Homilies on the Acts of the Apostles (part 2 of 2)

John Chrysostom (c. AD 349–407)

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Homily 33

ACTS XV. 13, 15.-"And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Symeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets."

This (James) was bishop, as they say, and therefore he speaks last, and herein is fulfilled that saying, "In the mouth of two or three witnesses shall every word be established. (Deut. xvii. 6; Matt. xviii. 16. But observe the discretion shown by him also, in making his argument good from the prophets, both new and old. For he had no acts of his own to declare, as Peter had and Paul. And indeed it is wisely ordered that this (the active) part is assigned to those, as not intended. to be locally fixed in Jerusalem, whereas (James) here, who performs the part of teacher, is no way responsible for what has been done, while however he is not divided from them in opinion. (b) "Men and brethren," he says, "hearken unto me. Great is the moderation of the man. His also is a more complete oration, as indeed it puts the completion to the matter under discussion. (a) "Symeon," he says, "declared: (namely,) in Luke, in that he prophesied, "Which Thou hast prepared before the face of all nations, a light to lighten the Gentiles, and the glory of Thy people Israel. (c) "How God at the first did visit the Gentiles, to take out of them a people for His Name. (Luke ii. 25. Then, since that (witness), though from the time indeed he was manifest, yet had not authority by reason of his not being ancient, therefore he produces ancient prophecy also, saying, "And to this agree the words of the Prophets, as it is written:

After this I wilt return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up. (v. 16. What? was Jerusalem raised up? Was it not rather thrown down? What sort of raising up does he call that which took place after the return from Babylon? "That the residue of men," he says, "may seek the Lord, even all the Gentiles upon whom My Name is called. (v. 17. Then, what makes his word authoritative-"Saith the Lord, which doeth all these things: and, for that this is no new thing, but all was planned from the beginning, "Known unto God are all His works from everlasting. (v. 18. And then again his authority (kai to aciwma palin) (as Bishop): "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollution of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in

every city them that preach him, being read in the synagogues every sabbath day. (v. 19-21. Since then they had heard of the Law, with good reason he enjoins these things from the Law, that he may not seem to make it of no authority. And (yet) observe how he does not let them be told these things from the Law, but from himself, saying, It is not that I heard these things from the Law, but how?

"We have judged. Then the decree is made in common. "Then pleased it the Apostles and elders, together with the whole Church, to choose men of their own company"-do you observe they do not merely enact these matters, and nothing more?-"and send them to Antioch with Paul and Barnabas:namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner. (v. 22. And observe, the more to authenticate the decree, they send men of their own, that there may be no room for regarding Paul and his company with suspicion. "The Apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia. (v. 23. And mark with what forbearance of all harsh vituperation of those (brethren) they indite their epistle. "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the Law: to whom we gave no such commandment. (v. 24. Sufficient was this charge against the temerity of those men, and worthy of the Apostles' moderation, that they said nothing beyond this.

Then to show that they do not act despotically, that all are agreed in this, that with deliberation they write this-"It seemed good to us, being assembled with one accord, to send men of ours whom we have chosen" (v. 25)-then, that it may not look like disparagement of Paul and Barnabas, that those men are sent, observe the encomium passed upon them-"together with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas; who shall also tell you the same things by mouth. For it seemed good to the Holy Spirit and to us"-it is not man's doing, it says-"to lay upon you no greater burden"-again it calls the Law a burden: then apologizing even for these injunctions-"save these necessary things" (v. 26-28): "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication from which if ye keep yourselves, ye shall do well. (v. 29. For these things the New Testament did not enjoin: we nowhere find that Christ discoursed about these matters; but these things they take from the Law. "From things strangled," it says, "and from blood. here it prohibits murder. (Comp. Gen. ix. 5. "So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: which when they had read, they rejoiced for the consolation. (v. 30, 31. Then those (brethren) also exhorted them:

and having established them, for towards Paul they were contentiously disposed, so departed from them in peace. "And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them And after they had tarried there a space, they were let go in peace from the brethren unto the Apostles. (v. 32, 33. No more factions and fightings, but thenceforth Paul taught.

(Recapitulation. "Then all the multitude kept silence," etc. (v. 12. There was no arrogance in the Church. After Peter Paul speaks, and none silences him: James waits patiently, not starts up (for the next word). Great the orderliness (of the proceedings). No word speaks John here, no word the other Apostles, but held their peace, for James was invested with the chief rule, and think it no hardship. So clean was their soul from love of glory. "And after that they had held their peace, James answered," etc. (v. 13. (b) Peter indeed spoke more strongly, but James here more mildly: for thus it behooves one in high authority, to leave what is unpleasant for others to say, while he himself appears in the milder part. (a) But what means it, "How God first (prwton) did visit? (v. 14. (It means) from the beginning (ec arxhj). (c) Moreover he well says, "Symeon expounded" (echghsato) (or, interpreted), implying that he too spake the mind of others. "And to this agree," etc. Observe how he shows that this is a doctrine of old time. "To take out of the Gentiles," he says, "a people for His Name. (v. 15. Not simply, Chose, but, "for His Name," that is for His glory. His Name is not shamed by the taking (prolhyei) the Gentiles first, but it is even a greater glory.-Here some even great thing is hinted at: that these are chosen before all. "After this I will return, and rebuild the tabernacle of David which is fallen down. (v. 16.

But if one would look into the matter closely, the kingdom of David does in fact now stand, his Offspring reigning everywhere. For what is the good of the buildings and the city, with none obeying there? And what is the harm arising from the destruction of the city, when all are willing to give their very souls? There is that come which is more illustrious than David: in all parts of the world is he now sung. This has come to pass: if so, then must this also come to pass, "And I will build again the ruins thereof, and I will set it up: to what end? "that the residue of men may seek the Lord, and all the Gentiles, upon whom My Name is called. (v. 17. If then it was to this end that the city rose again (namely) because of Him (that was to come) of them, it shows that of the building of the city the cause is, the calling of the Gentiles. Who are "the residue? those who are then left. "And all the Gentiles, upon whom My Name is called: but observe, how he keeps the due order, and brings them in second. "Saith the Lord, which doeth these things. Not "saith" (only), but "doeth. Why then, it was God's work.-"But the question is other than this (namely), what Peter spoke more plainly, whether they must be circumcised. Then why dost thou harangue about these matters?

For what the objectors asserted, was not that they must not be received upon believing, but that it must be with the Law. And upon this Peter well pleaded: but then, as this very thing above all others troubled the hearers, therefore he sets this to rights again (qerapeuei). And observe, that which was needful to be enacted as a rule, that it is not necessary to keep the Law, this Peter introduced: but the milder part, the truth which was received of old, this James saith, and dwells upon that concerning which nothing is written, in order that having soothed their minds by that which is acknowledged, he may opportunely introduce this likewise. "Wherefore," saith he, "my sentence is, not to trouble them which from among the Gentiles do turn unto God" (v. 19), that is, not to subvert: for, if God called them, and these observances subvert, we fight against God. And again, "them which from the

Gentiles," he saith, "do turn. And he says well, with authority, the "my sentence is. But that we write unto them that they abstain from pollutions of idols, and from fornication"-(b) and yet they often insisted upon these points in discoursing to them -but, that he may seem also to honor the Law (he mentions), these also, speaking (however) not as from Moses but from the Apostles, and to make the commandments many, he has divided the one into two (saying), "and from things strangled, and from blood. (v. 20.

For these, although relating to the body, were necessary to be observed, because (these things) caused great evils, "For Moses hath of old times in every city," etc. (v. 21. This above all quieted them. (anepausen) (a) For this cause I affirm that it is good (so "to write to them.") Then why do we not write the same injunctions to Jews also? Moses discourses unto them. See what condescension (to their weakness)! Where it did no harm, he set him up as teacher, and indulged them with a gratification which hindered nothing, by permitting Jews to hear him in regard of these matters, even while leading away from him them of the Gentiles. See what wisdom! He seems to honor him, and to set him up as the authority for his own people, and by this very thing he leads away the Gentiles from him! "Being read in the synagogues every sabbath day. Then why do they not learn (what is to be learnt) out of him, for instance * *? Through the perversity of these men. He shows that even these (the Jews) need observe no more (than these necessary thing's). And if we do not write to them, it is not that they are bound to observe anything more, but only that they have one to tell them. And he does not say, Not to offend, nor to turn them back, which is what Paul said to the Galatians, but, "not to trouble them:

he shows that the point (katorqwma) if carried is nothing but a mere troubling. Thus he made an end of the whole matter; and while he seems to preserve the Law by adopting these rules from it, he unbinds it by taking only these. (c) There was a design of Providence in the disputation also, that after the disputation the doctrine might be more firm. "Then pleased it the Apostles to send chosen men of their own company," etc., no ordinary persons, but the "leading men; having written" (letters) "by them after this manner. To those in Antioch," it says, "and Syria and Cilicia. (v. 22, 23) where the disease had its birth.Observe how they say nothing harsher (fortikwteron) against those men, but look to one thing only, namely, to undo (the mischief) which has been done. For this would make even the movers of the faction there to confess (that they were wrong). They do not say, The seducers, the pestilent fellows, or suchlike: though where need is, Paul does this, as when he says, "O full of all guile" (ch. xiii. 10): but here, the point being carried, there was no need. And observe, they do not put it, That certain from us ordered you to keep the Law, but, "Troubled you with words, subverting your souls,"-nothing could be more proper (kuriwteron) than that word: none (of the other speakers) has so spoken of the things done by those men.

"The souls," he says, already strongly established, these persons are anasxeuazontej as in speaking of a building, "taking them down again: displacing them (metatiqentej) from the foundation). "To whom," he says, "we gave no such commandment. It seemed good therefore to us being assembled with one accord, to send chosen men unto you together with our

beloved Barnabas and Paul, men that have hazarded their lives for the Name of our Lord Jesus Christ. (v. 25, 26. If "beloved," they will not despise them, if they "have hazarded their lives," they have themselves a right to be believed. "We have sent," it saith, "Judas and Silas, who shall also tell you the same things by word of mouth. (v. 27. For it was necessary that there should be not merely the Epistle there by itself, lest they should say that Paul and Barnabas had suppressed (the real purport), that they said one thing instead of another. The encomium passed upon Paul stopped their mouths. For this is the reason why neither Paul comes alone nor Barnabas (with him), but others also from the Church; that he may not be suspected, seeing it was he that advocated that doctrine: nor yet those from Jerusalem alone. It shows that they have a right to be believed. "For it seemed good," say they, "to the Holy Ghost and to us" (v. 28): not making themselves equal (to Him)-they are not so mad. But why does it put this (so)?

Why did they add, "And to us," and yet it had sufficed to say, "To the Holy Ghost? The one, "To the Holy Ghost," that they may not deem it to be of man; the other, "To us," that they may be taught that they also themselves admit (the Gentiles), although themselves being in circumcision. They have to speak to men who are still weak and afraid of them: this is the reason why this also is added. And it shows that it is not by way of condescension that they speak, neither because they spared them, nor as considering them weak, but the contrary; for great was the reverence of the teachers also. "To lay upon you no greater burden"-they are ever calling it a burden-and again, "save these necessary things: for that was a superfluous burden. See here a brief Epistle, with nothing more in it (than was needed), neither arts of persuasion (kataskeuaj) nor reasonings, but simply a command: for it was the Spirit's legislating. "So when they were dismissed they came to Antioch, and having gathered the multitude together, they delivered to them the epistle. (v. 30. After the epistle, then (Judas and Silas) also themselves exhort them by word (v. 31): for this also was needful, that (Paul and Barnabas) might be quit of all suspicion. "Being prophets also themselves," it says, exhorted the brethren "with many words. It shows here the right that Paul and Barnabas have to be believed.

For Paul also might have done this, but it behooved to be done by by these. "And after they had tarried there a space, they were let go in peace. (v. 33.)

No more faction. On this occasion, I suppose, it was that they received the right hand, as he says himself, "They gave to me and Barnabas right hands of fellowship." (Gal. ii. 9.) There he says, "They added nothing to me." (ib. 6.) For they confirmed his view: they praised and admired it.-It shows that even from human reasonings it is possible to see this, not to say from the Holy Ghost only, that they sinned a sin not easy to be corrected. For such things need not the Spirit.-It shows that the rest are not necessary, but superfluous. seeing these things are necessary. "From which if ye keep yourselves," it saith, "ye shall do well." It shows that nothing is lacking to them, but this is sufficient. For it might have been done also without letters, but that there may be a law in writing (they send this Epistle): again,

that they may obey the law (the Apostles), also told those men (the same things), and they did this, "and confirmed them, and having tarried a space were let go in peace."

Let us not then be offended on account of the heretics. For look, here at the very outset of the preaching, how many offences there were: I speak not of those which arose from them that were without; for these were nothing: but of the offences which were within. For instance, first Ananias, then the "murmuring," then Simon the sorcerer; afterwards they that accused Peter on account of Cornelius, next the famine, lastly this very thing, the chief of the evils. For indeed it is impossible when any good thing has taken place, that some evil should not also subsist along with it. Let us not then be disturbed, if certain are offended, but let us thank God even for this, because it makes us more approved. For not tribulations only, but even temptations also render us more illustrious. A man is no such great lover of the truth, only for holding to it when there is none to lead him astray from it: to hold fast to the truth when many are drawing him away, this makes the proved man. What then? Is this why offences come? I am not speaking as if God were the author of them: God forbid! but I mean, that even out of their wickedness He works good to us: it was never His wish that they should arise: "Grant to them," He saith, "that they may be one" (John xvii. 21): but since offences do come, they are no hurt, to these, but even a benefit:

just as the persecutors unwillingly benefit the Martyrs by dragging them to martyrdom, and yet they are not driven to this by God; just so is it here. Let us not look (only at this), that men are offended: this very thing is itself a proof of the excellence of the doctrine-that many stimulate and counterfeit it: for it would not be so, if it were not good. And this I will now show, and make on all hands plain to you. Of perfumes, the fragrant spices are they which people adulterate and counterfeit; as, for instance, the amomum leaf. For because these are rare and of necessary use, therefore there come to be spurious imitations likewise. Nobody would care to counterfeit any common article. The pure life gets many a false pretender to it: no man would care to counterfeit the man of vicious life; no, but the man of monastic life.-What then shall we say to the heathen? There comes a heathen and says, "I wish to become a Christian, but I know not whom to join: there is much fighting and faction among you, much confusion: which doctrine am I to choose? How shall we answer him? "Each of you" (says he) "asserts, 'I speak the truth.'" (b) No doubt: this is in our favor. For if we told you to be persuaded by arguments, you might well be perplexed: but if we bid you believe the Scriptures, and these are simple and true, the decision is easy for you.

If any agree with the Scriptures, he is the Christian; if any fight against them, he is far from this rule. (a) "But which am I to believe, knowing as I do nothing at all of the Scriptures? The others also allege the same thing for themselves. What then (c)if the other come, and say that the Scripture has this, and you that it has something different, and ye interpret the Scriptures diversely, dragging their sense (each his own way)? And you then, I ask, have you no understanding, no judgment? "And how should I be able (to decide)," says he, "I who do not even know how to judge of your doctrines? I wish to become a learner, and you are making me forthwith a teacher. If he say this, what, say you, are we to answer him? How

shall we persuade him? Let us ask whether all this be not mere pretence and subterfuge. Let us ask whether he has decided (kategnwke) against the heathen (that they are wrong). The fact he will assuredly affirm, for of course, if he had not so decided, he would not have come to (enquire about) our matters let us ask the grounds on which he has decided, for to be sure he has not settled the matter out of hand. Clearly he will say, "Because (their gods) are creatures, and are not the uncreated God. Good. If then he find this in the other parties (aireseij), but among us the contrary, what argument need we?

We all confess that Christ is God. But let us see who fight (against this truth), and who not. Now we, affirming Him to be God speak of Him things worthy of God, that He hath power, that He is not a slave, that He is free, that He doeth of Himself: whereas the other says the reverse. Again I ask: if you would learn (to be) a physician, * * *? And yet among them are many (different) doctrines. For if you accept without more ado just what you are told, this is not acting like a man: but if you have judgment and sense, you shall assuredly know what is good. We affirm the Son to be God, we verify (epalhqeuomen) what we affirm: but they affirm indeed, but (in fact) confess not.-But to mention (something) even plainer: those have certain persons from whom they are called, openly showing the name of the heresiarch himself, and each heresy in like manner: with us, no man has given us a name, but the faith itself. However, this (talk of yours) is mere pretence and subterfuge. For answer me: how is it that if you would buy a cloak, though ignorant of the art of weaving, you do not speak such words as these-"I do not know how to buy; they cheat me"-but do all you can to learn, and so whatever else it be that you would buy: but here you speak these words? For at this rate, you will accept nothing at all.

For let there be one that has no (religious) doctrine whatever: if he should say what you say about the Christians-"There is inch a multitude of men, and they have different doctrines; this a heathen, that a Jew, the other a Christian: no need to accept any doctrine whatever, for they are at variance one with another; but I am a learner, and do not wish to be a judge" -but if you have yielded (so far as) to pronounce against (kataginwskein) one doctrine, this pretext no longer has place for you. For just as you were able to reject the spurious, so here also, having come, you shall be able to prove what is profitable. For he that has not pronounced against any doctrine at all, may easily say this: but he that has pronounced against any, though he have chosen none, by going on in the same way, will be able to see what he ought to do. Then let us not make pretexts and excuses, and all will be easy. For, to show you that all this is mere excuse, answer me this: Do you know what you ought to do, and what to leave undone? Then why do you not what you ought? Do that, and by right reason seek of God, and He will assuredly reveal it to thee. "God," it saith, "is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. (ch. x. 34, 35.

