Me, He says, as having suffered for thee, show mercy on Me for My poverty. And if thou are not minded to pity Me for My poverty, do for My disease be moved, for My imprisonment be softened. And if even these things make thee not charitable, for the easiness of the request comply with Me.

For it is no costly gift I ask, but bread and lodging, and words of comfort; but if even after this thou still continuest unsubdued, still for the Kingdom's sake be improved for the rewards which I have promised. Hast thou then no regard even for these? yet still for very nature's sake be softened at seeing Me naked, and remember that nakedness wherewith I was naked on the Cross for thee; or, if not this, yet that wherewith I am now naked through the poor. I was then bound for thee, nay, still am so for thee, that whether moved by the former ground or the latter, thou mightest be minded to show some pity. I fasted for thee, again I am hungry for thee. I was athirst when hanging on the Cross, I am athirst also through the poor, that by the former as also by the latter I may draw thee to Myself, and make thee charitable to thine own salvation. Hence also of thee that owest Me the requital of benefits without number, I make not, demand as of one that oweth, but crown thee as one that favoreth Me, and a kingdom do I give thee for these small things. For I do not say so much as put an end to My poverty, or give Me riches, and yet I did become poor for thee; yet still I ask for bread and clothing, and a small solace for My hunger.

And if I be thrown into prison, I do not insist upon thy loosing My bonds and setting Me free, but one thing only do I seek after, that thou wouldest visit Me, Who was (or am) bound for thee, and I shall have received favor enough, and for this only will I give thee Heaven. And yet I delivered thee from most galling bonds, but for Me it is quite enough, if thou wilt but visit Me when in prison. For I am able indeed to crown thee even without all this; yet I would fain be a debtor to thee, that the crown may give thee some feeling of confidence. This is why, though I am able to support Myself, I come about begging, and stand beside thy door, and stretch out Mine hand, since My wish is to be supported by thee. For I love thee exceedingly, and so desire to eat at thy table, which is the way with those that love a person. And I glory (John xv. 8) in this. And when the whole world are spectators, then am I to herald thee forth, and in the hearing of all men to display thee as My supporter. Yet we, when we are supported by any one, feel ashamed, and cover our faces; but He, as loving us exceedingly, even if we hold our peace, will then tell out what we did with much praise, and is not ashamed to say, that when Himself was naked we clothed Him, and fed Him when hungry.

Let us then lay all these things to heart, and not be contented with passing mere praises upon them, but let us even accomplish what I have been speaking of. For what is the good of these applauses and clamors? I demand one thing only of you, and that is the display of

them in real action, the obedience of deeds. This is my praise, this your gain, this gives me more lustre than a diadem. When you have left the Church then, this is the crown that you should make for me and for you, through the hand of the poor; that both in the present life we may be nourished with a goodly hope, and after we have departed to the life to come, we may attain to those good things without number, to which may all of us attain by the grace and love toward man, etc.

Homily 16

ROM. IX. 1.-"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." Did I not seem yesterday to you to have spoken some great and exorbitant things of Paul's love toward Christ? And great indeed they were, too great for any words to express. Yet what you have heard to-day are as far above those things, as those things were above ours. And yet I did not think they could be exceeded, still when I came to what has been read to-day it did appear far more glorious than the whole of the former. And that he was aware of this himself he shows by his exordium. For as on the point of entering upon greater things than those, and therefore liable to be disbelieved by the generality, he first uses a strong asseveration about the matter he is going to speak of; which many are in the habit of doing when they are going to say somewhat which is not believed by the generality, and about which they feel the utmost certainty in their own minds. Hence he says, "I say the truth in Christ, I lie not, and my conscience beareth witness,"

Ver. 2, 3. "That I have a great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ."

What sayest thou, O Paul? from Christ, thy beloved One, from Whom neither kingdom nor hell, nor things visible nor intelligible, nor another world as great, would separate thee, is it from Him that thou wouldst now be accursed? What has happened? Hast thou changed, hast thou given over that love? No, he replies, fear not. Rather I have even made it more intense. How then is it that thou wouldest fain be accursed, and seekest a separation, and a removal to such a distance, that after it there is no possibility of finding a more distant one? Because I love Him exceedingly, he may reply. How, pray, and in what manner? For the things seem a riddle. Or rather, if you will, let us learn what the curse is, and then we will question him upon these points, and shall understand this unspeakable and extraordinary love. What then is the curse? Hear his own words, "If any man love not our Lord Jesus Christ, let him be accursed. (anathema, 1 Cor. xvi. 22. That is, let him be set apart from all, removed from all. For as in the case of a thing dedicated anaqhma, which is set apart for God, no one would venture so much as to touch it with his hand or even to come near it;

so too with a man who is put apart from the Church, in cutting him off from all, and removing him as far off as possible, he calls him by this name anaqema in a contrary sense, thus with much fear denouncing to all men to keep apart from him, and to spring away

from him. For the thing set apart, no one, from respect of it, ventures to come near to. But from him who is cut off, all men separate themselves from a very opposite feeling. And so the separation is the same, and both the one and the other are equally removed from the generality. Still, the mode of separation is not the same, but in this case it is the opposite to what it is in that. For from the one they keep back as being dedicated to God; from the other as being estranged from God, and broken off from the Church. This then is what Paul means when he says, "I could wish that myself were accursed from Christ. And he does not say merely that I could be willing, but using a stronger term, he says even, "I could wish" (or pray hukomhn). But if what he says trouble you in your asqenesteron feebleness, consider the real state of the case, not only that he wished to be separated, but also the cause for which he wished it, and then you will see the greatness of his love.

For he even circumcised (Timothy, Acts xvi. 3), and we pay no attention to what was done, but to the intention of it, and the cause of it, and hence we wonder at him the more. And he not only circumcised a person, but he even shaved himself and sacrificed (Acts xviii. 18; Acts xxi. 24), and yet surely we do not therefore assert him to be a Jew, but upon this very score to be perfectly free from Judaizing, and clear of it, and a genuine worshipper of Christ. As then when you see him circumcising and sacrificing, you do not therefore condemn him as Judaizing, but upon this very score have the best reason for crowning him as quite an alien to Judaism; thus when thou seest him to have become desirous of being accursed, do not therefore be troubled, but upon this very ground give him the loudest praise, when thou knowest the cause why he wishes this. For if we do not look narrowly into the causes, we shall call Elijah a manslayer, and Abraham not a manslayer only, but a murderer of his son. And Phinees and Peter we shall implead for murder likewise. Nor is it in the case of the saints alone, but also of the God of the universe, that he who does not keep to this rule, will be suspecting sundry unbecoming things.

Now to prevent this happening in all cases of the kind, let us bring together both the cause, and the intention, and the time, and all that makes in behalf of what is so done, and in this way let us investigate the actions. And this we must do now also in the case of this blessed soul. Now what is the cause? It is Jesus Himself Who is so beloved. And yet he does not say for Him; for what he says is, I would wish that I were accursed from Him for my brethren. And this comes of his humbleness of mind. For he has no wish to make himself conspicuous, as if he were saying something great, and doing Christ a favor in this. Wherefore also he said "my kinsmen," that he may conceal his high aim pleonekthma. Since to see that he wished it all for Christ's sake, just hear what comes next. After speaking of kinsmen then, he proceeds,

Ver. 4, 5. "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God,and the promises; whose are the father's, and of whom as concerning the flesh Christ came, Who is over all, God blessed for ever. Amen."

And what is this? one asks. For if with a view to the belief of others he was willing to become accursed, he ought to have also wished for this in the Gentiles' behalf. But if he

wishes it in the Jews' behalf only, it is a proof that he did not wish it for Christ's sake, but for his own relationship to them. But in fact if he had prayed for the Gentiles only, this would not have been equally clear. But since it is for the Jews only, it is a clear proof that it is only for Christ's glory that he is thus earnest. And I am aware that what I am saying will seem a paradox to you. Still if ye do not make a disturbance, I will presently endeavor to make it clear. For what he has said he has not said nakedly; but since all were talking and accusing God, that after being counted worthy of the name of sons, and receiving the Law, and knowing Him beyond all men, and enjoying such great glory, and serving him beyond the whole world, and receiving the promises, and being from fathers who were His friends, and what was the greatest thing of all, having been forefathers of Christ Himself (for this is the meaning of the words, "of whom, as concerning the flesh, Christ came"), they are now cast out and disgraced; and in their place are introduced men who had never known Him, of the Gentiles.

Now since they said all this, and blasphemed God, Paul hearing it, and being cut to the heart, and vexed for God's glory's sake, wished that he were accursed, had it been possible, so that they might be saved, and this blasphemy be put a stop to, and God might not seem to have deceived the offspring of those to whom He promised the gifts. And that you may see that it was in sorrow for this, that the promise of God might not seem to fall to the ground, which said to Abraham, "I will give this land to thee and to thy seed," that he uttered this wish, he proceeds,

Ver. 6. "Not as though the word of God had taken none effect." To show that he had courage (Mar. and 4 mss. wished) to bear all these things for the word of God, that is, the promise made to Abraham. For as Moses seemed to be pleading for the Jews, yet was doing everything for God's glory (for he says, "Lest they say, Because He was not able to save them, He led them forth to destroy them in the wilderness" (Deut. ix. 28); stay Thy wrath), so also does Paul, That they may not say (he means) that the promise of God has fallen to the ground, and He has disappointed us of that. He vouched to us, and this word has not issued in deed, I could wish to be accursed. This then was why he did not speak of the Gentiles (for to them no promises had been made by Him, nor had they worshipped Him, wherefore neither did any blaspheme Him on their account), but it was for the Jews who had both received the promise, and had also been brought into closer connection with Him than others, that he expressed this wish. Do you see, that if he had expressed it for the Gentiles, he would not have been shown to be doing this so purely for Christ's glory? But since he was willing to become accursed in the Jews' behalf, then it was most evidenced that it was for Christ's sake only that he desired this. And for this cause he says,

"To whom pertaineth the adoption, and the glory, and the service of God, and the promises."

For the Law, he means, which speaks of Christ, comes from thence, and all the covenants made with them, and Himself came from them, and the Fathers who received the promises were all from them. Yet still the opposite has resulted, and they have fallen from all their good things. Hence, he means, I am vexed, and if it were possible to be separated from the

company about Christ, and to be made an alien, not from the love of Him (that be far from him; for even all this he was doing through love), but from all that enjoyment and glory, I would accept that lot, provided my Master were not to be blasphemed, that He might not have to hear same saying, that it has been all for stage-effect; He promises to one, and gives to another. He was sprung from one race, He saved another. It was to the forefathers of the Jews that He made the promises, and yet He has deserted their descendants, and put men, who never at any time knew Him, into their good things. They labored in the practice of the Law, and reading the Prophets, while men who have come but yesterday from heathen altars and images have been set up above them. What foresight is there in all this?

Now that these things may not be said of my Master, he means, even if they are said unjustly, I would willingly lose even the kingdom and that glory unutterable, and any sufferings would I undergo, as considering it the greatest consolation possible no longer to hear Him Whom I so long for, so blasphemed. But if you be still against allowing this explanation, just reflect that many fathers have at many times taken up with thus much for their children, and have chosen to be separated from them, and rather to see them in honor, considering their honor dearer to them than their company. But since we are so short of love like this (Bacon, N. O. Aph. lib. 2, §7), we cannot even form an idea of what is here meant. For there be some that are so wholly unworthy even to hear the name of Paul, and that stand at such an interval and distance from that vehemency of his, as to fancy that he says this of temporal death. Who I should say were as ignorant of Paul, as the blind of the sun's rays, or even much more so. For he that died daily, and set before him dangers thick as a snow-storm, and then said, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine?

and still unsatisfied with what he had said, and after going above the heaven and the heaven of heavens, and running through the Angels and Archangels, and all the higher orders of beings, and taking in at once things present, things to come, things visible, things intelligible, things grievous, and things good, that were on either part, and leaving nothing out at all, yet not even thus satiated, but even bodying forth another non-existing creation, how should he, by way of saying some great thing after all those things, make mention of a temporal death? It is not so, surely it is not! But such a notion is that of worms nestling in their dunghill. For had he said this, in what sense would he be wishing himself accursed from Christ? For death (Phil. i. 23) of that sort would have joined him more closely with the band of Christ, and made him enjoy that glory the more. Yet some there are who venture to say things different from these, even more ridiculous. It was not then, they say, death that he wished to have, but to be a treasure, a thing set apart, of Christ's. And who even of the most worthless and indolent that would not wish for this? And in what way was this likely to be in his kinsmen's behalf?