It cannot be that he who hears without prejudice should not be persuaded. For just as, if there were a rule, by which everything behooved to be put straight, it would not need much consideration, but it would be easy to detect the person who measures falsely (ton

parametrounta labein), So is it here. ”Then how is it they do not see it at a glance? Many things are the cause of this: both preconceived opinion, and human causes: (aitiai). The others, say you, say the same thing about us. How? For are we separated from the Church? have we our heresiarchs? Are we called after men-as one of them has Marcion, another Manichaeus, a third Arius, for the author and leader (of his sect)? Whereas if we likewise do receive an appellation from any man, we do not take them that have been the authors of some heresy, but men that presided over us, and governed the Church. We have no ”masters upon the earth”-God forbid-we have ”One Master that is in heaven. (Matt. xxiii. 9, xxiii. 10. ”And those also,” says he, ”say the same. But there stands the name set over them, accusing them, and stopping their mouths.-How is it, there have been many heathen, and none of them asked these questions: and among the philosophers there were these (differences), and yet none of those holding the right party (airesin) was hindered (thereby)?-Why did not (those believers) say, when (the others) raised these questions, ”Both these and those are Jews: which must we believe?

But they believed as they ought. Then let us also obey the laws of God, and do all things according to His good pleasure, that having virtuously passed this life present, we may be enabled to attain unto the good things promised to them that love Him, by the grace and mercy of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together, be glory, dominion, honor, now and ever, world without end. Amen.

Homily 34

ACTS XV. 35.-"Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also."

Observe again their humility, how they let others also take part in the preaching. "And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good (hciou see note 3 p. 213) to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention (or exasperation) was so sharp between them, that they departed asunder one from the other. (v. 36-39. And already indeed Luke has described to us the character of the Apostles, that the one was more tender and indulgent, but this one more strict and austere. For the gifts are diverse-(the gifts, I say), for that this is a gift is manifest-but the one befitting one, the other another set of characters, and if they change places, harm results instead of good. (b) In the Prophets too we find this: diverse minds, diverse characters: for instance, Elias austere, Moses meek. So here Paul is more vehement. And observe for all this, how gentle he is. "Thought not good," it says, "to take him with them that had departed from them from Pamphylia. (a) And there seems indeed to be exasperation (parocusmoj), but in fact the whole matter is a plan of the Divine Providence, that each should receive his proper place:

and it behooved that they should not be upon a par, but the one should lead, and the other be led. "And so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the Churches. (v. 39-41. And this also is a work of Providence. For the Cyprians had exhibited nothing of the like sort as they at Antioch and the rest: and those needed the softer character, but these needed such a character as Paul's. "Which then," say you, "did well? he that took, or he that left?" *** (c)For just as a general would not choose to have a low person always to his baggage-bearer, so neither did the Apostle. This corrected the other's, and instructed (Mark) himself. "Then did Barnabas ill? say you. "And how is it not amiss (atopon), that upon so small a matter there should arise so great an evil? In the first place then, no evil did come of it, if, sufficing each for whole nations, they were divided the one from the other, but a great good. And besides, they would not

readily have chosen to leave each other. But admire, I pray you, the writer, how he does not conceal this either. "But at any rate," say you, "if they must needs part, let it be without exasperation.

Nay, but if nothing more, observe this, that in this too is shown what was of man (in the preaching of the Gospel). For if the like behooved to be shown (even) in what Christ did, much more here. And besides, the contention cannot be said to be evil, when each disputes for such objects (as here) and with just reason. I grant you, if the exasperation were in seeking his own, and contending for his own honor, this might well be (reproved): but if wishing, both the one and the other, to instruct and teach, the one took this way and the other that, what is there to find fault with? For in many things they acted upon their human judgment; for they were not stocks or stones. And observe how Paul impeaches (Mark), and gives the reason. For of his exceeding humility he reverenced Barnabas, as having been partner with him in so great works, and being with him: but still he did not so reverence him, as to overlook (what was necessary). Now which of them advised best, it is not for us to pronounce: but thus far (we may affirm), that it was a great arrangement of Providence, if these were to be vouchsafed a second visitation, but those were not to be visited even once.

(a) "Teaching and preaching the word of the Lord. (v. 35. They did not simply tarry in Antioch, but taught. What did they "teach," and what "preach" (evangelize)? They both (taught) those that were already believers, and (evangelized) those that were not yet such. "And some days after," etc. (v. 36. For because there were offences without number, their presence was needed. (d) "How they do," he says. And this he did not know: naturally. See him ever alert, solicitous, not bearing to sit idle, though he underwent dangers without end. Do you mark, it was not of cowardice that he came to Antioch? He acts just as a physician does in the case of the sick. And the need of visiting them he showed by saying, "In which we preached the word. And Barnabas determined," etc. (v. 37-40. (So) Barnabas "departed, and went not With (him). (b) The point to be considered, is not that they differed in their opinions, but that they accommodated themselves the one to the other (seeing), that thus it was a greater good their being parted: and the matter took a pretext from this What then? did they withdraw in enmity? God forbid! In fact you see after this Barnabas receiving many encomiums from Paul in the Epistles. There was "sharp contention," it says, not enmity nor quarrelling. The contention availed so far as to part them. "And Barnabas took Mark," etc. And with reason: for what each supposed to be profitable, he did not forego thereafter, because of the fellowship with the other.

Nay, it seems to me that the parting took place advisedly (kata sunesin), and that they said one to another "As I wish not, and thou wishest, therefore that we may not fight, let us distribute the places. So that in fact they did this, altogether yielding each to the other: for Barnabas wished Paul's plan to stand, therefore withdrew; on the other hand, Paul wished the other's plan to stand, therefore he withdrew. Would to God we too made such separations, as to go forth for preaching. A wonderful man this is; and exceedingly great! To Mark this contest was exceedingly beneficial. For the awe inspired by Paul converted him,

while the kindness of Barnabas caused that he was not left behind: so that they contend indeed, but the gain comes to one and the same end. For indeed, seeing Paul choosing to leave him, he would be exceedingly awed, and would condemn himself, and seeing Barnabas so taking his part, he would love him exceedingly: and so the disciple was corrected by the contention of the teachers: so far was he from being offended thereby. For if indeed they did this with a view to their own honor, he might well be offended: but if for his salvation, and they contend for one and the same object, to show that he who honored him * * * had well determined, what is there amiss (atopon) in it?

(e) "But Paul," it says, "departed, having chosen Silas, and being commended to the grace of God." What is this? They prayed it says: they besought God. See on all occasions how the prayer of the brethren can do great things. And now he journeyed by land, wishing even by his journeying to benefit those who saw (touj orwntaj) him. For when indeed they were in haste they sailed, but now not so. (c) "And he went through Syria and Cilicia, confirming the Churches. Then came he to Derbe and Lystra." (v. 41.) Mark the wisdom of Paul: he does not go to other cities before he has visited them which had received the Word. For it is folly to run at random. This let us also do: let us teach the first in the first place, that these may not become an hindrance to them that are to come after.

"And, behold a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters; for they knew all that his father was a Greek. (ch. xvi. 1-3. It is indeed amazing, the wisdom of Paul! He that has had so many battles about circumcision, he that moved all things to this end, and did not give over until he had carried his point, now that the decree is made sure, circumcises the disciple. He not only does not forbid others, but himself does this thing. (b) "Him," it says, "he would have to go forth with him. And the wonder is this, that he even took him unto him. "Because of the Jews," it says, "which were in those parts: for they would not endure to hear the word from one uncircumcised. (a) Nothing could be wiser. So that in all things he looked to what was profitable: he did nothing upon his own preference (prolhYei). (c) And what (then)? Mark the success: he circumcised, that he might take away circumcision: for he preached the decrees of the Apostles. "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the Apostles and elders which were at Jerusalem.

And so were the Churches established in the faith, and increased in number daily. (v. 4, 5. Dost thou mark fighting, and by fighting, edification? Not warred upon by others, but themselves doing contrary things, so they edified the Church! They introduced a decree not to circumcise, and he circumcises! "And so were the Churches," it says, "established in the faith," and in multitude: "increased," it says, "in number daily. Then he does not continue to tarry with these, as having come to visit them: but how? he goes further. "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy,

Ghost to preach the word in Asia," (v. 6. having left Phrygia and Galatia, they hastened into the interior. For, it says, "After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. (v. 7. Wherefore they were forbidden, he does not say, but that they were "forbidden," he does say, teaching us to obey and not ask questions, and showing that they did many things as men. "And the Spirit," it says, "suffered them not: but having passed by Mysia they came down to Troas. (v. 8. "And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. (v. 9. Why a vision, and not the Holy Ghost? because He forbade the other. He would even in this way draw them over:

since to the saints also He appeared in a dream, and in the beginning (Paul) himself saw a vision, "a man coming in and laying his hands upon him. (ch. ix. 12. In this manner also Christ appears to him, saying, "Thou must stand before Caesar. Then for this reason also He draws him thither, that the preaching may be extended. This is why he was forbidden to tarry long in the other cities, Christ urging him on. For these were to enjoy the benefit of John for a long time, and perhaps did not extremely need him (Paul), but thither he behooved to go. And now he crosses over and goes forth. "And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them. (v. 10. Then the writer mentions also the places, as relating a history, and showing where he made a stay (namely), in the greater cities, but passed by the rest. "Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony. (v. 11, 12. It is a high distinction for a city, the being a colony. "And in this city we were tarrying certain days. But let us look over again what has been said.

(Recapitulation. "And after some days, Paul said," etc. (ch. xv. 36. He put to Barnabas a necessity for their going abroad, saying "Let us visit the cities? which we preached the word. "But Paul begged," etc. (v. 38. And yet no need for him to beg, who had to make an accusation presently. This happens even in the case where God and men are the parties: the man requests, God is wroth. For instance, when He saith, "If her father had spit in her face" (Num. xii. 14): and again, "Let me alone, and in Mine anger I will blot out this people. (Ex. xxxii. 32. And Samuel when he mourns for Saul. (1 Sam. xv. 35. For by both, great good is done. Thus also here: the one is wroth, the other not so. The same happens also in matters where we are concerned. And the sharp contention with good reason, that Mark may receive a lesson, and the affair may not seem mere stage-playing. For it is not to be thought that he who bids, "Let not the sun go down upon your wrath," (Eph. iv. 26) would have been wroth because of such a matter as this: nor that he who on all occasions gave way would not have given way here, he who so greatly loved Paul that before this he sought him in Tarsus, and brought him to the Apostles, and undertook the alms in common with him, and in common the business relating to the decree.

But they take themselves so as to instruct and make perfect by their separation them that need the teaching which was to come from them. And he rebukes others indeed, but bids do good to all men. As in fact he does elsewhere, saying, "But ye, be not weary in well-doing. (2 Thess. iii. 13. This we also do in our common practice. Here it seems to me that others also were alike displeased with Paul. And thereupon taking them also apart, he does all, and exhorts and admonishes. Much can concord do, much can charity. Though it be for a great matter thou askest; though thou be unworthy, thou shall be heard for thy purpose of heart: fear not.

"He went," it says, "through" the cities "And, behold, there was a disciple, by name Timothy, who had a good report of the brethren which were in Lystra and Iconium. (v. 41; xvi. 1. Great was the grace of Timothy. When Barnabas departed (apesth), he finds another, equivalent to him. Of him he saith, "Remembering thy tears and thy unfeigned faith, which dwelt first in thy grandmother Lois, and in thy mother Eunice. (2 Tim. i. 5. His father continued to be a Gentile, and therefore it was that (Timothy) was not circumcised. (a) Observe the Law already broken. Or if not so, I suppose he was born after the preaching of the Gospel but this is perhaps not so. (c) He was about to make him a bishop, and it was not meet that he should be uncircumcised. (e) And this was not a small matter, seeing it offended after so long a time: (b) "for from a child," he says, "thou hast known the Holy Scriptures. (ib. iii. 15. (d) "And as they went through the cities, they delivered them the decrees for to keep. (v. 4. For until then, there was no need for the Gentiles to keep any such. The beginning of the abrogation was the Gentiles' not keeping these things, and being none the worse for it: nor having any inferiority in respect of faith: anon, of their own will they abandoned the Law. (f) Since therefore he was about to preach, that he might not smite the Jews a double blow, he circumcised Timothy.

And yet he was but half (a Jew by birth), his father being a Greek: but yet, because that was a great point carried in the cause of the Gentiles, he did not care for this: for the Word must needs be disseminated: therefore also he with his own hands circumcised him. "And so were the churches established in the faith. Do you mark here also how from going counter (to his own object) a great good results? "And increased in number daily. (v. 5. Do you observe, that the circumcising not only did no harm, but was even of the greatest service? "And a vision appeared unto Paul in the night. (v. 9. Not now by Angels, as to Philip, as to Cornellius, but how? By a vision it is now shown to him: in more human sort, not now as before (i.e., v. 6, 7) in more divine manner. For where the compliance is more easy, it is done in more human sort; but where great force was needed, there in more divine. For since he was but urged to preach, to this end it is shown him in a dream: but to forbear preaching, he could not readily endure: to this end the Holy Ghost reveals it to him. Thus also it was then with Peter, "Arise, go down. (ch. x. 20. For of course the Holy Spirit did not work what was otherwise easy: but (here) even a dream sufficed him.

And to Joseph also, as being readily moved to compliance, the appearance is in a dream, but to the rest in waking vision. (Matt. i. 20; ii. 13, 19. Thus to Cornelius, and to Paul himself.

”And lo, a man of Macedonia,” etc. and not simply enjoining, but ”beseeching,” and from the very persons in need of (spiritual) cure. (ch. x. 3; ix. 3. ”Assuredly gathering,” it says, ”that the Lord had called us. (v. 10), that is, inferring, both from the circumstance that Paul saw it and none other, and from the having been ”forbidden by the Spirit,” and from their being on the borders; from all these they gathered. ”Therefore loosing from Troas, we came with a straight course,” etc. (v. 11. That is, even the voyage made this manifest: for there was no tardiness. It became the very root of Macedonia. It was not always in the way of ”sharp contention” that the Holy Spirit wrought: but this so rapid progress (of the Word) was a token that the thing was more than human. And yet it is not said that Barnabas was exasperated, but, ”Between them there arose a sharp contention. (v. 39. If the one was not exasperated neither was the other.

Knowing this, let us not merely pick out (eklegwmen) these things, but let us learn and be taught by them : for they were not written without a purpose. It is a great evil to be ignorant of the Scriptures: from the things we ought to get good from, we get evil. Thus also medicines of healing virtue, often, from the ignorance of those who use them, ruin and destroy: and arms which are meant to protect, are themselves the cause of death unless one know how to put them on. But the reason is, that we seek everything rather than what is good for ourselves. And in the case of a house, we seek what is good for it, and we would not endure to see it decaying with age, or tottering, or hurt by storms: but for our soul we make no account: nay, even should we see its foundations rotting, or the fabric and the roof, we make no account of it. Again, if we possess brute creatures, we seek what is good for them: we call in both horse-feeders and horse-doctors, and all besides: we attend to their housing, and charge those who are entrusted with them, that they may not drive them at random or carelessly, nor take them out by night at unseasonable hours nor sell away their provender; and there are many laws laid down by us for the good of the brute creatures: but for that of our soul there is no account taken.