Let us then leave these fables and trifles (for it is no more worth while making a reply to these things than to children babbling at play), and let us go back again to the words themselves, luxuriating in this very ocean of love, and fearlessly swimming there in every

direction, and reflecting upon the unspeakable flame of love-or rather say what one may, one shall say nothing worthy the subject. For there is no ocean so wide, no flame so intense, as this. And no language can set it forth as it deserves, but he alone knew it who in good earnest gained it. And now let me bring the words themselves before you again.

"For I could wish that I myself were accursed. What does the "I myself" mean? It means I that have been a teacher (1 Cor. ix. 27) of all, that have gathered together countless good deeds, that am waiting for countless crowns, that desired Him so much, as to value His love above all things, who all my days am burning for Him, and hold all things (Phil. iii. 8) of second importance to the love of Him. For even being loved by Christ was not the only thing he cared for, but loving Him exceedingly also. And this last he cared most for (toutou malista hn). So it was that he looked to this only, and took all things light-heartedly. For he kept one aim in view in all circumstances, the fulfilling of this excellent love. And this he wishes for. But since things were not to take this course, nor he to become accursed, he next attempts to go into a defence against the charges, and so to bring what was bruited abroad by all before them as to overthrow it. And before he openly enters into his defence against these, he first lays down some seeds of it beforehand.

For when he says, "to whom pertaineth the adoption, and the glory, and the giving of the Law, and the service of God, and the promises," he does but say that God willed them indeed to be saved, and this he showed by His former dealings, and by Christ's having sprung from them, and by what He promised to the Fathers. But they out of their own untreatable temper thrust the benefit away from them. And this is also the reason of his setting down such things as set forth God's gift, not such as were encomiums upon them. For the adoption came of His grace, and so too the glory, and the promises, and the Law. After taking all these things then into consideration, and reflecting how earnest God along with His Son, had been for their salvation, he lifts up his voice aloud, and says, "Who is blessed forever. Amen."

So himself offering up thanksgiving for all men unto the Only-Begotten of God. What, he says, if others do blaspheme? Still we who know His mysteries, and His unspeakable Wisdom, and great Providence over us, know well that it is not to be blasphemed, but to be glorified, that He is worthy. Still not satisfied with being himself conscious of it, he endeavors next to use arguments, and to use a sharper way of speech against them. And he does not direct his aim at them, without first divesting them of a suspicion they had. Lest then he should seem to be addressing them as enemies, further on he says "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. (Rom. x. 1. And here, along with other remarks, he so ordered things, as not to seem to be saying what he was going to say out of enmity against them. Hence he does not decline calling them even kinsmen and brothers. For even if it was for Christ's sake that he said what he did, still he is for drawing (epispatai) their mind to him also, and paves his way to what he has to say, and quits himself of all suspicion owing to what had to be said against them, and then he at last goes into the subject most of them were looking for.

For many, as I have already stated, wanted to know what was the reason why they who had received the promise fell short of it, while those who had even never heard of it were saved before them. Therefore, to clear up this difficulty, he brings forward the answer before the objection. For to prevent any from saying, What? Art thou more thoughtful for God's glory than God is for His own? And does He need thy aid that His word may not fall to the ground? In reply to these things he says, I spoke this not as if God's Word had fallen to the ground, but to show my love for Christ. For as things have had this issue, we are in no want of words in God's behalf, or of showing that stand His promise did. God said to Abraham, "To thee and to thy seed will I give the land. And, "In thy seed shall all the nations of the earth be blessed. (Gen. xii. 7, Gen. xii. 3. Let us see then, he says, of what sort this seed is. For it is not all that are from him that are his seed. Whence he says, "For they are not all Israel that are of (or from) Israel."

Ver. 7. "Neither, because they are the seed of Abraham, are they all children." Now when you come to know of what kind the seed of Abraham is, you will see that the promise is given to his seed, and know that the word hath not fallen to the ground. Of what kind, pray, is the seed then? It is no saying of mine, he means, but the Old Testament itself explains itself by saying as follows, "In Isaac shall thy seed be called." (Gen. xxi. 12.) What is, "In Isaac?" Explain. Ver. 8. "That is, they which are the children of the flesh, these are not the children of God: but the children of the promise, these are counted for the seed." And observe the judgment and depth of Paul's mind. For in interpreting, he does not say, "they which are the children of the flesh, these are not" the children of Abraham, but, "the children of God:" so blending the former things with the present, and showing that even Isaac was not merely Abraham's son. And what he means is something of this sort: as many as have been born as Isaac was, they are sons of God, and of the seed of Abraham. And this is why he said, "in Isaac shall thy seed be called." That one may learn that they who are born after the fashion of Isaac, these are in the truest sense Abraham's children. In what way was Isaac born then? Not according to the law of nature, not according to the power of the flesh, but according to the power of the promise. What is meant then by the power of "the promise?"

Ver. 9. "At this time will I come, and Sarah shall have a son."

This promise then and word of God it was that fashioned Isaac, and begat him. For what if a womb was its instrument and the belly of a woman? Since it was not the power of the belly, but the might of the promise that begat the child. Thus are we also gendered by the words of God. Since in the pool of water it is the words of God which generate and fashion us. For it is by being baptized into the Name of the Father and of the Son and of the Holy Ghost that we are gendered. And this birth is not of nature, but of the promise of God. (John iii. 3; Eph. v. 26; James i. 18; 1 Pet. iii. 21. For as after first foretelling the birth of Isaac, He then accomplished it; so ours also He had announced before, many ages ago by all the Prophets, and afterwards brought it to pass. You know how great He has set it forth as being, and how, as He promised a great thing, He furnished it with abundant easel (Hos. ii. 1, etc. But if the Jews were to say, that the words, "In Isaac shall thy seed be called," mean

this, that those born of Isaac should be reckoned to him for a seed, then the Edomites too, and all those people, ought to be denominated his sons, since their forefather Esau was a son of his. But now so far are they from being called sons, that they are the greatest possible aliens.