But why speak I of brute creatures which are useful to us? There are many who keep small birds (or ”sparrows”) ”which are useful for nothing except that they simply amuse, and there are many laws even about them, and nothing is neglected or without order, and we take care for everything rather than for our own selves. Thus we make our selves more worthless than all. And if indeed a person abusively call us ”dog,” we are annoyed: but while we are opprobrious to ourselves, not in word, but in deed, and do not even bestow as much care on our soul as on dogs, we think it no great harm. Do you see how all is full of darkness? How many are careful about their dogs, that they may not be filled with more than the proper food, that so they may be keen and fit for hunting, being set on by famine and hunger: but for themselves they have no care to avoid luxury: and the brute creatures indeed they teach to exercise philosophy, while they let themselves sink down into the savageness of the brutes. The thing is a riddle. ”And where are your philosophic brutes? There are such; or, say, do you not take it to be philosophy, when a dog gnawed with hunger, after having hunted and caught his prey, abstains from the food; and though he sees his meal ready before him, and with hunger urging him on, yet waits for his master? Be ashamed of yourselves:

teach your bellies to be as philosophic. You have no excuse. When you have been able to implant such philosophic self-command in an irrational nature, which neither speaks nor hears reason, shall you not much more be able to implant it in yourself? For that it is the effect of man's care, not of nature is plain: since otherwise all dogs ought to have this habit. Do you then become as dogs. For it is you that compel me to fetch my examples thence: for indeed they should be drawn from heavenly things; but since if I speak of those, you say, "Those are (too) great," therefore I speak nothing of heavenly things: again, if I speak of Paul, you say, "He was an Apostle : therefore neither do I mention Paul: if again I speak of a man, you say, "That person could do it: therefore I do not mention a man even, but a brute creature; a creature too, that has not this habit by nature, lest you should say that it effected this by nature, and not (which is the fact) from choice: and what is wonderful, choice not self-acquired, but (the result of) your care. The creature does not give a thought to the fatigue, the wear and tear it has undergone in running down the prey, not a thought to this, that by its own proper toil it has made the capture: but casting away all these regards, it observes the command of its master, and shows itself superior to the cravings of appetite. "True;

because it looks to be praised, it looks to get a greater meal. Say then to yourself, that the dog through hope of future pleasure, despises that which is present: while you do not choose for hope of future good things to despise those which are present; but he indeed knows, that, if he tastes of that food at the wrong time and against his master's will, he will both be deprived of that, and not get even that which was apportioned to him, but receive blows instead of food: whereas you cannot even perceive this, and that which he has learnt by dint of custom, you do not succeed in acquiring even from reason. Let us imitate the dogs. The same thing hawks also and eagles are said to do: what the dogs do with regard to hares and deer, the same do those with regard to birds; and these too act from a philosophy learnt from men. These facts are enough to condemn us, these enough to convict us. To mention another thing :-they that are skilled in breaking horses, shall take them, wild, fierce, kicking, biting, and in a short time so discipline them, that though the teacher be not there, it is a luxury to ride them, their paces are so thoroughly well-ordered: but the paces of the soul may be all disordered, and none cares for it:

it bounds, and kicks, and its rider is dragged along the ground like a child, and makes a most disgraceful figure, and yet no one puts curbs on her, and leg-ties, and bits, nor mounts upon her the skilful rider-Christ, I mean. And therefore it is that all is turned upside down. For when you both teach dogs to master the craving of the belly, and tame the fury in a lion, and the unruliness of horses, and teach the birds to speak plainly, how inconsistent must it not be-to implant achievements of reason in natures that are without reason, and to import the passions of creatures without reason into natures endowed with reason? There is no excuse for us, none. All who have succeeded (in mastering their passions) will accuse us, both believers and unbelievers: for even unbelievers have so succeeded; yea, and wild beasts, and dogs, not men only: and we shall accuse our own selves, since we succeed, when we will, but when we are slothful, we are dragged away. For indeed many even of those

who live a very wicked life, have oftentimes changed themselves when they wished. But the cause is, as I said, that we go about seeking for what is good for other things, not what is good for ourselves. If you build a splendid house, you know what is good for the house, not what is good for yourself: if you take a beautiful garment, you know what is good for the body, not for yourself:

and if you get a good horse, it is so likewise. None makes it his mark how his soul shall be beautiful; and yet, when that is beautiful, there is no need of any of those things: as, if that be not beautiful, there is no good of them. For like as in the case of a bride, though there be chambers hung with tapestry wrought with gold, though there be choirs of the fairest and most beautiful women, though there be roses and garlands, though there be a comely bridegroom, and the maidservants and female friends, and everybody about them be handsome, yet, if the bride herself be full of deformity, there is no good of all those; as on the other hand if she were beautiful, neither would there be any loss arising from (the want of) those, nay just the contrary; for in the case of an ugly bride, those would make her look all the uglier, while in the other case, the beautiful would look all the more beautiful: just so, the soul, when she is beautiful, not only needs none of those adjuncts, but they even cast a shade over her beauty. For we shall see the philosopher shine, not so much when in wealth, as in poverty. For in the former case many will impute it to his riches, that he is not superior to riches:

but when he lives with poverty for his mate, and shines through all, and will not let himself be compelled to do anything base, then notre claims shares with him in the crown of philosophy. Let us then make our soul beauteous, if at least we would fain be rich. What profit is it, when your mules indeed are white and plump and in good condition, but you who are drawn by them are lean and scurvy and ill-favored? What is the gain, when your carpets indeed are soft and beautiful, full of rich embroidery and art, and your soul goes clad in rags, or even naked and foul? What the gain, when the horse indeed has his paces beautifully ordered, more like dancing than stepping, while the rider, together with his choral train and adorned with more than bridal ornaments, is more crooked than the lame, and has no more command over hands and feet than drunkards and madmen? Tell me now, if some one were to give you a beautiful horse, and to distort your body, what would be the profit? Now you have your soul distorted, and care you not for it? Let us at length, I beseech you, have a care for our own selves. Do not let us make our own selves more worthless than all beside. If anyone insult us with words, we are annoyed and vexed: but insulting ourselves as we do by our deeds, we do not give a thought to it.

Let us, though late, come at last to our senses, that we may be enabled by having much care for our soul, and laying hold upon virtue, to obtain eternal good things, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father, together with the Holy Spirit, be glory, might, honor, now and evermore, world without end. Amen.

Homily 35

ACTS XVI. 13, 14.-"And on the sabbath we went out of the city by a river side, where prayer was wont (Chrys. "was thought likely") to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

See again Paul judaizing. "Where it was thought," it says, both from the time and from the place, "that prayer would be.-Out of the city, by a river side: for it is not to be supposed that they prayed only where there was a synagogue; they also prayed out of synagogue, but then for this purpose they set apart, as it were, a certain place, because as Jews they were more corporeal-and, "on the sabbath-day," when it was likely that a multitude would come together. "And we sat down, and spake to the women which resorted thither. Mark again the freedom from all pride. "And a certain woman : a woman and she of low condition, from her trade too: but mark (in her) a woman of elevated mind (filosofon). In the first place, the fact of God's calling her bears testimony to her: "And when she was baptized," it says, "she and her household"-mark how he persuaded all of them-"she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us " (v. 15): then look at her wisdom, how she importunes (duswpei), the Apostles how full of humility her words are, how full of wisdom. "If ye have judged me faithful," she says. Nothing could be more persuasive. Who would not have been softened by these words? She did not request (or, "claim") did not entreat simply: but she left them to decide, and (yet) exceedingly forced them: "And she constrained.

us," it says, by those words. And again in a different way: for see how she straightway bears fruit, and accounts it a great gain. "If ye have judged me," that is, That ye did judge me is manifest, by your delivering to me such (holy) mysteries (i.e. sacraments, see p. 225, note 3): and she did not dare to invite them before this. But why was there any unwillingness on the part of Paul and those with them, that they should need to be constrained? It was either by way of calling her to greater earnestness of desire, or because Christ had said, "Enquire who is worthy, and there abide. (Luke x. 8. (It was not that they were unwilling), but they did it for a purpose. -"And it came to pass," it says, "as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters

much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. (v. 16, 17. What may be the reason that both the demon spoke these words, and Paul forbade him? Both the one acted maliciously, and the other wisely: the demon wished in fact to make himself credible. For if Paul had admitted his testimony, he would have deceived many of the believers, as being received by him: therefore he endures to speak what made against himself, that he may establish what made for himself:

and so the demon himself uses accommodation (sugkatabasei) in order to destruction. At first then, Paul would not admit it, but scorned it, not wishing to cast himself all at once upon miracles; but when it continued to do this, and pointed to their work (kai to ergon edeiknu) "who preach unto us the way of salvation," then he commanded it to come out. For it says, "Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. (a) And when her masters saw that the hope of their gains was gone, they caught Paul and Silas. (v. 18, 19. (d) So then Paul did all, both miracles and teaching, but of the dangers Silas also is partaker. And why says it, "But Paul being grieved? It means, he saw through the malice of the demon, as he saith, "For we are not ignorant of his devices. (2 Cor. ii. 11. (b) "And when her masters saw that the hope of their gains was gone. Everywhere money the cause of evils. O that heathen cruelty! they wished the girl to be still a demoniac, that they might make money by her. "They caught Paul and Silas," it says, "and dragged them into the marketplace unto the rulers, and brought them unto the magistrates, saying, These men, being Jews, do exceedingly trouble our city! (v. 20): by doing what? Then why did you not drag them (hither) before this? "Being Jews:

the name was in bad odor. "And teach customs, which are not lawful for us to receive, neither to observe, being Romans. (v. 21. They made a charge of treason of it (epi kaqosiwsin hgagon). (e) Why did they not say, Because they cast out the demon, they were guilty of impiety against God? For this was a defeat to them: but instead of that, they have recourse to a charge of treason (epi kaqosiwsin): like the Jews when they said, "We have no king but Caesar: whoso maketh himself a king speaketh against Caesar. (John xix. 14, 12. (c) "And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. (v. 22. O the irrational conduct! They did not examine, did not allow them to speak. And yet, such a miracle having taken place, ye ought to have worshipped them, ought to have held them as saviors and benefactors. For if money was what ye wished, why, having found so great wealth, did ye not run to it? This makes you more famous, the having power to cast out demons than the obeying them. Lo, even miracles, and yet love of money was mightier. (f) "And when they had laid many stripes upon them, they cast them into prison."-great was their wrath-" charging the jailer to keep them safely" (v. 23): "who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. (v. 24.

Observe, he also again thrust them into the "inner" prison: and this too was done providentially, because there was to be a great miracle.

(Recapitulation. "Out of the city. (v. 13. The place was convenient for hearing the word, aloof from troubles and dangers. (b) "On the sabbath. As there was no work going on, they were more attentive to what was spoken. (a) "And a certain woman, named Lydia, a seller of purple" (v. 14): observe how the writer of the history is not ashamed of the occupations (of the converts): (c) moreover neither was this city of the Philippians a great one. Having learnt these things, let us also be ashamed of no man. Peter abides with a tanner (ch. ix. 43): (Paul) with a woman who was a seller of purple, and a foreigner. Where is pride? "Whose heart the Lord opened. Therefore we need God, to open the heart: but God opens the hearts that are willing: for there are hardened hearts to be seen. "So that she attended to the things which were spoken of Paul. The opening, then, was God's work, the attending was hers: so that it was both God's doing and man's. And she was baptized (v. 15), and receives the Apostles with such earnestness of entreaty; with more than that used by Abraham. And she speaks of no other token than that whereby she was saved (Gen. xviii. 3): she says not, "If ye have judged me" a great, a devout woman; but what? "faithful to the Lord: if to the Lord, much more to you. "If ye have judged me: if ye do not doubt it.

And she says not, Abide with me, but, "Come into my house and abide: with great earnestness (she says it). Indeed a faithful woman!-"A certain damsel possessed with a spirit of Python. (v. 16. Say, what is this demon? The god, as they call him, Python: from the place he is so called. Do you mark that Apollo also is a demon? And (the demon) wished to bring them into temptation: (therefore) to provoke them, "the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. (v. 17. O thou accursed, thou execrable one! if then thou knowest that it is "His way of salvation" that "they show," why dost thou not come out freely? But just what Simon wished, when he said, "Give me, that on whomsoever I lay my hands, he may receive the Holy Ghost" (ch. viii. 19), the same did this demon: since he saw them becoming famous, here also he plays the hypocrite: by this means he thought to be allowed to remain in the body, if he should preach the same things. But if Christ "receive not testimony from man," (John v. 34), meaning John, much less from a demon. "Praise is not comely in the mouth of a sinner" (Ecclus. xv. 9), much less from a demon. For that they preach is not of men, but of the Holy Ghost. Because they did not act in a spirit of boasting. "And Paul being grieved," etc.

By their clamor and shouting they thought to alarm them (the magistrates): saying, "These men do exceedingly trouble our city. (v. 18-20. What sayest thou? Dost thou believe the demon? Why not here also? He saith, They are "servants of the most high God; thou sayest, "They exceedingly trouble our city: he saith, "They show us the way of salvation; thou sayest, "They teach customs which are not lawful for us to receive. (v. 21. Observe, how they do not attend even to the demon, but look only to one thing, their covetousness. But observe them (Paul and Silas), how they do not answer, nor plead for themselves; (b) "For when,"

saith he, "I am weak, then am I strong. My grace is sufficient for thee, for My strength is made perfect in weakness" (2 Cor. xii. 9): so that by reason of their gentleness also they should be admired. (a) "And the magistrates," etc., "charging the jailer to keep them safely" (v. 22): that they may be the means of a greater miracle. (c) The stricter the custody, the greater the miracle. It was probably from the wish to cut short the disturbance, that the magistrates did these things; because they saw the crowd urgent, and wished to stay their passion at the instant, therefore they inflicted the stripes: at the same time it was their wish to hear the matter, and that was why they cast them into prison and gave charge "to keep them safely.

And, it says, "he made them fast in the stocks" (v. 24), (to culon) as we should say, the nervum (nerbon).

What tears do not these things call for! (Think) what they suffer, while we (live) in luxury, we in theatres, we perishing and drowning (in dissolute living), seeking always idle amusement, not enduring to suffer pain for Christ, not even as far as words, not even as far as talk. These things I beseech you let us ever call to mind, what things they suffered, what things they endured, how undismayed they were, how unoffended. They were doing God's work, and suffered these things! They did not say, Why do we preach this, and God does not take our part? But even this was a benefit to them, even apart from the truth, in the thing itself; it made them more vigorous, stronger, intrepid. "Tribulation worketh endurance." (Rom. v. 4.) Then let us not seek loose and dissolute living. For as in the one case the good is twofold, that the sufferers are made strong, and that the rewards are great; so in the other the evil is twofold, that such are rendered more enervated, and that it is to no good, but only evil. For nothing can be more worthless than a man who passes all his time in idleness and luxury. For the man untried, as the saying is, is also unapproved; unapproved not only in the contests, but also in everything else. Idleness is a useless thing, and in luxury itself nothing is so unsuited to the end proposed as the leading a luxurious life: for it palls with satiety, so that neither the enjoyment of the viands is so great, nor the enjoyment of relaxation, but all becomes vapid, and runs to waste.

Then let us not seek after this. For if we will consider which has the pleasanter life, he that is toiled and hardworked, or he that lives in luxury, we shall find it to be the former. For in the first place, the bodily senses are neither clear nor sound, but dull (kaunai) and languid; and when those are not right, even of health there is plainly no enjoyment. Which is the useful horse, the pampered or the exercised? which the serviceable ship, that which sails, or that which lies idle? which the best water, the running or the stagnant? which the best iron, that which is much used, or that which does no work? does not the one shine bright as silver, while the other becomes all over rusty, useless, and even losing some of its own substance? The like happens also to the soul as the consequence of idleness: a kind of rust spreads over it, and corrodes both its brightness and everything else. How then shall one rub off this rust? With the whetstone of tribulations: so shall one make the soul useful and fit for all things. Else, how, I ask, will she be able to cut off the passions, with her

edge turned (anaklwshj) and bending like lead? How shall she wound the devil?-And then to whom can such an one be other than a disgusting spectacle-a man cultivating obesity, dragging himself along like a seal?

I speak not this of those who are naturally of this habit, but of those who by luxurious living have brought their bodies into such a condition, of those who are naturally of a spare habit. The sun has risen, has shot forth his bright beams on all sides, and roused up each person to his work: the husbandman goes forth with his spade, the smith with his hammer, and each artisan with his several instruments, and you will find each handling his proper tools; the woman also takes either her distaff or her webs: while he, like the swine, immediately at the first dawn goes forth to feed his belly, seeking how he may provide sumptuous fare. And yet it is only for brute beasts to be feeding from morning to night; and for them, because their only use is to be slaughtered. Nay, even of the beasts, those which carry burdens and admit of being worked, go forth to their work while it is yet night. But this man, rising from his bed, when the (noon-tide) sun has filled the market-place, and people are tired of their several works, then this man gets up, stretching himself out just as if he were indeed a hog in fattening, having wasted the fairest part of the day in darkness.

Then he sits there for a long time on his bed, often unable even to lift himself up from the last evening's debauch, and having wasted (still) more time in this (listlessness), proceeds to adorn himself, and issues forth, a spectacle of unseemliness, with nothing human about him, but with all the appearance of a beast with a human shape: his eyes rheumy from the effect of wine, * * * while the miserable soul, just like the lame, is unable to rise, bearing about its bulk of flesh, like an elephant. Then he comes and sits in (various) places, and says and does such things, that it were better for him to be still sleeping than to be awake. If it chance that evil tidings be announced, he shows himself weaker than any girl; if good, more silly than any child; on his face there is a perpetual yawn. He is a mark for all that would do harm, if not for all men, at least for all evil passions; and wrath easily excites such a man, and lust, and envy, and all other passions. All flatter him, all pay court to him, rendering his soul weaker than it is already: and each day he goes on and on, adding to his disease. If he chance to fall into any difficulty of business, he becomes dust and ashes, and his silken garments are of no help to him.

We have not said all this without a purpose, but to teach you, that none of you should live idly and at random. For idleness and luxury are not conducive to work, to good reputation, to enjoyment. For who will not condemn such a man? Family, friends, kinsfolk (will say), He is indeed a very encumbrance of the ground. Such a man as this has come into the world to no purpose: or rather, not to no purpose, but to ill purpose against his own person, to his own ruin, and to the hurt of others. But that this is more pleasant-let us look to this; for this is the question. Well then, what can be less pleasant than (the condition of) a man who has nothing to do; what more wretched and miserable? Is it not worse than all the fetters in the world, to be always gaping and yawning, as one sits in the market-place, looking at the passers by? For the soul, as its nature is to be always on the move, cannot endure to

be at rest. God has made it a creature of action: to work is of its very nature; to be idle is against its nature. For let us not judge of these things from those who are diseased, but let us put the thing itself to the proof of fact. Nothing is more hurtful than leisure, and having nothing to do: indeed therefore hath God laid on us a necessity of working: for idleness hurts everything.

Even to the members of the body, inaction is a mischief. Both eye, if it perform not its work, and mouth, and belly, and every member that one could mention, falls into the worst state of disease: but none so much as the soul. But as inaction is an evil, so is activity in things that ought to be let alone. For just as it is with the teeth, if one eats not, one receives hurt to them, and if one eats things unfitting, it jars them, and sets them on edge: so it is here; both if the soul be inactive, and if inactive in wrong things, it loses its proper force. Then let us eschew both alike; both inaction, and the activity which is worse than inaction. And what may that be? Covetousness, anger, envyings, and the other passions. As regards these, let us make it our object to be inactive, in order that we may obtain the good things promised to us, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father, together with the Holy Spirit, be glory, might, honor, now and ever, world without end. Amen.

Homily 36

ACTS XVI. 25, 26.-"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every one's bands were loosed."