You see then that it is not the children of the flesh that are the children of God, but that even in nature itself the generation by means of baptism from above was sketched out beforehand. And if you tell me of the womb, I in return have to tell you of the water. But as in this case all is of the Spirit, so in the other all was of promise. For the womb was more chilled than any water owing to barrenness and to old age. Let us then gain accurate knowledge of our own nobility, and display a life worthy of it. For in it is nothing fleshly or earthy: hence neither let there be in us. For it was neither sleep, nor the will of the flesh (John i. 13), nor embraces, nor the madness of desire, but "God's love toward man," which wrought the whole. (Tit. iii. 5. And as in that case it was when the age was past hope, so in this also it was when the old age of sins had come over us, that Isaac suddenly sprang up in youth, and we all became the children of God, and the seed of Abraham. (Is. xl. 31.)

Ver. 10. "And not only this; but when Rebecca also had conceived by one, even by our father Isaac."

The subject in question was an important one. Hence he turns to several arguments, and endeavors by all means to solve the difficulty. For if it was at once strange and new for them to be cast out after so great promises, it is much more strange that we even should come into their good things, who did not expect anything of the kind. And the case was the same as if a king's son, who had promises made him that he should succeed to the power he had, were to be cast into the level of disreputable men, and in his place a condemned man, and one laden with evils unnumbered, after being taken out of prison, were to come into the power, which properly was the other's. For he means, what have you to say? that the son is unworthy? Well, but so is this man unworthy, and much more so. Hence he ought either to have been punished along with the former, or to have been honored along with him. Now it was something of this sort which befel the Jews and the Gentiles, or something far more strange than this. Now that all were unworthy, he has shown above, where he says, "For all have sinned, and come short of the glory of God. (Rom. iii. 23. But the new thing is, that when all were unworthy, the Gentiles were saved alone. And beside this there is another difficulty that some one may start, he says.

If God had no intention of fulfilling the promises to them, why make them at all? For men who know not the future, and are many times deceived, do promise even the undeserving that they shall have their largesses. But He Who knoweth beforehand things to come as well as things present, and hath a clear knowledge that they will make themselves undeserving of the promises, and therefore will not receive any of the things specified,-why should He promise at all? Now what is Paul's way of meeting all this? It is by showing what the Israel is to whom He made the promise. For when this has been shown, there is at the same time demonstrated the fact that the promises were all fulfilled. And to point this out he said,

"For they are not all Israel that are of Israel. And this is why he does not use the name of Jacob, but that of Israel, which was a sign of the virtue of that just man, and of a gift from above, and of having seen God. (Gen. xxxii. 28. Yet, "all," he says, "have sinned, and come short of the glory of God. (Rom. iii. 23. Now if all have sinned, how come some to be saved, and some to perish? It is because all were not minded to come to Him, since for His part all were saved, for all were called.

However, he does not set this down yet awhile, but meets it from an advantageous position, and from other examples, by bringing before them another question, and as in the former case meets a difficulty very great, by another difficulty. For when he was discussing how by Christ being justified all the rest enjoyed that righteousness, he brought in Adam's case, saying, "For if by one man's offence death reigned, much more they which receive abundance of grace shall reign in life. (Rom. v. 17. And the case of Adam, indeed, he does not clear up, but from it he clears up His (or his own), and shows that it was more reasonable that He Who died in their behalf should have power over them at His will. For that when one had sinned all should be punished, does not seem to be so very reasonable to most men. But that when One had done aright all should be justified, is at once more reasonable and more suited to God. Yet still he has not solved the difficulty he raised. For the more obscure that point remained, the more the Jew was put to silence. And the difficulty of his position passed over to the other, and this become clearer from it (Mar. and 4 mss. "than that"). So in this passage also, it is by raising other difficulties that he meets the questions raised, inasmuch as it was against Jews that he was contending. Hence he takes no pains to solve the examples which he has brought before us.

For he was not answerable for them as in the fight against the Jews. But from them he makes his own subject throughout clearer. Why do you feel surprised, he means, that some of the Jews were saved, and some not saved at this time? Why of old, in the patriarch's times, one may see this happening. For why was Isaac only called the seed, and yet he was the father of Ishmael also, and of several others. "But he was of a mother that was a slave. And what has this to do with his father? Still I will not be captious. Let this son be set aside on his mother's account. What are we to say of those sprung from Keturah? were they not free, and from a mother that was free? How came they not to be honored with the same preference as Isaac? And why do I speak of these? for Rebecca was even Isaac's only wife, and bearing two children she bore them both to Isaac; still those so born, though of the same father, and the same mother, and the fruit of the same labor, being both of one father and one mother, and twins besides, yet did not enjoy the same lot.

And yet here you have no mother's slavery to account for it, as in Ishmael's case, nor can you say that one was begotten of this womb and the other of a different one, as in the case of Keturah and Sarah, since in this case they had the same hour in common to them for their birth. This was why Paul then, in order to give a clearer example, says that this happened not in Isaac's case only, "but when Rebecca also had conceived by one, even by our father Isaac."

Ver. 11-13. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, the eider shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." What was the cause then why one was loved and the other hated? why was it that one served, the other was served? It was because one was wicked, and the other good. And yet the children being not yet born, one was honored and the other condemned. For when they were not as yet born, God said, "the elder shall serve the younger." With what intent then did God say this? Because He doth not wait, as man doth, to see from the issue of their acts the good and him who is not so, but even before these He knoweth which is the wicked and which not such. And this took place in the Israelites' case also, in a still more wonderful way. Why, he says, do I speak of Esau and of Jacob, of whom one was wicked and the other good? For in the Israelites' case, the sin belonged to all, since they all worshipped the calf. Yet notwithstanding some had mercy shown them, and others had not.