What could equal these souls? These men had been scourged, had received many, stripes, they had been misused, were in peril of their lives, were thrust into the inner prison, and set fast in the stocks: and for all this they did not suffer themselves to sleep, but kept vigil all the night. Do you mark what a blessing tribulation is? But we, in our soft beds, with none to be afraid of, pass the whole night in sleep. But belike this is why they kept vigil, because they were in this condition. Not the tyranny of sleep could overpower them, not the smart of pain could bow them, not the fear of evil east them into helpless dejection: no, these were the very things that made them wakeful: and they were even filled with exceeding delight. "At midnight," it says, "and the prisoners listened to them : it was so strange and surprising! "And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately, all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, drew out his sword, and would have killed himself, supposing that the prisoners had been fled. (v. 27. There was an earthquake, that the keeper should be roused from sleep, and the doors flew open, that he should wonder at what had happened: but these things the prisoners saw not: otherwise they would all have fled:

but the keeper of the prison was about to slay himself, thinking the prisoners were escaped. "But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here" (v. 28. (b) "Then he called for lights, and sprang in, and came trembling, and fell down before Paul and Silas; and brought them out, and said, Sirs, what must I do to be saved? (v. 29, 30. Do you mark how the wonder overpowered him? (a) He wondered more at Paul's kindness; he was amazed at his manly boldness, that he had not escaped when he had it in his power, that he hindered him from killing himself. (c) "And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. (v. 31, 35) and (so) immediately gave proof of their kindness towards him. And he took them the same hour of the night and washed their

stripes; and was baptized, he and all his, straightway. (v. 33. He washed them, and was himself baptized, he and his house. "And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. And when it was day, the magistrates sent the sergeants, saying, Let those men go. (v. 34, 35. It is likely the magistrates had learnt what had happened, and did not dare of themselves to dismiss them.

"And the keeper of the prison told these words to Paul, saying, the magistrates have sent to let you go now therefore depart, and go in peace. But Paul said unto them, they have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust as out privily? nay verily; but let them come themselves and fetch us out. And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed. (v. 36-40. Even upon the declaration of the magistrates Paul does not go out, but for the sake both of Lydia and the rest he puts them in fear: that they may not be supposed to have come out upon their own request, that they may set the rest in a posture of boldness. The impeachment was twofold: that "being Romans," and "uncondemned," they had openly cast them into prison. You see that in many things they took their measures as men.

(Recapitulation) "And at midnight," etc. (v. 25. Let us compare, beloved, with that night these nights of ours, with their revellings, their drunkenness, and wanton excesses, with their sleep which might as well be death, their watchings which are worse than sleep. For while some sleep without sense or feeling, others lie awake to pitiable and wretched purpose, plotting deceits, anxiously thinking about money, studying how they may be revenged upon those who do them wrong, meditating enmity, reckoning up the abusive words spoken during the day:thus do they rake up the smouldering embers of wrath, doing things intolerable. Mark how Peter slept. (ch. xii. 6. Both there, it was wisely ordered (that he should be asleep); for the Angel came to him, and it behooved that none should see what happened; and on the other hand it was well ordered here (that Paul should be awake), in order that the keeper of the prison might be prevented from killing himself. "And suddenly there was a great earthquake. (v. 26. And why did no other miracle take place? Because this was, of all others, the thing sufficient for his conversion, seeing he was personally in danger: for it is not so much miracles that overpower us, as the things which issue in our own deliverance. That the earthquake should not seem to have come of itself, there was this concurrent circumstance, bearing witness to it: "the doors were opened, and all their bonds were loosed. And it appears in the night-time;

for the Apostles did not work for display, but for men's salvation "And the keeper of the prison," etc. (v. 27. The keeper was not an evil-disposed man that he "thrust them into the inner prison," (v. 24) was because of his "having received such a command," not of himself. The man was all in a tumult of perturbation. "What shall I do to be saved? he asks. Why

not before this? Paul shouted, until he saw, and is beforehand with him saying, "We are all here. And having called for lights," it says, "he sprang in, and fell down at the feet" of the prisoner; he, the prison keeper, saying, "Sirs, what must I do to be saved? (v. 28-30. Why, what had they said? Observe, he does not, on finding himself safe, think all is well; he is overcome with awe at the miraculous power.

Do you mark what happened in the former case, and what here? There a girl was released from a spirit, and they cast them into prison, because they had liberated her from the spirit. Here, they did but show the doors standing open, and it opened the doors of his heart, it loosed two sorts of chains; that (prisoner) kindled the (true) light; for the light in his heart was shining. "And he sprang in, and fell before them; and he does not ask, How is this? What is this? but straightway he says, "What must I do to be saved? What then answers Paul? "Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thine house. (v. 31. For this above all, wins men: that one's house also should be saved. "And they spake the word to him, and to all that were in his house. And he took them the same hour of the night, and washed their stripes," etc. (v. 32, 33), washed them and was washed: those he washed from their stripes, himself was washed from his sins: he fed and was fed. "And rejoiced," it says: although there was nothing but words only and good hopes: "having believed in God with all his house (v. 34): this was the token of his having believed-that he was released of all. What worse than a jailer, what more ruthless, more savage? He entertained them with great honor. Not, because he was safe, he made merry, but, having believed God.

(a) "Believe on the Lord," said the Apostle: therefore it is that the writer here says, "Having believed. -(d) Now therefore," it says, "depart, and go in peace" (v. 36):that is, in safety, fearing no man. (b) "But Paul said unto them" (v. 37): that he may not seem to be receiving his liberty as one condemned, and as one that has done wrong: therefore it is that he says, "Having openly beaten us uncondemned," etc.-that it may not be matter of grace on their part. (e) And besides, they wish the jailer himself to be out of danger, that he may not be called to account for this afterwards. And they do not say, "Having beaten us," who have wrought miracles: for they (the magistrates) did not even heed these: but, that which was most effectual to shake their minds, "uncondemned, and being Romans. (c) Observe how diversely grace manages things: how Peter went out, how Paul, though both were Apostles. "They feared," (v. 38) it says: because the men were Romans, not because they bad unjustly cast them into prison, "And besought them to depart out of the city" (v. 39): begged them as a favor. And they went to the house of Lydia, and having confirmed her, so departed. For it was not right to leave their hostess in distress and anxiety. But they went out, not in compliance with the request of those rulers, but hasting to the preaching: the city having been sufficiently benefited by the miracle:

for it was fit they should not be there any longer. For in the absence of them that wrought it, the miracle appeared greater, itself crying out more loudly: the faith of the jailer was a voice in itself. What equal to this? He is put in bonds, and looses, being bound: looses a

twofold bond: him that bound him, he looses by being bound. These are indeed works of (supernatural) grace.

(f) Let us constantly bear in mind this jailer, not the miracle: how, prisoner as he was (the Apostle), persuaded his jailer. What say the heathen? "And of what things," say they, "was such a man as this to be persuaded-a vile, wretched creature, of no understanding, full of all that is bad and nothing else, and easily brought over to anything? For these, say they, are the things, a tanner, a purple-seller, an eunuch, slaves, and women believed. This is what they say. What then will they be able to say, when we produce the men of rank and station, the centurion, the proconsul, those from that time to the present, the rulers themselves, the emperors? But for my part, I speak of something else, greater than this: let us look to these very persons of no consideration. "And where is the wonder? say you. Why, this, I say, is a wonder. For, if a person be persuaded about any common things, it is no wonder: but if resurrection, a kingdom of heaven, a life of philosophic self-command, be the subjects, and, discoursing of these to persons of mean consideration, one persuades them, it will be more wonderful than if one persuaded wise men. For when there is no danger attending the things of which one persuades people, then (the objector) might with some plausibility allege want of sense on their part:

but when (the preacher) says-to the slave, as you will have it-" If thou be persuaded by me, it is at thy peril, thou wilt have all men for thine enemies, thou must die, thou must suffer evils without number," and yet for all this, convinces that man's soul, there can be no more talk here of want of sense. Since, if indeed the doctrines contained what was pleasant, one might fairly enough say this: but if, what the philosohers would never have chosen to learn, this the slave does learn, then is the wonder greater. And, if you will, let us bring before us the tanner himself, and see what were the subjects on which Peter conversed with him: or if you will, this same jailer. What then said Paul to him? "That Christ rose again," say you; "that there is a resurrection of the dead, and a kingdom: and he had no difficulty in persuading him, a man easily led to anything. How? Said he nothing about the mode of life; that he must be temperate, that he must be superior to money, that he must not be unmerciful, that he must impart of his good things to others? Forit cannot be said, that the being persuaded to these things also was from the want of power of mind; no, to be brought to all this required a great soul. For be it so, that as far as the doctrines went, they were rendered more apt to receive these by their want of intelligence:

but to accept such a virtuous, self-denying rule of life, how could that be owing to any defect of understanding? So that the less understanding the person may have, if nevertheless he is persuaded to things, to which even philosophers were unable to persuade their fellow-philosophers, the greater the wonder-when women and slaves are persuaded of these truths, and prove it by their actions, of which same truths the Platos and all the rest of them were never able to persuade any man. And why say I, "any man? Say rather, not themselves even: on the contrary, that money is not to be despised, Plato persuaded (his disciples) by getting, as he did, such an abundance of property, and golden rings, and goblets; and that

the honor to be had from the many is not to be despised, this Socrates himself shows, for all that he may philosophize without end on this point: for in everything he did, he had an eye to fame. And if you were conversant with his discourses, I might go at great length into this subject, and show what a deal of insincerity (eirwneian) there was in them,-if at least we may believe what his disciple says of him,-and how that all his writings have their ground-work in vainglory. But, leaving them, let us direct the discourse to our own selves. For besides the things that have been said, there is this also to be added, that men were persuaded of these things to their own peril.

Be not thou therefore shameless, but let us think over that night, the stocks, and the hymns of praise. This let us also do, and we shall open for ourselves-not a prison, but-heaven. If we pray, we shall be able even to open heaven. Elias both shut and opened heaven by prayer. (James v. 17. There is a prison in heaven also. "Whatsoever," He saith, "ye shall bind on earth, shall be bound in heaven. (Matt. xvi. 19. Let us pray by night, and we shall loose these bonds. For that prayers loose sins, let that widow convince us, let that friend convince us, who at that untimely hour of the night persists and knocks (Luke xi. 5): let Cornelius convince us, for, "thy prayers," it says, "and thine alms are come up before God. (ch. x. 4. Let Paul convince us, who says, "Now she that is a widow indeed and desolate, trusteth in God, and continueth in supplications night and day. (1 Tim. v. 5. If he speaks thus of a widow, a weak woman, much more would he of men. I have both before discoursed to you on this, and now repeat it: let us arouse ourselves during the night: though thou make not many prayers, make one with watchfulness, and it is enough, I ask no more: and if not at midnight, at any rate at the first dawn. Show that the night is not only for the body, but also for the soul:

do not suffer it to pass idly, but make this return to thy Master: nay rather (the benefit) itself returns to thee. Say, if we fall into any difficult strait, to whom do we not make request? and if we soon obtain our request, we breathe freely again. What a boon were it for thee, to have a friend to go to with thy request, who shall be ready to take it as a kindness, and to be obliged to thee for thy asking? What a boon, not to have to go about and seek one to ask of, but to find one ready? to have no need of others through whom thou mayest solicit? What could be greater than this? Since here is One who then does most, when we make not our requests of others than Himself: just as a sincere friend then most complains of us for not trusting in his friendship, when we ask of others to make request to him. Thus also let us act. "But what," you will ask, "if I should have offended Him? Cease to give offence, and weep, and so draw near to Him, and thou wilt quickly render Him propitious as to thy former sins. Say only, I have offended: say it from thy soul and with a sincere mind, and all things are remitted to thee. Thou dost not so much desire thy sins to be forgiven, as He desires to forgive thee thy sins.

In proof that thou dost not so desire it, consider that thou hast no mind either to practice vigils, or to give thy money freely: but He, that He might forgive our sins, spared not His Only-begotten and True Son, the partner of His throne. Seest thou how He more desires to

forgive thee thy sins (than thou to be forgiven)? Then let us not be slothful, nor put off this any longer. He is merciful and good: only let us give Him an opportunity.

And (even) this (He seeks), only that we may not become unprofitable, since even without this He could have freed us from them: but like as we (with the same view) devise and arrange many things for our servants to do, so does He in the matter of our salvation. "Let us anticipate His face with thanksgiving. (Ps. xcv. 2. "Let us come before His presence. E.V.), since He is good and kind. But if thou call not upon Him, what will He do? Thou dost not choose to say, Forgive; thou wilt not say it from thy heart, but with thy mouth only. What is it, to call in truth? (To call) with purpose of heart, with earnestness, with a sincere mind; just as men say of perfumes, "This is genuine, and has nothing spurious," so here. He who truly calls on Him, he who truly prays to Him, continually attends to it, and desists not, until he obtain (his request): but he who does it in a merely formal manner (afosioumenoj), and even this only by way of fulfilling a law, does not call in truth. Whosoever thou art, say not only, "I am a sinner," but be earnest also to rid thyself of this character; say not this only, but also grieve. If thou grievest, thou art in earnest: if thou art not in earnest, thou grievest not: if thou grievest not, thou triflest. What sort of man is he who shall say, "I am sick," and not to do all to be freed from his sickness?

A mighty weapon is Prayer. "If ye," saith the Lord, "know how to give good gifts to your children, how much more your Father? (Luke xi. 13. Then wherefore art thou unwilling to approach Him? He loves thee, He is of more power than all besides. Both willing is He and able, what is there to hinder? Nothing. But then, on our part, let us draw near with faith, draw near, offering the gifts that He desires, forgetfulness of wrongs, kindness, meekness. Though thou be a sinner, with boldness shalt thou ask of Him forgiveness of thy sins, if thou canst show that this has been done by thyself: but though thou be righteous, and possess not this virtue of forgetfulness of injuries, thou art none the better for it. It cannot be that a man who has forgiven his neighbor should not obtain perfect forgiveness: for God is beyond comparison more merciful than we. What sayest thou? If thou sayest, "I have been wronged, I have subdued my anger, I have endured the onset of wrath because of Thy command, and dost Thou not forgive? Full surely He will forgive: and this is plain to all. Therefore let us purge our soul from all resentment. This is sufficient for us, in order that we may be heard;

and let us pray with watching and much perseverance, that having enjoyed His bountiful mercy, we may be found worthy of the good things promised, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father, together with the Holy Spirit, be glory, might, honor, now and ever, world without end. Amen.

Homily 37

ACTS XVII. 1, 2, 3.-"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ."

Again they haste past the small cities, and press on to the greater ones, since from those. the word was to flow as from a fountain into the neighboring cities. "And Paul, as his manner was, went into the synagogue of the Jews. Although he had said, "We turn to the Gentiles" (ch. xiii. 46), he did not leave these alone: such was the longing affection he had towards them. For hear him saying, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. x. 1): and, "I wished myself accursed from Christ for my brethren. (ib. ix. 3. But he did this because of God's promise and the glory: and this, that it might not be a cause of offence to the Gentiles. "Opening," it says, "from the Scriptures, he reasoned with them for three sabbaths, putting before them that the Christ must suffer. Do thou mark how before all other things he preaches the Passion: so little were they ashamed of it, knowing it to be the cause of salvation. "And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. (v. 4. The writer mentions only the sum and substance of the discoursing: he is not given to redundancy, and does not on every occasion report the sermons.

"But the Jews which believed not (the best texts omit "which believed not"), moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. (v. 5-7. Oh! what an accusation! again they get up a charge of treason against them, "saying, there is another king (one) Jesus. And they troubled the people and the rulers of the city, when they heard these things. And when they had taken security of Jason, and of the other, they let them go. (v. 8, 9. A man worthy to be admired, that he put himself into danger, and sent them away from it. "And the brethren

immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble," it says, "than they of Thessalonica: more noble," i. e. more gentle (epieikesteroi) (in their behavior): "in that they received the word with all readiness," and this not inconsiderately, but with a strictness wherein was no passion, "searching the Scriptures whether these things were so. (v. 10, 11.

"Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. (v. 12-14. See how he at one time gives way, at another presses on, and in many things takes his measures upon human considerations. "And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with speed, they departed. (v. 15. But let us look again at what has been said.

(Recapitulation. "Three sabbath-days," it says, being the time when they had leisure from work, "he reasoned with them, opening out of the Scriptures" (v. 2): for so used Christ also to do: as on many occasions we find Him reasoning from the Scriptures, and not on all occasions (urging men) by miracles. Because to this indeed they stood in a posture of hostility, calling them deceivers and jugglers; but he that persuades l men by reasons from the Scriptures, is not liable to this imputation. And on many occasions we find (Paul) to have convinced men simply by force of teaching: and in Antioch "the whole city was gathered together" (ch. xiii. 44): so great a thing is this also, for indeed this itself is no small miracle, nay, it is even a very great one. And that they might not think that they did it all by their own strength, but rather that God permitted it, two things resulted, namely, "Some of them were persuaded," etc. (c) "And of devout Greeks a great multitude, and of the chief women not a few : but those others did the contrary: "the Jews moved with envy," etc. (v. 4, 5) (b) and, from the fact that the being called was itself a matter of God's fore-ordering, (a) they neither thought great things of themselves as if the triumph were their own, nor were terrified as being responsible (for all). But how comes it that he said, "That we should go unto the heathen, and they unto the circumcision" (Gal.

ii. 9), and yet discoursed to the Jews? (a) He did this as a thing over and above. (b) For he did other things also more than he was obliged. For instance, Christ ordained that they should "live by the Gospel" (1 Cor. ix. 14; i. 17), but our Apostle did it not: Christ sent him not to baptize, yet he did baptize. Mark how he was equal to all. Peter to the circumcision, he to the Gentiles, to the greater part. (a) Since if it was necessary for him to discourse to Jews, how said he again: "For He that wrought effectually in him toward the circumcision, the same was mighty also in me toward the Gentiles" (Gal. ii. 8)? In the same way as those Apostles also had intercourse with the Gentiles, though they had been set apart for the circumcision, so likewise did our Apostle. The more part of his work indeed was with the Gentiles: still he did not neglect the Jews either, that they might not seem to be severed from

them. And how was it, you will ask, that he entered in the first place into the synagogues, as if this were his leading object? True;but he persuaded the Gentiles through the Jews, and from the things which he discoursed of to the Jews. And he knew, that this was most suitable for the Gentiles, and most conducive to belief. Therefore he says: ”Inasmuch as I am the ”Apostle of the Gentiles. (Rom. xi. 13.