Ver. 15. "For I will have mercy, He says, on whom I will have mercy, and I will show compassion on whom I will show compassion." (Ex. xxxiii. 19.)

This one may see also in the case of those who are punished, for what would you say of Pharaoh who was punished, and had to pay so heavy a penalty? You say he was hardened and disobedient. Was he then alone such, and not even one person else? How came he then to be so severely punished? Why even in the case of the Jews did he call that a people which was no people, or again, why not count all worthy of equal honor? "For if they be" (it says) "as the sand of the sea, yet shall a remnant be saved. (Is. x. 22. And why is it to be only a remnant? You see what difficulty he has filled the subject with. And with great propriety. For when you have power to throw your adversary into perplexity, do not at once bring forward the answer, because if he be found himself responsible for the same ignorance, why take unnecessary dangers upon yourself? Why make him more bold, by drawing it all upon yourself? Now tell me, O thou Jew, that hast so many perplexing questions, and art unable to answer any of them, how thou comest to annoy us on account of the call of the Gentiles? I, however, have a good reason to give you why the Gentiles were justified and ye were cast out. And what is the reason? It is that they are of faith, ye of the works of the Law.

And it is owing to this obstinacy of yours that ye have in every way (Mar. and several mss.; all) been given up. For, "they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. (Rom. x. 3. The clearing up then of the whole passage, to give the whole sense summarily, is here brought out by that blessed person. But that this may be clearer, let us investigate the things he says also one by one; this knowing, that what the blessed Paul aimed at was, to show by all that he said that God only knoweth who are worthy, and no man whatever knoweth, even if he seem to know ever so well, but that in this sentence of his there are sundry aberrations. For He that knoweth the secrets of the hearts, He only knoweth for a certainty who deserve a crown, and who punishment and vengeance. Hence it

is that many of those, by men esteemed good, He convicts and punishes, and those suspected to be bad He crowns, after showing it not to be so; thus forming his sentence not after the judgment of us slaves, but after his own keen and uncorrupt decision, and not waiting for the issue of actions to look at the wicked and him who is not so therefrom. But that we may not make the subject more obscure, again let us go to the very words of the Apostle.

Ver. 10. "And not only this, but when Rebecca also had conceived by one."

I might, he implies, have mentioned the children by Keturah besides, but I do not. But to gain the victory from a vantage ground it is those born of one and the same father, and mother too, that I bring forward. For they were both sprung from Rebecca, and from Isaac the true-born, the elect, the son honored above all, of whom He said, "In Isaac shall thy seed be called," who became "the father of us all; but if he was our father, then should his sons have been our fathers; yet it was not so. You see how this happens not in Abraham's case only, but also in that of his son himself, and how it is faith and virtue in all cases that is conspicuous, and gives the real relationship its character. For hence we learn that it is not only from the manner of birth, but owing to their being worthy of the father's virtue, that the children are called children of him. For if it were only owing to the manner of the birth, then ought Esau to have enjoyed the same as Jacob did. For he also was from a womb as good as dead, and his mother was barren. Yet this was not the only thing required, but the character too, which fact contributes no common amount of practical instruction for us. And he does not say that one is good and another bad, and so the former was honored;

lest this kind of argument should be wielded against him, "What, are those of the Gentiles good men rather than those of the circumcision? For even supposing the truth of the matter was so, still he does not state it yet, as that would have seemed to be vexatious. But it is upon God's knowledge that he has cast the whole, and this no one would venture to gainsay, though he were ever so frantic. "For the children being not yet born," he says, "it was said unto her, The elder shall serve the younger. And he shows that noble birth after the flesh is of no avail, but we must seek for virtue of soul, which even before the works of it God knoweth of. For "the children," he says, "being not yet born, nor having done any good or evil, that the purpose of God according to election might stand, it was said unto her that the elder shall serve the younger: for this was a sign of foreknowledge, that they were chosen from the very birth. That the election made according to foreknowledge, might be manifestly of God, from the first day He at once saw and proclaimed which was good and which not. Do not then tell me that thou hast read the Law (he means) and the Prophets, and hast been a servant for such a long time. For He that knoweth how to assay the soul, knoweth which is worthy of being saved. Yield then to the incomprehensibleness of the election.

For it is He alone Who knoweth how to crown aright. How many, for instance, seemed better than St. Matthew; to go by the exhibition of works then visible. But He that knoweth things undeclared, and is able to assay the mind's aptitude, knew the pearl though lying in the mire, and after passing by others, and being well pleased with the beauty of this, He elected it, and by adding to the noble born free-will grace from Himself, He made it approved.

For if in the case of these arts which are perishable, and indeed in other matters, those that are good judges do not use the grounds on which the uninstructed form their decision, in selecting out of what is put before them; but from points which they are themselves well aware of, they many times disparage that which the uninstructed approve, and decide upon what they disparage: and horse-breakers often do this with horses, and so the judges of precious stones, and workmen in other arts: much more will the God that loveth man, the infinite Wisdom, Who alone hath a clear knowledge of all things, not allow of man's guesses, but will out of His own exact and unfailing Wisdom pass his sentence upon all men. Hence it was that He chose the publican, the thief, and the harlot; but dishonored priests, and elders, and rulers, and cast them out. And this one may see happening in the martyrs' case also.

Many accordingly of those who were utterly cast aside, have in the time of trial been crowned. And, on the other hand, some that have been held great ones by many have stumbled and fallen. Do not then call the Creator to account, nor say, Why is it that one was crowned and another punished? For He knoweth how to do these things with exactness. Whence also he says, "Jacob have I loved, and Esau have I hated. That it was with justice, you indeed know from the result: but Himself even before the result knew it clearly. For it is not a mere exhibition of works that God searcheth after, but a nobleness of choice and an obedient temper (gnwmhn eugnwmona) besides. For a man of this kind, if he should ever sin through some surprise, will speedily recover himself. And if he should even stay long haply in a state of vice, he will not be overlooked, but God Who knoweth all things will speedily draw him out. And so he that is herein corrupted, even if he seem to do some good things, will perish, in that he doth this with an ill intention. Hence even David, after committing murder and adultery, since he did this as being carried away by surprise, and not from habitual practice of wickedness, speedily washed it out. The Pharisee, however, who had not perpetrated any such crime (Luke xviii. 11), but even had good deeds besides to boast of, lost all by the bad spirit he had chosen.