And his Epistles too all fight against the Jews.-That the Christ,” he says, ”must needs have suffered. (v. 3. If there was a necessity for His suffering, there was assuredly. a necessity for His rising again: for the former was far more wonderful than the latter. For if He gave Him up to death Who had done no wrong, much rather did He raise Him up again. ”But the Jews which believed not took unto them certain of the baser sort, and set all the city on an uproar (v. 5): so that the Gentiles were more in number. The Jews thought not themselves enough to raise the disturbance:for because they had no reasonable pretext, they ever effect such purposes by means of uproar, and by taking to themselves base men. ”And when they found them not,” it says, ”they haled Jason and certain brethren. (v. 6. O the tyranny! dragged them without any cause out of their houses. ”These all,” say they, ”do contrary to the decrees of Caeesar” (v. 7): for since they spoke nothing contrary to what had been decreed, nor made any commotion in the city, they bring them under a different charge: ”saying that there is another king, one Jesus. And they troubled the people,” etc. (v. 8. And what are ye afraid of, seeing He is dead? (b) ”And when they had taken security,” etc. (v. 9. See how by giving security Jason sent Paul away: so that he gave his life (to the hazard) for him. (a) ”And brethren,” etc. (v. 10.

See how the persecutions in every case extend the preaching. ”Now these,” it says, ”were more noble than those in Thessalonica” (v. 11): i.e. they were not (men) practising base things, but some were convinced, and the others (who were not), did nothing (of that sort). (b) ”Daily,” it says, ”searching the Scriptures whether these things were so: not merely upon a sudden impetus or (burst of) zeal. ”More noble,” it says: i. e. in point of virtue (a) ”Therefore many of them,” etc. (v. 12. And here again are Greeks. (b) ”But when the Jews of Thessalonica,” etc. (v. 13), because there were lewd persons there. And yet that city was greater. But it is no wonder in the greater city the people were worse: nay, of course to the greater city there go the worse men, where the occasions of disturbances are many. And as in the body, where the disease is more violent for having more matter and fuel, just so is it here. (a) But look, I beg you, how their fleeing was providentially ordered, not from cowardice: otherwise they would have ceased to preach, and would not have exasperated them still more. But from this (flight) two things resulted: both the rage of those (Jews) was quenched, and the preaching spread. But in terms befitting their disorderly conduct, he says, ”Agitating the multitude. (b) Just what was done at Iconium-that they may have the additional condemnation of destroying others besides themselves. (ch. xiv. 2, 19. This is what Paul says of them:

”Forbidding to preach to the Gentiles, to fill up their sins alway, for the wrath is come upon them to the uttermost. (1 Thess. ii. 16. Why did he not stay? for if (at Lystra, ch. xiv.

19, 21) there, where he was stoned, he nevertheless stayed a long time, much more here. Why? (The Lord) did not wish them to be always doing signs; for this is itself a sign, not less than the working of signs-that being persecuted, they overcame without signs. So that just as now He prevails without signs, so was it on many occasions His will to prevail then. Consequently neither did the Apostles run after signs: as in fact he says himself, "We preach Christ crucified" (1 Cor. i. 23)-to them that crave signs, to them that crave wisdom, we give that which cannot even after signs persuade, and yet we do persuade! So that this was a mighty sign. See then, how when the preaching is extended, they are not in a hurry to run after signs. a For it was right that thenceforth the believers should be mighty signs to the rest. Howbeit, by retreating and advancing they did these things. (a) "And immediately," it says, "the brethren sent away Paul. (v. 14. Here now they send Paul alone: for it was for him they feared, lest he should suffer some harm, the head and front of all being in fact none other than he. (b) "They sent him away," it says, "as it were to the sea:

that it might not be easy for them to seize him. For at present they could not have done much by themselves; and with him they accomplished and achieved many things. For the present, it says, they wished to rescue him. (a) So far is it from being the case, that (supernatural) Grace worked all alike on all occasions: on the contrary, it left them to take their measures upon human judgment, (only) stirring them up and rousing them out of sleep, and making them to take pains. Thus, observe, it brought them safe only as far as Philippi, but no more after that. "And receiving," it says, "a commandment unto Silas and Timotheus for to come to him with all speed, they departed. (v. 15. For though he was a Paul, nevertheless he needed them. And with good reason are they urged by God to go into Macedonia, for there lay Greece moreover bright (before them). (ch. xvi. 9.)

See what zeal the rest of the disciples showed with respect to their leaders: not as it is now with us, who are separated and divided into great and small: some of us exalted, while others are envious: for this is the reason why those are envious, because we are puffed up, because we will not endure to be put upon a par with them. The reason why there is harmony in the body, is because there is no puffing up: and there is no puffing up, because the members are of necessity made to stand in need of each other, and the head has need of the feet. And God has made this to be the case with us, and, for all that, we will not endure it: although even without this, there ought to be love among us. Hear ye not how they that are without accuse us when they say, "Needs make friendships? The laity have need of us; and we again exist for them. Since teacher or ruler would not exist, if there were not persons to be taught, nor would he perform his part, for it would not be possible. As the land has need of the husbandman, and the husbandman of the land, so is it here. What reward is there for the teacher to receive, when he has none to produce that he has taught? and what for the taught, who have not had the benefit of the best teaching?

So that we need each other alike in turn, both the governed, them that govern, and leaders, them that obey: for rulers are for the sake of many. Since no one is sufficient to do anything by himself alone, whether need be to ordain (xeirotonhsai), or to examine men's counsels

and opinions. but they become more honorable by assembly and numbers. For instance, the poor need givers, the givers again need receivers. "Considering one another" he says, "to provoke unto love and to good works. (Heb. x. 24. On this account the assembly of the whole Church has more power: and what each cannot do by himself singly, he is able to do when joined with the rest. Therefore most necessary are the prayers offered up, here, for the world, for the Church, from the one end of the earth to the other, for peace, for those who are in adversities. And Paul shows this when he says, "That for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf" (2 Cor. i. 11); that is, that He might confer the favor on many. And often he asks for their prayers. See also what God says with regard to the Ninevites: "And shall not I spare that city, wherein dwell more than six score thousand persons? (Jonah iv. 11. For if, "where two or three," He says, "are gathered together in My Name" (Matt. xviii. 20), they prevail much, how much more, being many?

And yet thou mayest prevail, though thou be but one; yet not equally so. For why art thou but one? Why dost thou not make many? Why dost thou not become the maker of love? Why dost thou not create (kataskeuazeij) friendship? Thou lackest the chief excellence of virtue. For as men's being bad by agreement together more provokes God; so for men to be good by unanimity delights Him more. "Thou shall not follow a multitude," He says, "to do evil. (Ex. xxiii. 2. "They are all gone out of the way, they are together become unprofitable" (Rom. iii. 12), and have become as it were men singing in concert in their wickedness. Make for thyself friends in preference to domestics, and all besides. If the peacemaker is a son of God, how much more he who makes friends also? (Matt. v. 9. If he who reconciles only is called a son of God, of what shall not he be worthy, who makes friends of those who are reconciled? Let us engage ourselves in this trade, let us make those who are enemies to each other friends, and those who are not indeed enemies, but are not friends, them let us bring together, and before all, our own selves. For as he who is at enmity in his house, and has differences with his wife, carries no authority when reconciling others, but will be told, "Physician, heal thyself" (Luke iv. 23), so will a man be told in this case. What then is the enmity that is in us?

That of the soul against the body, that of vice against virtue. This enmity let us put an end to, this war let us take away, and then being in peace we shall also address others with much boldness of speech, our conscience not accusing us. Anger fights against gentleness, love of money against contempt of it, envy against goodness of heart. Let us make an end of this war, let us overthrow these enemies, let us set up these trophies, let us establish peace in our own city. We have within us a city and a civil polity, and citizens and aliens many: but let us banish the aliens, that our own people may not be ruined. Let no foreign nor spurious doctrine enter in, no carnal desire. See we not that, if any enemy has been caught in a city, he is judged as a spy? Then let us not only banish aliens, but let us drive out enemies also. If we see one, let us deliver up to the ruler, (that is), to conscience (tw nw), that imagination which is indeed an alien, a barbarian, albeit tricked out with the garb of a

citizen. For there are within us many imaginations of this kind, which are by nature indeed enemies, but are clad in sheep's skins.

Just as the Persians, when they have put off the tiara, and the drawers, and the barbarian shoes, and put on the other dress which is usual with us, and have shorn themselves close, and converse in our own tongue, conceal war under their outward garb: but once apply the tortures (basanouj or "tests"), and thou bringest to light what is hidden: so here, examine (or "put to the test,")by torture again and again such an imagination as this, and thou wilt quickly see that its spirit is that of a stranger. But to show you also by way of example the sort of spies which the devil sends into us to spy out what is in us, come let us strip one of them, and examine it strictly at the tribunal: and if you please, let us bring forward some of those which were detected by Paul. "Which things," he says, "have indeed a show of wisdom in will-worship, and humility, and neglecting of the body: not in any honor to the satisfying of the flesh. (Col. ii. 23. The devil wished to bring in Judaism: now if he had introduced it in its own form, he would not have carried his point. Accordingly, mark how he brought it about. "You must neglect the body," he says: "this is (the true) philosophy, not to admit of meats, but to guard against them: this is humility. And now again in our own times, in the case of the heretics, he wished to bring us down to the creature.

See then how he dressed up his deceit. Had he said, "Worship a creature," he would have been detected: but what says he? "God" (viz. the Son and the Holy Ghost), he says, "is a created being. But let us lay bare for the decision of the judges the meaning of the Apostolic writings: there let us bring him: themselves will acknowledge both the preaching and the language. Many make gains "that they may have wherewith to give to the poor," unjust gains: this too is a wicked imagination. But let us undress it, let us convict it, that we may not be taken by it, but that having escaped all the devices of the devil, and holding to the sound doctrines with strictness, we may be able both to pass in safety through this life present, and to obtain the good things promised, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father,together with the Holy Ghost, be glory, might, honor, now and ever, world without end. Amen.

Homily 38

Acts XVII. 16, 17.-"Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him."

Observe how he meets with greater trials among the Jews than among the Gentiles. Thus in Athens he undergoes nothing of this kind; the thing goes as far as ridicule, and there an end: and yet he did make some converts: whereas among the Jews he underwent many perils; so much greater was their hostility against him.-" His spirit," it says, "was roused within him when he saw the city all full of idols. Nowhere else were so many objects of worship to be seen. But again "he disputed with the Jews in the synagogue, and in the market daily with them that met with him. Then certain of the philosophers of the Stoics and Epicureans encountered him. (v. 18. It is a wonder the philosophers did not laugh him to scorn, speaking in the way he did. "And some said, What does this babbler mean to say? insolently, on the instant: -this is far from philosophy. "Other some said, He seemeth to be a setter forth of strange gods," from the preaching, because he had no arrogance. They did not understand, nor comprehend the subjects he was speaking of-how should they? affirming as they did, some of them, that God is a body; others, that pleasure is the (true) happiness. "Of strange gods, because he preached:unto them Jesus and the Resurrection : for in fact they supposed "Anastasis" (the Resurrection) to be some deity, being accustomed to worship female divinities also.

"And having taken him, they brought him to the Areopagus" (v. 19)-not to punish, but in order to learn -"to the Areopagus" where the trials for murder were held. Thus observe, in hope of learning (they ask him), saying, "May we know what is this new doctrine spoken of by thee? For thou bringest certain strange matters to our ears" (v. 20):everywhere novelty is the charge: "we would fain know therefore, what these things may mean. It was a city of talkers, that city of theirs. "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing. Then Paul stood in the midst of Mars hill, and said, Ye men of Athens, I look upon you as being in all things" (v. 21, 22)-he puts it by way of encomium: (the word) does not seem to mean anything offensive-deisidaimonesterouj, that is, eulabesterouj, "more religiously disposed. For as I

passed by, and beheld your devotions, I found an altar with his inscription, To an Unknown God. What therefore ye ignorantly worship, this declare I unto you. (v. 23.)-" On which was inscribed, To an Unknown God. The Athenians, namely, as on many occasions they had received gods from foreign parts also-for instance, the temple of Minerva, Pan, and others from different countries-being afraid that there might be some other god not yet known to them, but worshipped elsewhere, for more assurance, forsooth, erected an altar to that god also:

and as the god was not known, it was inscribed, "To an Unknown God. This God then, he tells them, is Christ; or rather, the God of all. "Him declare I unto you," Observe how he shows that they had already received Him, and "it is nothing strange," says he, "nothing new that I introduce to you. All along, this was what they had been saying: "What is this new doctrine spoken of by thee? For thou bringest certain strange matters to our ears. Immediately therefore he removes this surmise of theirs: and then says, "God that made the world and all things therein, He being Lord of heaven and earth" -for, that they may not imagine Him to be one of many, he presently sets them right on this point; adding, "dwelleth not in temples made with hands" (v. 24), "neither is worshipped with men's hands, as though he needed anything"-do you observe how, little by little, he brings in the philosophy? how he ridicules the heathen error? "seeing it is He that giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth. This is peculiar to God. Look, then, whether these things may not be predicated of the Son also. "Being Lord," he saith, "of heaven and earth"-which they accounted to be God's. Both the creation he declares to be His work, and mankind also.

"Having determined," he says, "the times assigned to them, and the bounds of their habitation," (v. 25, 26), "that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: for in Him we live, and move, and have our being: as certain also of your own poets have said, For we are also His offspring. (v. 27, 28. This is said by Aratus the poet. Observe how he draws his arguments from things done by themselves, and from sayings of their own. "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art. (v. 29. And yet for this reason we ought. By no means: for surely we are not like (to such), nor are these souls of ours. "And imagination of man. How so? * * But some person might say, "We do not think this. But it was to the many that he was addressing himself, not now to Philosophy. How then did they think so unworthily of Him? Again, putting it upon their ignorance, he says, "Now the times of ignorance God overlooked. Having agitated their minds by the fear, he then adds this: and yet he says, "but now he commandeth all men everywhere to repent. (v. 30. "Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained;

whereof He hath given assurance unto all men, in that He hath raised Him from the dead. (v. 31. But let us look over again what has been said.

(Recapitulation. (b) "And while Paul waited," etc. (v. 16. It is providentially ordered that against his will he stays there, while waiting for those others. (a) "His spirit," it says, "within him" parwcuneto. It does not mean there anger or exasperation: just as elsewhere it says, "There was parocusmoj between them. (ch. xv. 30. (c) Then what is parwcuneto? Was roused: for the gift is far removed from anger and exasperation. He could not bear it, but pined away. "He reasoned therefore in the synagogue," etc. (v. 17. Observe him again reasoning with Jews. By "devout persons" he means the proselytes. For the Jews were dispersed everywhere before (mod. text "since") Christ's coming, the Law indeed being henceforth, so to say, in process of dissolution, but at the same time (the dispersed Jews) teaching men religion. But those prevailed nothing, save only that they got witnesses of their own calamities. (e) "And certain philosophers," etc. (v. 18. How came they to be willing to confer with him? (They did it) when they saw others reasoning, and the man having repute (in the encounter). And observe straightway with overbearing insolence, "some said, What would this babbler say? For the natural man receiveth not the things of the Spirit. (1 Cor. ii. 14. Other some, He seemeth to be a setter-forth of strange deities: daimoniwn, for so they called their gods. "And having taken him, they brought him," etc. (v. 19. (a) The Athenians no longer enjoyed their own laws, but were become subject to the Romans.

(g) (Then) why did they hale him to the Areopagus? Meaning to overawe him-(the place) where they held the trials for bloodshed. "May we know, what is this new doctrine spoken of by thee? For thou bringest certain strange things to our ears; we would fain know therefore what these things mean. For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing. (v. 20, 21. Here the thing noted is, that though ever occupied only in this telling and hearing, yet they thought those things strange-things which they had never heard. "Then Paul standing in the midst of the Areopagus said, Ye men of Athens, I look upon you as being in all things more religiously disposed" (v. 22): (f) for the cities were full of gods (daimonwn, al. eidwlwn): (h) this is why he says deisidaimonesterouj. For as I passed by and viewed the objects of your worship -he does not say simply touj daimonaj (the demons, or deities), but paves the way for his discourse: "I beheld an altar," etc. (v. 23. This is why he says, "I look upon you as being more religiously disposed," viz. because of the altar. "God," he says, "that made the world. (v. 24. He uttered one word, by which he has subverted all the (doctrines) of the philosophers. For the Epicureans affirm all to be fortuitously formed and (by concourse) of atoms, the Stoics held it to be body and fire (ekpurwsin).

"The world and all that is therein. Do you mark the conciseness, and in conciseness, clearness? Mark what were the things that were strange to them: that God made the world! Things which now any of the most ordinary persons know, these the Athenians and the wise men of the Athenians knew not. "Seeing He is Lord of heaven and earth: for if He made them, it is clear that He is Lord. Observe what he affirms to be the note of Deity-creation. Which attribute the Son also hath.

For the Prophets everywhere affirm this, that to create is God's prerogative. Not as those affirm that another is Maker but not Lord, assuming that matter is uncreated. Here now he covertly affirms and establishes his own, while he overthrows their doctrine. "Dwelleth not in temples made with hands. For He does indeed dwell in temples, yet not in such, but in man's soul. He overthrows the corporeal worship. What then? Did He not dwell in the temple at Jerusalem? No indeed: but He wrought therein. "Neither is worshipped by men's hands. (v. 25. How then was He worshipped by men's hands among the Jews? Not by hands, but by the understanding. "As though He needed anything: since even those (acts of worship) He did not in this sort seek, "as having need. Shall I eat," saith He, "the flesh of bulls, or drink the blood of goats? (Ps. l. 13. Neither is this enough-the having need of naught-which he has affirmed: for though this is Divine, yet a further attribute must be added. "Seeing it is He that giveth unto all, life and breath and all things. Two proofs of Godhead: Himself to have need of naught, and to supply all things to all men. Produce here Plato (and) all that he has philosophized about God, all that Epicurus has: and all is but trifling to this! "Giveth," he says, "life and breath. Lo, he makes Him the Creator of the soul also, not its begetter. See again how he overthrows the doctrine about matter.

"And made," he says, "of one blood every nation of men to dwell upon all the face of the earth. (v. 26. These things are better than the former: and what an impeachment both of the atoms and of matter, that (creation) is not partial (work), nor the soul of man either. But this, which those say, is not to be Creator. -But by the mind and understanding He is worshipped.-" It is He that giveth," etc. He not the partial (merikoi daimonej) deities. "And all things. it is "He," he saith.-How man also came into being. -First he showed that "He dwelleth not," etc., and then declared that He "is not worshipped as though He had need of aught. If God, He made all: but if He made not, He is not God. Gods that made not heaven and earth, let them perish. He introduces much greater doctrines, though as yet he does not mention the great doctrines; but he discoursed to them as unto children. And these were much greater than those. Creation, Lordship, the having need of naught, authorship of all good-these he has declared. But how is He worshipped? say. It is not yet the proper time. What equal to this sublimity? Marvellous is this also-of one, to have made so many: but also, having made, Himself sustains them (sugkratei) in being, "giving life and breath and all things.

(b) And hath determined the times appointed, and the bounds of their habitation, that they should seek God, if haply they might feel after Him and find Him. (v. 27. (a) It means either this, that He did not compel them to ,go about and seek God, but according to the bounds of their habitation: (c) or this, that He determined their seeking God, yet not determined this (to be done) continually, but (determined) certain appointed times (when they should do so): showing now, that not having sought they had found: for since, having sought, they had not found, he shows that God was now as manifest as though He were in the midst of them palpably (yhlafwmenoj). (e) "Though He be not far," he saith, "from every one of us," but is near to all. See again the power (or, "what it is to be God,") of God. What saith he? Not only He gave "life and breath and all things," but, as the sum and substance of all, He

brought us to the knowledge of Himself, by giving us these things by which we are able to find and to apprehend Him. But we did not wish to find Him, albeit close at hand. ”Though He be not far from every one of us. Why look now, He is near to all, to every one all the world over! What can be greater than this? See how he makes clear riddance of the parcel deities (touj merikouj)! What say I, ”afar off?

He is so near, that without Him we live not: ”for in Him we live and move and have our being. (v. 28. ”In him; to put it by way of corporeal similitude, even as it is impossible to be ignorant of the air which is diffused on every side around us, and is ”not far from every one of us,” nay rather, which is in us. (d) For it was not so that there was a heaven in one place, in another none, nor yet (a heaven) at one time, at another none. So that both at every ”time” and at every ”bound” it was possible to find Him. He so ordered things, that neither by place nor by time were men hindered. For of course even this, if nothing else, of itself was a help to them-that the heaven is in every place, that it stands in all time. (f) See how (he declares) His Providence, and His upholding power (sugkrathsin); the existence of all things from Him, (from Him) their working (to energein), (from Him their preservation) that they perish not. And he does not say, ”Through Him,” but, what was nearer than this, ”In him.”-That poet said nothing equal to this, ”For we are His offspring. He, however, spake it of Jupiter, but Paul takes it of the Creator, not meaning the same being as he, God forbid! but meaning what is properly predicated of God: just as he spoke of the altar with reference to Him, not to the being whom they worshipped.

As much as to say,”For certain things are said and done with reference to this (true God), but ye know not that they are with reference to Him. For say, of whom would it be properly said, ”To an Unknown God? Of the Creator, or of the demon? Manifestly of the Creator: because Him they knew not, but the other they knew. Again, that all things are filled (with the presence)-of God? or of Jupiter-a wretch of a man, a detestable impostor! But Paul said it not in the same sense as he, God forbid! but with quite a different meaning. For he says we are God’s offspring, i.e. God’s own, His nearest neighbors as it were.

For lest, when he says, ”Being the offspring of God” (v. 29), they should again say, Thou bringest certain strange things to our ears, he produces the poet. He does not say, ”Ye ought not to think the Godhead like to gold or silver,” ye accursed and execrable: but in more lowly sort he says, ”We ought not. For what (says he)? God is above this? No, he does not say this either: but for the present this-”We ought not to think the Godhead like unto such,” for nothing is so opposite to men. ”But we do not affirm the Godhead to be like unto this, for who would say that? Mark how he has introduced the incorporeal (nature of God) when he said, ”In Him,” etc., for the mind, when it surmises body, at the same time implies the notion of distance. (Speaking) to the many he says, ”We ought not to think the Godhead like unto gold, or silver, or stone, the shaping of art,” for if we are not like to those as regards the soul, much more God (is not like to such). So far, he withdraws them from the notion. But neither is the Godhead, he would say, subjected to any other human conception.

For if that which art or thought has found-this is why he says it thus, "of art or imagination of man" -if that, then, which human art or thought has found, is God, then even in the stone (is) God's essence.-How comes it then, if "in Him we live," that we do not find Him? The charge is twofold, both that they did not find Him, and that they found such as these. The (human) understanding in itself is not at all to be relied upon.-But when he has agitated their soul by showing them to be without excuse, see what he says: "The times of ignorance God overlooked, but now commands all men everywhere to repent. (v. 30. What then? Are none of these men to be punished? None of them that are willing to repent. He says it of these men, not of the departed, but of them whom He commands to repent. He does not call you to account, he would say. He does not say, Took no notice (pareiden); does not say, Permitted: but, Ye were ignorant. "Overlooked," i.e. does not demand punishment as of men that deserve punishment. Ye were ignorant. And he does not say, Ye wilfully did evil.; but this he showed by what he said above -" All men everywhere to repent: again he hints at the whole world. Observe how he takes them off from the parcel deities!

"Because He has appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained, whereof He hath given assurance to all men, in that He raised Him from the dead. (v. 31. Observe how he again declares the Passion. Observe the terror again: for, that the judgment is true, is clear from the raising Him up: for it is alleged in proof of that. That all he has been saying is true, is clear from the fact that He rose again. For He did give this "assurance to all men," His rising from the dead: this (i.e. judgment), also is henceforth certain.

These words were spoken indeed to the Athenians: but it were seasonable that one should say to us also, "that all men everywhere must repent, because he hath appointed a day, in the which He will judge the world. See how he brings Him in as Judge also: Him, both provident for the world, and merciful and forgiving and powerful and wise, and, in a word possessing all the attributes of a Creator. "Having given assurance to all men," i.e. He has given proof in the rising (of Jesus) from the dead. Let us repent then: for we must assuredly be judged. If Christ rose not, we shall not be judged: but if he rose, we shall without doubt be judged. "For to this end," it is said, "did He also die, that he might be Lord both of the dead and living. (Rom. xiv. 9. "For we shall all stand before the judgment seat of Christ, that every one may receive according to that he hath done. (Rom. xiv. 10, and 2 Cor. v. 10. Do not imagine that these are but words. Lo! he introduced also the subject of the resurrection of all men; for in no other way can the world be judged. And that, "In that He hath raised Him from the dead," relates to the body: for that was dead, that had fallen. Among the Greeks, as their notions of Creation, so likewise of the Judgment, are children's fancies, ravings of drunken men.

But let us, who know these things accurately, do something that is to the purpose: let us be made friends unto God. How long shall we be at enmity with Him? How long shall we entertain dislike towards Him? "God forbid! you will say: "Why do you say such things? I would wish not to say the things I say, if ye did not do the things ye do: but as things are,

what is the use now in keeping silence from words, when the plain evidence of deeds so cries aloud? How then, how shall we love Him? I have told you thousands of ways, thousands of times: but I will speak it also now. One way I seem to myself to have discovered, a very great and admirable way. Namely, after acknowledging to Him our general obligations,-what none shall be able to express (I mean), what has been done for each of us in his own person, of these also let us bethink ourselves, because these are of great force:let each one of us reckon them up with himself, and make diligent search, and as it were in a book let him have the benefits of God written down; for instance, if at any time having fallen into dangers he has escaped the hands of his enemies; if ever having gone out on a journey at an untimely hour, he has escaped danger; if ever, having had an encounter with wicked men, he has got the better of them;

or if ever, having fallen into sickness, he has recovered when all had given him over: for this avails much for attaching us to God. For if that Mordecai, when the services done by him were brought to the king's remembrance, found them to be so available, that he in return rose to that height of splendor (Esther vi. 2-11): much more we, if we call to mind, and make diligent enquiry of these two points, what sins we have committed against God, and what good He has done to us, shall thus both be thankful, and give Him freely all that is ours. But no one gives a thought to any of these things: but just as regarding our sins we say that we are sinners, while we do not enquire into them specifically, so with regard to God's benefits (we say), that God has done us good, and do not specifically enquire, where, and in how great number and at what time. But from this time forth let us be very exact in our reckoning. For if any one can recall even those things which happened long ago, let him reckon up all accurately, as one who will find a great treasure. This is also profitable to us in keeping us from despair.

For when we see that he has often protected us, we shall not despair, nor suppose that we are cast off but we shall take it as a strong pledge of His care for us, when we bethink us how, though we have sinned, we are not punished, but even enjoy protection from Him. Let me now tell you a case, which I heard from a certain person, in which was a child, and it happened on a time that he was in the country with his mother, being not yet fifteen years old. Just then there came a bad air, in consequence of which a fever attacked them both, for in fact it was the autumn season. It happened that the mother succeeded in getting into the town before (they could stop her); but the boy, when the physicians on the spot ordered him, with the fever burning within him, to gargle his throat, resisted, having forsooth his own wise view of the matter, and thinking he should be better able to quench the fire, if he took nothing whatever, therefore, in his unseasonable spirit of opposition, boy-like, he would take nothing. But when he came into the town, his tongue was paralyzed, and he was for a long time speechless, so that he could pronounce nothing articulately; however, he could read indeed, and attended masters for a long time, but that was all, and there was nothing to mark his progress. So all his hopes (in life) were cut off, and his mother was full of grief:

and though the physicians suggested many plans, and many others did so too, yet nobody was able to do him any good, until the merciful God loosed the string of his tongue (cf. Mark vii. 35), and then he recovered, and was restored to his former readiness and distinctness of speech. His mother also related, that when a very little child, he had an affection in the nose, which they call a polypus: and then too the physicians had given him over and his father cursed him (for the father was then living), and (even) his mother prayed for him to die; and all was full of distress. But he on a sudden having coughed, owing to the collection of mucus, by the force of the breath expelled the creature (to qhrion) from his nostrils, and all the danger was removed. But this evil having been extinguished, an acrid and viscid running from the eyes formed such a thick gathering of the humors (taj lhmaj), that it was like a skin drawn over the pupil, and what was worse, it threatened blindness, and everybody said this would be the issue. But from this disease also was he quickly freed by the grace of God. So far what I have heard from others: now I will tell you what I myself know.

Once on a time a suspicion of tyrants was raised in our city-at that time I was but a youth-and all the soldiers being set to watch without the city as it chanced, they were making strict inquisition after books of sorcery and magic. And the person who had written the book, had flung it unbound (akataskeuaston) into the river, and was taken, and when asked for it, was not able to give it up, but was carried all around the city in bonds: when, however, the evidence being brought home to him, he had suffered punishment, just then it chanced that I, wishing to go to the Martyrs' Church, was returning through the gardens by the riverside in company with another person. He, seeing the book floating on the water at first thought it was a linen cloth, but when he got near, perceived it was a book, so he went down, and took it up. I however called shares in the booty, and laughed about it. But let us see, says he, what in the world it is. So he turns back a part of the page, and finds the contents to be magic. At that very moment it chanced that a soldier came by:

then having taken from within, he went off. There were we congealed with fear. For who would have believed our story that we had picked it up from the river, when all were at that time, even the unsuspected, under strict watch? And we did not dare to cast it away, lest we should be seen, and there was a like danger to us in tearing it to pieces. God gave us means, and we cast it away, and at last we were free for that time from the extreme peril. And I might mention numberless cases, if I had a mind to recount all. And even these I have mentioned for your sakes, so that, if any have other cases, although not such as these, let him bear them in mind constantly: for example, if at any time a stone having been hurled, and being about to strike thee, has not struck thee, do thou bear this ever in thy mind: these things produce in us great affection towards God. For if on remembering any men who have been the means of saving us, we are much mortified if we be not able to requite them, much more (should we feel thus) with regard to God. This too is useful in other respects. When we wish not to be overmuch grieved, let us say: "If we have received good things at the hand of the Lord, shall not we endure evil things? (Job ii. 10. And when Paul told them from whence he had been delivered, (2 Tim.

iv. 17) the reason was that he might put them also in mind. See too how Jacob kept all these things in his mind: wherefore also he said: "The Angel which redeemed me from my youth up (Gen. xlviii. 16); and not only that he redeemed him, but how and for what purpose. See accordingly how he also calls to mind the benefits he had received in particular. "With my staff," he says, "I passed over Jordan. (Gen. xxxii. 10.)

The Jews also always remembered the things which happened to their forefathers, turning over in their minds the things done in Egypt. Then much more let us, bearing in mind the special mercies which have happened to us also, how often we have fallen into dangers and calamities, and unless God had held his hand over us, should long ago have perished: I say, let us all, considering these things and recounting them day by day, return our united thanks all of us to God, and never cease to glorify Him, that so we may receive a large recompense for our thankfulness of heart, through the grace and compassion of His only begotten Son, with Whom to the Father, together with the Holy Ghost, be glory, might, honor, now and ever, world without end. Amen.

Homily 39

ACTS XVII. 32-34. XVIII. 1.-"And when they heard of the resurrection of the dead,some mocked: and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite and a woman named Damaris, and others with them. After these things Paul departed from Athens, and came to Corinth."

What can be the reason that, having persuaded (some so far as to say) that they would hear him again, and there being no dangers, Paul is so in haste to leave Athens? Probably he knew that he should do them no great good; moreover he was led by the Spirit to Corinth. (b) For the Athenians, although fond of hearing strange things, nevertheless did not attend (to him); for this was not their study, but only to be always having something to say; which was the cause that made them hold off from him. But if this was their custom, how is it that they accuse him, "he seemeth to be a setter forth of strange gods? (ch. xvii. 18. Yes, but these were matters they did not at all know what to make of. Howbeit, he did convert both Dionysius the Areopagite, and some others. For those who were careful of (right) living, quickly received the word; but the others not so. It seemed to Paul sufficient to have cast the seeds of the doctrines. (a) To Corinth then, as I said, he was led by the Spirit, in which city he was to abide. (c) "And having found a certain Jew named Aquila, of Pontus by birth, lately come from Italy"-for the greater part of his life had been passed there-"and Priscilla his wife, because that Claudius had commanded all the Jews to depart from Rome. (v. 2.

For though it was in the reign of Nero that the war against the Jews was consummated, yet from the time of Claudius and thenceforward it was fanning up, at a distance indeed, so that, were it but so, they might come to their senses, and from Rome they were now driven as common pests. This is why it is so ordered by Providence that Paul was led thither as a prisoner, that he might not as a Jew be driven away, but as acting under military custody might even be guarded there. (Having found these,) "he came to them, and because he was of the same craft, he abode with them and wrought: for by occupation they were tent-makers. (v. 3. Lo, what a justification he found for dwelling in the same house with them! For because here, of all places, it was necessary that he should not receive, as he himself says, "That wherein they glory, they may be found, even as we" (2 Cor. xi. 12), it is providentially ordered that he there abides. "And he reasoned in the synagogue every

sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was straitened in the word, testifying to the Jews that Jesus is the Christ. (v. 4, 5. "And when the Jews opposed and blasphemed," i.e. they tried to bear him down (ephreazon), they set upon him-What then does Paul? He separates from them, and in a very awful manner:

and though he does not now say, "It was need that the word should be spoken unto you," yet he darkly intimates it to them:-" and when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. (v. 6. "And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. See how having again said, "Henceforth-" for all that, he does not neglect them; so that it was to rouse them that he said this, and thereupon came to Justus, whose house was contiguous to the synagogue, so that a even from this they might have jealousy, from the very proximity. "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house. This also was, of all things, enough to bring them over. "And many of the Corinthians hearing believed, and were baptized. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. (v. 8-10. See by how many reasons He persuades him, and how He puts last the reason which of all others most prevailed with him, "I have much people in this city.