Ver. 14. "What shall we say then? Is there unrighteousness with God? God forbid." Hence there is no such thing in the case of us and the Jews. And then he goes on with another thing, a more clear than this. And of what sort is it? Ver. 15. "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Here again he adds force to the objection by dividing it in two and meeting it, and starting an other fresh difficulty. But to make what I have said clearer, one must needs explain it. God, he means, said that "the elder shall serve the younger," before the travail. What then? "Is God unrighteous?" By no means. Now listen to what follows also. For in that case the virtue or the vice, might be the decisive thing. But here there was one sin on which all the Jews joined, that of the molten calf, and still some were punished, and some were not punished. And this is why He says, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." (Ex. xxxiii. 19: observe context.) For it is not thine to know, O Moses, he means, which are deserving of My love toward man, but leave this to Me. But if Moses had no right to know, much less have we. And this is why

he did not barely quote the passage, but also called to our minds to whom it was said. For it is Moses, he means, that he is speaking to, that at least by the dignity of the person he might make the objector modest. Having then given a solution of the difficulties raised, he divides it in two, by bringing forward another objection besides, as follows:

Ver. 16, 17. "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." As then in the one case, he means, some were saved and some were punished, so here also. This man was reserved for this very purpose. And then he again urges the objection. Ver. 18, 19. "Therefore He hath mercy on whom He will have mercy, and whom He will He hardeneth. Thou wilt say then unto me, Why doth he then find fault? For who hath resisted His will?" See what pains he takes to embarrass the subject in every way. And the answer he does not produce forthwith, it being a useful thing not to do so, but he first stops the disputant's mouth, saying as follows,

Ver. 20. "Nay but, O man, who art thou that repliest against God?"

This he does to take down the objector's unseasonable inquisitiveness, and excessive curiosity, and to put a check upon it, and teach him to know what God is, and what man, and how incomprehensible His foreknowledge is, and how far above our reason, and how obedience to Him in all points is binding. So when he has made this preparatory step in his hearer, and has hushed and softened down his spirit, then with great felicity he introduces the answer, having made what he says easy of admittance with him. And he does not say, it is impossible to answer questions of this kind, but that (5 mss. No, but what? that) it is presumptuous to raise them. For our business is to obey what God does, not to be curious even if we do not know the reason of them. Wherefore he said, "Who art thou that repliest against God? You see how very light he makes of him, how he bears down his swelling spirit! "Who art thou? art thou a sharer of His power? (compare Job xxxviii. nay, art thou sitting in judgment upon God? Why in comparison with Him thou canst not have a being even! nor this or that sort of being, but absolutely none! For the expression, "who art thou? doth much more set him at naught than "thou art nothing. And he takes other ways of showing further his indignation in the question, and does not say, "Who art thou that" answerest "God?

but, "that repliest against," that is, that gainsayest, and that opposest. For the saying things ought to be so, and ought not to be so, is what a man does that "replieth against. See how he scares them, how he terrifies them, how he makes them tremble rather than be questioning and curious. This is what an excellent teacher does; he does not follow his disciples' fancy everywhere, but leads them to his own mind, and pulls up the thorns, and then puts the seed in, and does not answer at once in all cases to the questions put to him.

Ver. 20, 2l. "Shall the thing formed say to Him that formed it, Why hast Thou made me thus? Hath not the potter (Read Jer. xviii. 1-10) power, of the same lump to make one vessel unto honor, and another unto dishonor?"

Here it is not to do away with free-will that he says this, but to show, up to what point we ought to obey God. For in respect of calling God to account, we ought to be as little disposed to it as the clay is. For we ought to abstain not from gainsaying or questioning only, but even from speaking or thinking of it at all, and to become like that lifeless matter, which followeth the potter's hands, and lets itself be drawn about anywhere he may please. And this is the only point he applied the illustration to, not, that is, to any enunciation of the rule of life, but to the complete obedience and silence enforced upon us. And this we ought to observe in all cases, that we are not to take the illustrations quite entire, but after selecting the good of them, and that for which they were introduced, to let the rest alone. As, for instance, when he says, "He couched, he lay down as a lion; (Numb. xxiv. 9) let us take out the indomitable and fearful part, not the brutality, nor any other of the things belonging to a lion. And again, when He says, "I will meet them as a bereaved bear" (Hos. xiii. 8), let us take the vindictiveness. And when he says, "our God is a consuming fire" (Deut. iv. 24; and Heb. xii. 29), the wasting power exerted in punishing. So also here must we single out the clay, the potter, and the vessels.

And when he does go on to say, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? do not suppose that this is said by Paul as an account of the creation, nor as implying a necessity over the will, but to illustrate the sovereignty and difference of dispensations; for if we do not take it in this way, divers incongruities will follow for if here he were speaking about the will, and those who are good and those not so, He will be Himself the Maker of these, and man will be free from all responsibility. And at this rate, Paul will also be shown to be at variance with himself, as he always bestows chief honor upon free choice. There is nothing else then which he here wishes to do, save to persuade the hearer to yield entirely to God, and at no time to call Him to account for anything whatever. For as the potter (he says) of the same lump makes what he pleaseth, and no one forbids it; thus also when God, of the same race of men, punisheth some, and honoreth others, be not thou curious nor meddlesome herein, but worship only, and imitate the clay. And as it followeth the hands of the potter, so do thou also the mind of Him that so ordereth things. For He worketh nothing at random, or mere hazard, though thou be ignorant of the secret of His Wisdom.