Then how was it, you may ask, that they set upon him? And yet, the writer tells us, they prevailed nothing, but brought him to the proconsul. "And he continued there a year and six months, teaching the word of God among them. And when Gallio was proconsul of Achaia, the Jews ;made insurrection with one accord against Paul, and brought him to the judgment-seat. (v. 11, 12. Do you mark why those men were ever contriving to give a public turn to the misdemeanors (they accused them of)? Thus see here: (b) "Saying, This fellow seduceth men contrary to the law to worship God. And when Paul was about to open his mouth, Gallio said: If indeed it were any wrong-doing or wicked lewdness, O ye Jews, reason would that I should bear with you. But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. And he drave them from the judgment-seat. (v. 13-16. This Gallio seems to me to have been a sensible man. (a) Thus observe, when these had said, "Against the law he seduceth men to worship God," he "cared for none of these things: and observe how he answers them: "If indeed it were" any matter affecting the city, "any wrong-doing or wicked lewdness," etc. (c) "Then all the Jews took Sosthenes the ruler of the synagogue, and beat him before the judgment-seat: and Gallio cared for none of these things" (v. 17):

but their beating him he did not take as an insult to himself. So petulant were the Jews. But let us look over again what has been said.

(Recapitulation. "And when they heard," (ch. xvii. 32) what great and lofty doctrines, they did not even attend, but jeered at the Resurrection! "For the natural man," it saith,

”receiveth not the things of the Spirit. (1 Cor. ii. 14. ”And so,” it says, ”Paul went forth. (v. 33. How? Having persuaded some; derided by others. ”But certain men,” it says, ”clave unto him, and believed, among whom was also Dionysius the Areopagite and some others. (v. 34. ”And after these things,” etc. ”And having found a certain Jew by name Aquila, of Pontus by birth, lately come from Italy, because that Claudius had ordered all Jews to depart from Rome, he came to them, and because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers. (ch.xviii. 1-3. Being of Pontus, this Aquila * * * . Observe how, not in Jerusalem, nor near it (the crisis), was hasting to come, but at a greater distance. And with him he abides, and is not ashamed to abide, nay, for this very reason he does abide, as having a suitable lodging-place, for to him it was much more suitable than any king’s palace. And smile not thou, beloved, to hear (of his occupation). For (it was good for him) even as to the athlete the palaestra is more useful than delicate carpets; so to the warrior the iron sword (is useful), not that of gold. ”And wrought,” though he preached.

Let us be ashamed, who though we have no preaching to occupy us, live in idleness. ”And he disputed in the synagogue every sabbath day, and persuaded both Jews and Greeks” (v. 4): but ”when they opposed and blasphemed” he withdrew, by this expecting to draw them more. For wherefore having left that house did he come to live hard by the synagogue? was it not for this? For it was not that he saw any danger here. But therefore it is that Paul having testified to them-not teaches now, but testifies- ”having shaken his garments,” to terrify them not by word only but by action, ”said unto them, Your blood be upon your own heads” (v. 6): he speaks the more vehemently as having already persuaded many. ”I,” says he, ”am clean. Then we also are accountable for the blood of those entrusted to us, if we neglect them. ”From this time forth I will go to the Gentiles. So that also when he says, ”Henceforth let no man trouble me” (Gal. vi. 17), he says it to terrify. For not so much did the punishment terrify, as this stung them. ”And having removed thence he came into the house of one named Justus, that worshipped God, whose house was contiguous to the synagogue” (v. 7), and there abode, by this wishing to persuade them that he was in earnest (proj ta eqnh hpeigeto) to go to the Gentiles. Accordingly, mark immediately the ruler of the synagogue converted, and many others, when he had done this.

”Crispus the ruler of the synagogue believed in the Lord, with his whole house: and many of the Corinthians hearing believed, and were baptized.”-(v. 8. ”With his whole house: observe the converts in those times doing this with their entire household. This Crispus he means where he writes, ”I baptized none save Crispus and Gaius. (1 Cor. i. 14. This (same) I take to be called Sosthenes-(evidently) a believer, insomuch that he is beaten, and is always present with Paul. ”And the Lord said in the night,” etc. Now even the number (of the ”much people”) persuaded him, but Christ’s claiming them for His own (moved him) more. Yet He says also, ”Fear not: for the danger was become greater now, both because more believed, and also the ruler of the synagogue. This was enough to rouse him. Not that he was reproved as fearing; but that he should not suffer aught; ”I am with thee, and none shall set upon thee to hurt thee. (v. 9, 10. For He did not always permit them to suffer

evil, that they might not become too weak. For nothing so grieved Paul, as men's unbelief and setting themselves (against the Truth): this was worse than the dangers. Therefore it is that (Christ) appears to him now. "And he continued a year and six months," etc. (v. 11. After the year and six months, they set upon him. "And when Gallio was proconsul of Achaia," etc. (v. 12, 13), because they had no longer the use of their own laws.

(c) And observe how prudent he is: for he does not say straightway, I care not, but, "If," says he, "it were a matter of wrong-doing or wicked lewdness, O ye Jews, reason would that I should bear with you; but if it be a question of doctrine and words and of your law, see ye to it, for I do not choose to be a judge of such matters. (v. 14, 15. (g) He taught them that not such are the matters which crave a judicial sentence, but they do all things out of order. And he does not say, It is not my duty, but, "I do not choose," that they may not trouble him again. Thus Pilate said in the case of Christ, "Take ye Him, and judge him according to your law. (John xviii. 31. But they were just like men drunken and mad. (d) "And he drave them from the judgment-seat" (v. 16)-he effectually closed the tribunal against them. "Then all" (the Jews) "having seized Sosthenes the ruler of the synagogue, beat him before the judgment-seat. And Gallio cared for none of these things. (v. 17). (a) This thing, of all others, set them on (to this violence)-their persuasion that the governor would not even let himself down (to notice it). (e) It was a splendid victory. O the shame they were put to! (b) For it is one thing to have come off victorious from a controversy, and another for those to learn that he cared nothing for the affair.

(f) "And Gallio cared for none of these things: and yet the whole was meant as an insult to him! But, forsooth, as if they had received authority (they did this). Why did he (Sosthenes), though he also had authority, not beat (them)? But they were (otherwise) trained: so that the judge should learn which party was more reasonable. This was no small benefit to those present-both the reasonableness of these, and the audacity of those. (h) He was beaten, and said nothing.

This man let us also imitate: to them that beat us, let us return blow for blow, by meekness, by silence, by long-suffering. More grievous these wounds, greater this blow, and more heavy. For to show that it is not the receiving a blow in the body that is grievous, but the receiving it in the mind, we often smite people, but since it is in the way of friendship, they are even pleased: but if you smite any indifferent person in an insolent manner, you have pained him exceedingly, because you have touched his heart. So let us smite their heart. But that meekness inflicts a greater blow than fierceness, come, let us prove, so far as that is possible, by words. For the sure proof indeed is by acts and by experience: but if you will, let us also make the enquiry by word, though indeed we have often made it already. Now in insults, nothing pains us so much, as the opinion passed by the spectators; for it is not the same thing to be insulted in public and in private, but those same insults we endure even with ease, when we suffer them in a solitary place, and with none by to witness them, or know of them. So true is it that it is not the insult, as it is in itself, that mortifies us, but the having to suffer it in the sight of all men:

since if one should do us honor in the sight of all men, and insult us in private, we shall notwithstanding even feel obliged to him. The pain then is not in the nature of the insult, but in the opinion of the beholders; that one may not seem to be contemptible. What then, if this opinion should be in our favor? Is not the man attempting to disgrace us himself more disgraced, when men give their opinion in our favor? Say, whom do the bystanders despise? Him who insults, or him who being insulted keeps silence? Passion indeed suggests, that they despise him who is insulted: but let us look into it now while we are free from that excitement, in order that we may not be carried away when the time comes. Say, whom do we all condemn? Plainly the man who insults: and if he be an inferior, we shall say that he is even mad; if an equal, that he is foolish; if a superior, still we shall not approve of it. For which man, I ask, is worthy of approval, the man who is excited, who is tossed with a tempest of passion, who is infuriated like a wild beast, who demeans himself in this sort against our common nature, or he who lives in a state of calm, in a haven of repose, and in virtuous equanimity? Is not the one like an angel, the other not even like a man?

For the one cannot even bear his own evils, while the other bears even those of others also: here, the man cannot even endure himself; there, he endures another too: the one is in danger of shipwreck, the other sails in safety, his ship wafted along the favoring gales: for he has not suffered the squall of passion to catch his sails and overturn the bark of his understanding: but the breath of a soft and sweet air fanning upon it, the breath of forbearance, wafts it with much tranquillity into the haven of wise equanimity. And like as when a ship is in danger of foundèring, the sailors know not what they cast away, whether what they lay hands upon be their own or other men's property, but they throw overboard all the contents without discrimination, alike the precious and what is not such: but when the storm has ceased, then reckoning up all that they have thrown out, they shed tears, and are not sensible of the calm for the loss of what they have thrown overboard: so here, when passion blows hard, and the storm is raised, people in flinging out their words know not how to use order or fitness; but when the passion has ceased, then recalling to mind what kind of words they have given utterance to, they consider the loss and feel not the quiet, when they remember the words by which they have disgraced themselves, and sustained most grievous loss, not as to money, but as to character for moderation and gentleness.

Anger is a darkness. "The fool," saith Scripture, "hath said in his heart, There is no God. (Ps. xiii. 1. Perhaps also of the angry man it is suitable to say the same, that the angry man hath said, There is no God. For, saith Scripture, "Through the multitude of his anger he will not seek" (after God). (Ps. x. 4. For let what pious thought will enter in, (passion) thrusts and drives all out, flings all athwart. (b) When you are told, that he whom you abused uttered not one bitter word, do you not for this feel more pain than you have inflicted? (a) If you in your own mind do not feel more pain than he whom you have abused, abuse still; (but) though there be none to call you to account, the judgment of your conscience, having taken you privately, shall give you a thousand lashes, (when you think) how you poured out a flood of railings on one so meek, and humble, and forbearing. We are forever saying these things, but we do not see them exhibited in works. You, a human being, insult your

fellow-man? You, a servant, your fellow-servant? But why do I wonder at this, when many even insult God? Let this be a consolation to you when suffering insult. Are you insulted? God also is insulted. Are you reviled? God also was reviled. Are you treated with scorn? Why, so was our Master also. In these things He shares with us, but not so in the contrary things.

For He never insulted another unjustly: God forbid! He never reviled, never did a wrong. So that we are those who share with Him, not ye. For to endure when insulted is God's part: to be merely abusive, is the part of the devil. See the two sides. "Thou hast a devil" (John vii. 20; ib. xviii. 22), Christ was told: He received a blow on the face from the servant of the high-priest. They who wrongfully insult, are in the same class with these. For if Peter was even called "Satan" (Matt. xvi. 23) for one word; much more shall these men, when they do the works of the Jews, be called, as those were called, "children of the devil" (John viii. 44), because they wrought the works of the devil. You insult; who are you, I ask (that you do so)? Nay, rather the reason why you insult, is this, that you are nothing: no one that is human insults. So that what is said in quarrels, "Who are you? ought to be put in the contrary way: "Insult: for you are nothing. Instead of that the phrase is, "Who are you, that you insult? "A better man than you," is the answer. And yet it is just the contrary: but because we put the question amiss, therefore they answer amiss: so that the fault is ours. For as if we thought it was for great men to insult, therefore we ask, "Who are you, that you insult? And therefore they make this answer.

But, on the contrary, we ought to say: "Do you insult? insult still: for you are nobody: whereas to those who do not insult this should be said: "Who are you that you insult not?-you have surpassed human nature. This is nobility, this is generosity, to speak nothing ungenerous, though a man may deserve to have it spoken to him. Tell me now, how many are there who are not worthy to be put to death? Nevertheless, the judge does not this in his own person, but interrogates them; and not this either, in his own person. But if it is not to be suffered, that the judge, sitting in judgment, should (in his own person) speak with a criminal, but he does all by the intervention of a third person, much more is it our duty not to insult our equals in rank; for all the advantage we shall get of them will be, not so much to have disgraced them, as to be made to learn that we have disgraced ourselves. Well then, in the case of the wicked, this is why we must not insult (even them); in the case of the good there is another reason also because they do not deserve it: and for a third, because it is not right to be abusive. But as things are, see what comes of it; the person abused is a man, and the person abusing is a man, and the spectators men. What then? must the beasts come between them and settle matters?

for only this is left. For when both the wrong-doers and those who delight in the wrong-doing are men, the part of reconciler is left for the beasts: for just as when the masters quarrel in a house, there is nothing left but for the servants to reconcile them,-even if this be not the result, for the nature of the thing demands this,-just so is it here.-Are you abusive? Well may you be so, for you are not even human. Insolence seemed to be a high-born thing; it

seemed to belong to the great; whereas it belongs rather to slaves; but to give good words belongs to free men. For as to do ill is the part of those, so to suffer ill is the part of these.- Just as if some slave should steal the master's property, some old hag,-such a thing as that is the abusive man. And like as some detestable thief and runaway, with studied purpose stealing in, looks all around him, wishing to filch something: so does this man, even as he, look narrowly at all on every side, studying how to throw out some (reproach). Or perhaps we may set him forth by a different sort of example. Just as if one should steal filthy vessels out of a house, and bring them out in the presence of all men, the things purloined do not so disgrace the persons robbed, as they disgrace the thief himself:

just so this man, bybringing out his words in the presence of all men, casts disgrace not on others but on himself by the words, in giving vent to this language, and be-fouling both his tongue and his mind. For it is all one, when we quarrel with bad men, as if one for the sake of striking a man who is immersed in putrefying filth should defile himself by plunging his hands into the nastiness. Therefore, reflecting on these things, let us flee the mischief thence accruing, and keep a clean tongue, that being clear from all abusiveness, we may be enabled with strictness to pass through the life present, and to attain unto the good things promised to those that love Him, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together be glory, might, honor, now and ever, world without end. Amen.

Homily 40

ACTS XVIII. 18.-"And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow."

See how the Law was breaking up; see how they were bound by conscience. This, namely, was a Jewish custom, to shear their heads agreeably with a vow. But then there ought to be also a sacrifice (ch. xxi. 26), which was not the case here. -"Having yet tarried: after the beating of Sosthenes. For it was necessary that he should yet tarry, and comfort them concerning these things. "He sailed for Syria. Why does he desire again to come to Syria? It was there that "the disciples were ordered to be called Christians" (ch. xi. 26): there, that he had been "commended to the grace of God" (xiv. 26): there, that he had effected such things concerning the doctrine. "And with him Priscilla"-lo, a woman also -" and Aquila. But these he left at Ephesus. With good reason, namely, that they should teach. For having been with him so long time, they were learning many things: and yet he did not at present withdraw them from their custom as Jews. "And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. When they desired him to tarry longer time with them, he consented not; but bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem. Therefore it was that he was hindered from coming into Asia, being impelled to what was of pressing moment.

Thus observe him here, entreated (by them) to stay, but because he could not comply, being in haste to depart, "he bade them farewell. However, he did not leave them without more ado, but with promise (to return): "But I will return again unto you, if God will. And he sailed from Ephesus. (v. 19-21. "And when he had landed at Caesarea, and gone up, and saluted the Church, he went down to Antioch. And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples. (v. 22-23. He came again to those places which he had previously visited. "And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. (v. 24. Lo, even learned men are now urgent, and the disciples henceforth go abroad. Do you mark the spread of the preaching? "This man was instructed in the way of the Lord; and being fervent in the Spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak

boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. (v. 25-26. If this man knew only the baptism of John, how is it that he was "fervent in the Spirit," for the Spirit was not given in that way?

And if those after him needed the baptism of Christ, much more would he need it. Then what is to be said? For it is not without a meaning that the writer has strung the two incidents together. It seems to me that this was one of the hundred and twenty who were baptized with the Apostles: or, if not so, then the same that took place in the case of Cornelius, took place also in the case of this man. But neither does he receive baptism. That expression, then, "they expounded more perfectly," seems to me to be this, that he behooved also to be baptized. Because the other twelve knew nothing accurate, not even what related to Jesus. And it is likely that he did in fact receive baptism. But if these (disciples) of John, after that baptism again received baptism, was this needful for the disciples also? And wherefore the need of water? These are very different from him, men who did not even know whether there were a Holy Ghost. "He was fervent," then, "in the Spirit, knowing only the baptism of John: but these "expounded to him more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him; who, when he was come, helped them much which had believed through grace. (v. 27. He wished then also to depart into Achaia, and these also encouraged (him to do so), having also given him letters.

"Who when he was come, helped them much which had believed through grace: for he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ. (v. 28. "And it came to pass, that, while Apollos was at Corinth, Paul, having passed through the upper coasts"-meaning what we have read as to Caesarea and the other places-"came to Ephesus, and having found certain disciples (ch. xix. 1), "he said to them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him who should come after him, that is, on Christ Jesus. (v. 2-4. For that they did not even believe in Christ is plain from his saying, "that they should believe on Him that was to come after him. And he did not say, The baptism of John is nothing, but, It is incomplete. Nor does he add this (in so many words), but he taught them, and many received the Holy Ghost. "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve" (v. 5-7):

so that it was likely they had the Spirit, but it did not appear. "And all the men were about twelve."

(Recapitulation. "And they came to Ephesus, and there he left them" (v. 19): for he did not wish to take them about with him, but left them at Ephesus. But they subsequently dwelt at Corinth, and he bears high testimony to them, and writing to the Romans, salutes them.