Yet thou allowest the other of the same lump to make divers things, and findest no fault: but of Him you demand an account of His punishments and honors, and will not allow Him to know who is worthy and who is not so; but since the same lump is of the same substance, you assert that there are the same dispositions. And, how monstrous this is! And yet not even is it on the potter that the honor and the dishonor of the things made of the lump depends, but upon the use made by those that handle them, so here also it depends on the free choice. Still, as I said before, one must take this illustration to have one bearing only,

which is that one should not contravene God, but yield to His incomprehensible Wisdom. For the examples ought to be greater than the subject, and than the things on account of which they are brought forward, so as to draw on the hearer better. Since if they were not greater and did not mount far above it, he could not attack as he ought, and shame the objectors. However, their ill-timed obstinacy he silenced in this way with becoming superiority. And then he introduces his answer. Now what is the answer?

Ver. 22, 23, 24. "What if God, willing to show His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He hath chosen, not of the Jews only, but also of the Gentiles."

What he means is somewhat as follows. Pharaoh was a vessel of wrath, that is, a man who by his own hard-heartedness had kindled the wrath of God. For after enjoying much long-suffering, he became no better, but remained unimproved. Wherefore he calleth him not only "a vessel of wrath," but also one "fitted for destruction. That is, fully fitted indeed, but by his own proper self. For neither had God left out aught of the things likely to recover him, nor did he leave out aught of those that would ruin him, and put him beyond any forgiveness. Yet still, though God knew this, "He endured him with much long-suffering," being willing to bring him to repentance. For had He not willed this, then He would not have been thus long-suffering. But as he would not use the long-suffering in order to repentance, but fully fitted himself for wrath, He used him for the correction of others, through the punishment inflicted upon him making them better, and in this way setting forth His power. For that it is not God's wish that His power be so made known, but in another way, by His benefits, namely, and kindnesses, he had shown above in all possible ways. For if Paul does not wish to appear powerful in this way ("not that we should appear approved," he says, "but that ye should do that which is honest,") (2 Cor. xiii. 7), much less doth God.

But after that be had shown long-suffering, that He might lead to repentance, but he did not repent, He suffered him a long time, that He might display at once His goodness and His power, even if that man were not minded to gain anything from this great long-suffering. As then by punishing this man, who continued incorrigible, He showed His power, so by having pitied those who had done many sins but repented, He manifested His love toward man. But it does not say, love towards man, but glory, to show that this is especially God's glory, and for this He was above all things earnest. But in saying, "which He had afore prepared unto glory," he does not mean that all is God's doing. Since if this were so, there were nothing to hinder all men from being saved. But he is setting forth again His foreknowledge, and doing away with the difference between the Jews and the Gentiles. And on this topic again he grounds a defence of his statement, which is no small one. For it was not in the case of the Jews only that some men perished, and some were saved, but with the Gentiles also this was the case. Wherefore he does not say, all the Gentiles, but, "of the Gentiles," nor, all the

Jews, but, ”of the Jews. As then Pharaoh became a vessel of wrath by his own lawlessness, so did these become vessels of mercy by their own readiness to obey.

For though the more part is of God, still they also have contributed themselves some little. Whence he does not say either, vessels of well-doing, or vessels of boldness (parrhsiaj), but ”vessels of mercy,” to show that the whole is of God. For the phrase, ”it is not of him that willeth, nor of him that runneth,” even if it comes in the course of the objection, still, were it said by Paul, would create no difficulty, Because when he says, ”it is not of him that willeth, nor of him that runneth,” he does not deprive us of free-will, but shows that all is not one’s own, for that it requires grace from above. For it is binding on us to will, and also to run: but to confide not in our own labors, but in the love of God toward man. And this he has expressed elsewhere. ”Yet not I, but the grace which was with me. (1 Cor. xv. 10.), And he well says, ”Which He had afore prepared unto glory. For since they reproached them with this, that they were saved by grace, and thought to make them ashamed, he far more than sets aside this insinuation. For if the thing brought glory even to God, much more to them through whom God was glorified. But observe his forbearance, and unspeakable wisdom.

For when he had it in his power to adduce, as an instance of those punished, not Pharaoh, but such of the Jews as had sinned, and so make his discourse much clearer, and show that where there were the same fathers, and the same sins, some perished, and some had mercy shown them, and persuade them not to be doubtful-minded, even if some of the Gentiles were saved, while the Jews were perishing; that he might not make his discourse irksome, the showing forth of the punishment he draws from the foreigner, so that he may not be forced to call them ”vessels of wrath. But those that obtained mercy he draws from the people of the Jews. And besides, he also has spoken in a sufficient way in God’s behalf, because though He knew very well that the nation was fitting itself as a vessel of destruction, still He contributed all on His part, His patience, His long-suffering, and that not merely long-suffering, but ”much long-suffering; yet still he was not minded to state it barely against the Jews. Whence then are some vessels of wrath, and some of mercy? Of their own free choice. God, however, being very good, shows the same kindness to both. For it was not those in a state of salvation only to whom He showed mercy, but also Pharaoh, as far as His part went. For of the same long-suffering, both they and he had the advantage. And if he was not saved, it was quite owing to his own will:

since, as for what concerneth God, he had as much done for him as they who were saved. Having then given to the question that answer which was furnished by facts, in order to give his discourse the advantage of other testimony in its favor, he introduces the prophets also making the same declarations aforetime. For Hosea, he says, of old put this in writing, as follows:

Ver. 25. ”I will call them My people, which were not My people; and her beloved, which was not beloved.” Here to prevent their saying, that you are deceiving us here with specious reasoning, he calls Hosea to witness, who crieth and saith, ”I will call them My people, who were not My people.” (Hos. ii. 23.) Who then are the not-people? Plainly, the Gentiles. And

who the not-beloved? The same again. However, he says, that they shall become at once people, and beloved, and sons of God. Ver. 26. "For even they shall be called," he says, "the children of the living God." But if they should assert that this was said of those of the Jews who believed, even then the argument stands. For if with those who after so many benefits were hard-hearted and estranged, and had lost their being as a people, so great a change was wrought, what is there to prevent even those who were not estranged after being taken to Him, but were originally aliens, from being called, and, provided they obey, from being counted worthy of the same blessings? Having then done with Hosea, he does not content himself with him only, but also brings Isaiah in after him. sounding in harmony with him.

Ver. 27. "For Esaias," he says, "crieth concerning Israel." That is, speaks out boldly, and uses no dissimulation. Why then lay a charge against us, when they afore declared the same thing with more than trumpet's loudness? And what does Isaiah cry? "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. (Is. x. 22.) Do you see that he too does not say that all are to be saved, but that those that are worthy shall? For I regard not the multitude, he means, nor does a race diffused so far distress me, but those only do I save that yield themselves worthy of it. And he does not mention the "sand of the sea" without a reason, but to remind them of the ancient promise whereof they had made themselves unworthy. Why then are you troubled, as though the promise had failed, when all the Prophets show that it is not all that are to be saved? Then he mentions the mode of the salvation also. Observe the accuracy of the Prophet, and the judgment of the Apostle, what a testimony he has cited, how exceedingly apposite! For it not only shows us that those to be saved are some and not all, but also adds the way they are to be saved. How then are they to be saved, and how will God count them worthy of the benefit?

Ver. 28. "He will finish the work, and cut it short in righteousness," he says, "because a short work will the Lord make upon the earth." (Ib. 23, LXX.) What he means then is somewhat of this sort. There is no need of fetching a circuit, and of trouble, and the vexation of the works of the Law, for the salvation is by a very short way. For such is faith, it holds salvation in a few short words. "For if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved." (Rom. x. 9.) Now you see what this, "the Lord shall make a short word (LXX. lit.) upon earth," is. And what is indeed wonderful is, that this short word carries with it not salvation only, but also righteousness. Ver 29. "And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and had been made like unto Gomorrha." (Is. i. 9.)

Here again he shows another thing, that not even those few were saved from their own resources. For they too would have perished, and met with Sodom's fate, that is, they would have had to undergo utter destruction (for they (of Sodom) were also destroyed root and branch, and left not even the slightest remnant of themselves,) and they too, he means, would have been like these, unless God had used much kindness to them, and had saved them by faith. And this happened also in the case of the visible captivity, the majority

having been taken away captive and perished, and some few only being saved. Ver. 30, 31. "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is by faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness."

Here at last is the clearest answer. For since he had used a proof as well from facts ("for they are not all Israel that are of Israel") as from the case of the forefathers Jacob and Esau, and from the prophets Hosea and Isaiah, he further gives the most decisive answer, after first adding to the perplexity. The points discussed, then, are two; one that the Gentiles attained, and the other that they attained it without following after it, that is, without taking pains about it. And again in the Jews' case also there are two difficulties of the same kind; one that Israel attained not, the other that, though they took pains, they attained not. Whence also his use of words is more emphatical. For he does not say that they had, but that they "attained to righteousness. For what is especially new and unusual is, that they who followed after it attained not, but they which followed not after it attained. And he seems to be indulging them by saying, "followed after. But afterwards he strikes the blow home. For since he had a strong answer to give them, he had no fear of making the objection a little harsher. Hence he doth not speak of faith either, and the righteousness ensuing thereon, but shows that before the faith even, on their own ground they were worsted and condemned. For thou, O Jew, he says, hast not found even the righteousness which was by the Law. For thou hast transgressed it, and become liable to the curse.

But these that came not through the Law, but by another road, have found a greater righteousness than this, that, namely, which is of faith. And this he had also said before. "For if Abraham was justified by works, he hath whereof to glory, but not before God" (Rom. iv.): so showing that the other righteousness was greater than this. Before, then, I said that there were two difficulties, but now they have even become three questions: that the Gentiles found righteousness, and found it without following after it, and found a greater than that of the Law. These same difficulties are again felt in the Jews' case with an opposite view. That Israel did not find, and though he took pains he did not find, and did not find even the less. Having then thrust his hearer into perplexity, he proceeds to give a concise answer, and tells him the cause of all that is said. When then is the cause?

Ver. 32. "Because they sought it not by faith, but as it were by the works of the Law." This is the clearest answer in the passage, which if he had said immediately upon starting he would not have gained so easy a hearing. But since it is after many perplexities, and preparations, and demonstrations that he sets it down, and after using countless preparatory steps, he has at last made it more intelligible, and also more easily admitted. For this he says is the cause of their destruction: "Because it was not by faith, but as it were by the works of the Law," that they wished to be justified. And he does not say, "by works," but, "as it were by the works of the Law," to show that they had not even this righteousness. "For they stumbled at that stumbling-stone;" Ver. 33. "As it is written, Behold I lay in Sion a stumbling-stone, and rock of offence: and whosoever believeth on Him shall not be ashamed."

You see again how it is from faith that the boldness comes, and the gift is universal; since it is not of the Jews only that this is said, but also of the whole human race. For every one, he would say, whether Jew, or Grecian, or Scythian, or Thracian, or whatsoever else he may be, will, if he believes, enjoy the privilege of great boldness. But the wonder in the Prophet is that he foretells not only that they should believe, but also that they should not believe. For to stumble is to disbelieve. As in the former passage he points out them that perish and them that are saved, where he says, "If the number of the children of Israel be as the sand of the sea, the remnant shall be saved. And, If the Lord of Sabaoth had not left us a seed, we should have been as Sodoma." And, "He hath called not of the Jews only, but also of the Gentiles;" so here too he implies that some will believe, and some will stumble. But stumbling comes of not taking heed, of gaping after other things. Since then they did give heed to the Law, they stumbled on the stone, "And a stone of stumbling and rock of offence" he calls it from the character and end of those that believe not.

Is then the language used made plain to you? or does it still want much in clearness? I think indeed that, to those who have been attending, it is easy to get a clear view of it. But if it has slipped anybody's memory, you can meet in private, and learn what it was. And this is why I have continued longer upon this explanatory part of the discourse, that I might not be compelled to break off the continuity of the context, and so spoil the clearness of the statements. And for this cause too I will bring my discourse to a conclusion here, without saying anything to you on the more immediately practical points, as I generally do, lest I should make a fresh indistinctness in your memories by saying so much. It is time now to come to the proper conclusion, by shutting up the discourse with the doxology to the God of all. Let us then both pause, me that am speaking and you that are hearing, and offer up glory to Him. For His is the kingdom, and the power, and the glory, for ever and ever. 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.