(Rom. xvi. 3. Whence it seems to me that they afterwards went back to Rome, in the time of Nero, as having an attachment for those parts whence they had been expelled in the time of Claudius. "But he himself went into the synagogue. It seems to me that the faithful still assembled there, for they did not immediately withdraw them. "And when they besought him to stay, he consented not" (v. 20, 21), for he was hastening to Caesarea. "And having arrived at Caesarea," etc., "passing through the region of Galatia and Phrygia, confirming all the disciples. (v. 22, 23. Through these regions also he merely passes again, just enough to establish them by his presence. "And a certain Jew, Apollos by name," etc. (v. 24. For he was an awakened man, travelling in foreign parts for this very purpose. Writing of him the Apostle said, "Now concerning Apollos our brother. (1 Cor. xvi. 12. b Whom when Aquila and Priscilla had heard," etc. (v. 26. It was not for nothing that he left them at Ephesus, but for Apollos' sake, the Spirit so ordered it, that he might come with greater force to the attack (epibhnai) upon Corinth.

What may be the reason that to him they did nothing, but Paul they assault? They knew that he was the leader, and great was the name of the man. "And when he was disposed to pass into Achaia" (v. 27) i. e. in faith, he did all by faith; "the brethren wrote," etc. nowhere envy, nowhere an evil eye. Aquila teaches, or rather this man lets himself be taught. He was minded to depart, and they send letters. (a) "For he mightily convinced the Jews, and that publicly," etc. (v. 28. Now by this, that he "publicly" convinced them, his boldness was shown: by the clearness of his arguing, his power was declared: by his convicting them out of the Scriptures, his skill (of learning). For neither boldness by itself contributes aught, where there is not power, nor power where there is not boldness. "He mightily convinced," it says. (b) "And it came to pass," etc. (ch. xix. 1. But whence had those, being in Ephesus, the baptism of John? Probably they had been on a visit at Jerusalem at the time (of John's preaching), and did not even know Jesus. And he does not say to them, Do ye believe in Jesus? but what? "Have ye received the Holy Ghost? (v. 2. He knew that they had not, but wishes themselves to say it, that having learnt what they lack, they may ask. "John verily baptized," etc. (v. 4. From the baptism itself he (John) prophesies:

and he leads them (to see) that this is the meaning of John's baptism. (a) "That they should believe on Him that was to come: on what kind (of Person)? "I indeed baptize you with water, but He that cometh after me, shall baptize you with the Holy Ghost. (Matt. iii. 11. And when Paul," it says, "had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. (v. 6. (b) The gift is twofold: tongues and prophesyings. Hence is shown an important doctrine, that the baptism of John is incomplete. And he does not say, "Baptism" of forgiveness, but, "of repentance. What (is it) then? These had not the Spirit: they were not so fervent, not even instructed. And why did (Apollos) not receive baptism? (The case) seems to me to be this: Great was the boldness of the man. "He taught diligently the things concerning Jesus," but he needed more diligent teaching. Thus, though not knowing all, by his zeal he attracted the Holy Ghost, in the same manner as Cornelius and his company.

Perhaps it is the wish of many, Oh that we had the baptism of John now! But (if we had), many would still be careless of a life of virtue, and it might be thought that each for this, and not for the kingdom of heaven's sake, aimed at virtue. There would be many false prophets: for then "they which are approved" would not be very "manifest. (1 Cor. xi. 19. As, "blessed are they that have not seen and yet have believed" (John 20, John 29), so they that (believe) without signs. "Except," saith (Christ), "ye see signs, ye will not believe. (Ib. iv. 48. For we lose nothing (by lack of miracles), if we will but take heed to ourselves. We have the sum and substance of the good things: through baptism we received remission of sins, sanctification, participation of the Spirit, adoption, eternal life. What would ye more? Signs? But they come to an end (alla katargeitai). Thou hast "faith, hope, charity," the abiding things: these seek thou, these are greater than signs. Nothing is equal to charity. For "greater than all," saith he, "is charity. (cf. 1 Cor. xiii. 5. But now, love is in jeopardy, for only its name is left behind, while the reality is nowhere (seen), but we are divided each from the other. What then shall one do to reunite (ourselves)? For to find fault is easy, but how may one make friendship, this is the point to be studied; how we may bring together the scattered members.

For be it so, that we have one Church, or one doctrine-yet this is not the (main) consideration: no, the evil is, that in these we have not fellowship-"living peaceably," as the Apostle says, "with all men" (Rom. xii. 18), on the contrary, we are at variance one with another. For be it that we are not having fights every day, yet look not thou to this, but (to this), that neither have we charity, genuine and unswerving. There is need of bandages and oil. Let us bear it in mind, that charity is the cognizance of the disciples of Christ: that without this, all else avails nothing: that it is an easy task if we will. Yes, say you, we know all this, but how (to go to work) that it may be achieved? What (to do), that it may be effected? in what way, that we may love one another? First, let us put away the things which are subversive of charity, and then we shall establish this. Let none be resentful, none be envious, none rejoicing in (others') misfortunes: these are the things that hinder love; well then, the things that make it are of the other sort. For it is not enough to put away the things that hinder; the things that establish must also be forthcoming. Now Sirach tells us the things that are subversive (of friendship), and does not go on to speak of the things which make union. "Reproaching," he says, "and revealing of a secret, and a treacherous wound. (cf.

Ecclus. 22, Ecclus. 27. But in speaking of the men of those times, these things might well be named, seeing they were carnal: but in our case, God forbid they should be (even) named. Not from these things do we bring our inducements for you, but from the others. For us, there is nothing good without friendship. Let there be good things without number, but what is the benefit-be it wealth, be it luxury-without friendship? No possession equal to this, even in matters of this life, just as there is nothing worse than men hating (us). "Charity hides a multitude of sins" (1 Pet. iv. 8): but enmity, even where sins are not, suspects them to be. It is not enough not to be an enemy; no, one must also love. Bethink thee, that Christ has bidden, and this is enough. Even affliction makes friendships, and draws (men) together. "What then," say you, "now, when there is no affliction? say, how (are

we to act) to become friends? Have ye not other friends, I ask? In what way are ye their friends, how do ye continue such? For a beginning, let none have any enemy: this (in itself) is not a small matter: let none envy; it is not possible to accuse the man who envies not. (b) How then shall we be warmly affected? What makes love of persons? Beauty of person. Then let us also make our souls beautiful, and we shall be amiable one to another:

for it is necessary, of course, not only to love, but also to be loved. Let us first achieve this point, that we may be loved, and the other will be easy. How to act that we may be loved? Let us become beautiful, and let us do this, that we may always have lovers. Let none make it his study to get money, to get slaves, to get houses, (so much) as to be loved, as to have a good name. Better is a name than much wealth. For the one remains, the other perishes: and the one it is possible to acquire, the other impossible. For he that has got an evil character, will with difficulty lay it aside: but by means of his (good) name the poor man may quickly be rich. Let there be a man having ten thousand talents, and another a hundred friends; the latter is more rich in resources than the former. Then let us not merely do this, but let us work it as a kind of trade. "And how can we? say you. "A sweet mouth multiplieth its friends, and a gracious tongue. Let us get a well-spoken mouth, and pure manners. It is not possible for a man to be such, and not to be known.

(a) We have one world that we all inhabit, with the same fruits we all are fed. But these are small matters: by the same Sacraments we partake of the same spiritual food. These surely are justifications of loving! (c) Mark how many (inducements and pleas) for friendship they that are without have excogitated; community of art or trade, neighborhood, relationships: but mightier than all these are the impulses and ties which are among us: this Table is calculated more (than all else) to shame us into friendliness. But many of us who come thereto do not even know one another. The reason, it may be said, is that there are so many of them. By no means; it is only our own sluggish indifference. (Once) there were three thousand (ch. ii. 41)-there were five thousand (iv 4)-and yet they had all one soul: but now each knows not his brother, and is not ashamed to lay the blame on the number, because it is so great! Yet he that has many friends is invincible against all men: stronger he than any tyrant. Not such the safety the tyrant has with his body-guards, as this man has with his friends. Moreover, this man is more glorious than he: for the tyrant is guarded by his own slaves, but this man by his peers: the tyrant, by men unwilling and afraid of him; this man by willing men and without fear. And here too is a wonderful thing to be seen-many in one, and one in many.

(a) Just as in an harp, the sounds are diverse, not the harmony, and they all together give out one harmony and symphony, (c) I could wish to bring, you into such a city, were it possible, wherein (all) should be one soul: then shouldest thou see surpassing all harmony of harp and flute, the more harmonious symphony. (b) But the musician is the Might of Love: it is this that strikes out the sweet melody, (d) singing, (withal) a strain in which no note is out of tune. This strain rejoices both Angels, and God the Lord of Angels; this strain rouses (to hear it) the whole audience that is in heaven; this even lulls (evil) passions-it does not even

suffer them to be raised, but deep is the stillness. For as in a theatre, when the band of musicians plays, all listen with a hush, and there is no noise there; so among friends, while Love strikes the chords, all the passions are still and laid to sleep, like wild beasts charmed and unnerved: just as, where hate is, there is all the contrary to this. But let us say nothing just now about enmity; let us speak of friendship. Though thou let fall some casual hasty word, there is none to catch thee up, but all forgive thee; though thou do (some hasty thing), none puts upon it the worse construction, but all allowance is made: every one prompt to stretch out the hand to him that is falling, every one wishing him to stand.

A wall it is indeed impregnable, this friendship; a wall, which not the devil himself, much less men, can overpower. It is not possible for that man to fall into danger who has gotten many friends. (Where love is) no room is there to get matter of anger, but only for pleasantness of feeling: no room is there to get matter of envying; none, to get occasion of resentment. Mark him, how in all things both spiritual and temporal, he accomplishes all with ease. What then, I pray you, can be equal to this man? Like a city walled on every side is this man, the other as a city unwalled.-Great wisdom, to be able to be a creator of friendship! Take away friendship, and thou hast taken away all, thou hast confounded all. But if the likeness of friendship have so great power, what must the reality itself be? Then let us, I beseech you, make to ourselves friends, and let each make this his art. But, lo! you will say, I do study this, but the other does not. All the greater the reward to thee. True, say you, but the matter is more difficult. How, I ask? Lo! I testify and declare to you, that if but ten of you would knit yourselves together, and make this your work, as the Apostles made the preaching theirs, and the Prophets theirs the teaching, so we the making of friends, great would be the reward. Let us make for ourselves royal portraits.

For if this be the common badge of disciples, we do a greater work than if we should put ourselves into the power to raise the dead. The diadem and the purple mark the Emperor, and where these are not, though his apparel be all gold, the Emperor is not yet manifest. So now thou art making known thy lineage. Make men friends to thyself, and (friends) to others. There is none who being loved will wish to hate thee. Let us learn the colors, with what ingredients they are mixed, with what (tints) this portrait is composed. Let us be affable: let us not wait for our neighbors to move. Say not, if I see any person hanging back (for me to make the first advances), I become worse than he: but rather when thou seest this, forestall him, and extinguish his bad feeling. Seest thou one diseased, and addest to his malady? This, most of all, let us make sure of-" in honor to prefer one another, to account others better than one's self" (Rom. xii. 10), deem not this to be a lessening of thyself. If thou prefer (another) in honor, thou hast honored thyself more, attracting to thyself a still higher extinction. On all occasions let us yield the precedence to others. Let us bear nothing in mind of the evil done to us, but if any good has been done (let us remember only that).

Nothing so makes a man a friend, as a gracious tongue, a mouth speaking good things, a soul free from self-elation, a contempt of vain-glory, a despising of honor. If we secure these things, we shall be able to become invincible to the snares of the Devil, and having with

strictness accomplished the pursuit of virtue, to attain unto the good things promised to them that love Him, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together be glory, dominion, honor, now and ever, world without end. Amen.

Homily 41

ACTS XIX. 8, 9.-"And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus."

(a) See him in every place forcing his way into the synagogue, and in this manner departing thence. For in every place, he wished to have the occasion given him by them. (c) He wished to separate the disciples thence, and to have the beginning for ceasing to assemble with them, given by (the Jews) themselves. And it was not for nothing that he did this (b) which I have said. He was henceforth "provoking them to jealousy. For both the Gentiles readily received him, and the Jews, upon the Gentiles receiving him, repented. (a) This is why he continually made a stir among them, "for three months arguing and persuading concerning the kingdom of God: for you must not suppose because you hear of his "speaking boldly," that there was any harshness: it was of good things that he discoursed, of a kingdom: who would not have heard him? "But when divers were hardened, speaking evil of the way. They might well call it "the way; this was indeed the way, that led into the kingdom of heaven. "He departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this was done for the space of two years, so that all that were in Asia heard the word of the Lord, both Jews and Greeks. (v. 10. (a) Do you mark how much was effected by his persisting? "Both Jews and Greeks heard: (c) all that dwelt in Asia:

it was for this also that the Lord suffered him not to go into Asia (ch. xvi. 6) (on a former occasion); waiting, as it seems to me, for this same conjuncture. (Hom. xl. p. 245. (b) "And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. (v. 11, 12. Not touched the wearer only (and so were healed), but also receiving them, they laid them upon the sick (and so healed them). (g) "He that believeth on Me," saith Christ, "doeth greater works than those which I do. (John xiv. 12. This, and the miracle of the shadows is what He meant (in those words). (d) "Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. (v. 13. So entirely

did they do all by way of trade! Observe: vagabond, or, itinerant, Jewish exorcists. And to believe indeed, they had no mind; but by that Name they wished to cast out the demons. "By Jesus, whom Paul preacheth. Only see what a name Paul had got! "And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. (v. 14-16. They did it in secret: then their impotence is publicly exposed. (f) Then not the Name does anything, unless it be spoken with faith. (h) See how they used their weapons against themselves! (j) So far were they from thinking Jesus to be anything great: no, they must needs add Paul, as thinking him to be something great. Here one may marvel how it was that the demon did not cooperate with the imposture of the exorcists, but on the contrary exposed them, and laid open their stage-play. He seems to me (to have done this) in exceeding wrath: just as it might be, if a person being in uttermost peril, should be exposed by some pitiful creature, and wish to vent all his rage upon him. "Jesus I know, and Paul I know. For, that there may not seem to be any slight put upon the Name of Jesus, (the demon) first confesses (Him), and then has permission given him. For, to show that it was not any weakness of the Name, but all owing to the imposture of those men, why did not the same take place in the case of Paul? "They fled out of that house naked and wounded: he sorely battered their heads, perhaps rent their garments.

(e) "And this became known to all, both Jews and Greeks, that dwelt at Ephesus, and fear fell upon them all, and the name of the Lord Jesus was magnified. And many of them that had believed came confessing and making known their practices. (v. 17, 18. For since they had got to possess such power as, by means of the demons, to do such things, well might this be the consequence. "And many of them that practised curious arts, brought their books together, and burnt them in the presence of all men;"-having seen that there was no more use of them now that the demons themselves do these things-"and reckoned up the price of them, and found the amount fifty thousand pieces of silver. So mightily grew the word of God and prevailed. (v. 19, 20. (i) "And" (so) "he disputed," in the school of one Tyrannus for two years: where were believers, and believers exceedingly (advanced in the faith). Moreover (Paul) writes (to them) as to great men.

(Recapitulation. (b) "And having entered in to the synagogue," etc. (v. 8. But why eparrhsiazeto? It means, he was ready to confront dangers, and disputed more openly, not veiling the doctrines. (a) "But when some were hardened, and spake evil of the way, having departed from them, he separated the disciples. (v. 9. He put a stop, it means, to their evil-speaking: he did not wish to kindle their envy, nor to bring them rate more contention. (c) Hence let us also learn not to put ourselves in the way of evil-speaking men, but to depart from them: he did not speak evil, when himself evil spoken of. "He disputed daily," and by this gained the many, that, being evil intreated and (evil) spoken of, he did not (utterly) break away from them, and keep aloof. (e) The evil-speakers are defeated. They calumniated the doctrine

itself; (therefore) so as neither to rouse the disciples to wrath, nor * * them, he withdrew, showing that everywhere alike they repel salvation from them. Here now he does not even apologize, seeing that the Gentiles everywhere have believed. "In the school of one Tyrannus: it was not that he sought the place, but without more ado where there was a school (there he discoursed). (d) And look, no sooner is the trial from those without over, than this from the demons begins. Mark the infatuated Jewish hardness. Having seen his garments working miracles, they paid no heed to it. What could be greater than this?

But, on the contrary, it resulted in just the opposite effect. If any of the heathens believe not, having seen the (very) dust working these effects, let him believe. (f) Wonderful, how great the power of them that have believed! Both Simon for the sake of merchandise sought the grace of the Spirit, and these for this object did this. What hardness (of heart)! Why does not Paul rebuke them? It would have looked like envy, therefore it is so ordered. This same took place in the case of Christ (Mark ix. 36): but then the person is not hindered, for it was the beginning of the new state of things: since Judas also is not hindered, whereas Ananias and Sapphira were struck dead: and many Jews even for opposing (Christ) suffered nothing, while Elymas was blinded. "For I am not come," saith Christ, "to judge the world, but that the world might be saved. (John iii. 17. "And seven sons," etc. (v. 14. See the villany of the men! They still continued to be Jews, while wishing to make a gain of that Name. All that they did was for glory and profit. (g) Look, in every case, how men are converted not so much in consequence of good things as of things fearful. In the case of Sapphira, fear fell upon the Church, and men dared not join themselves to them: here they received handkerchiefs and aprons, and were healed: and after this, then they came confessing their sins.

(Hereby) the power of the demons is shown to be a great one, when it is against unbelievers. For why did he not say, "Who is Jesus? He was afraid, lest he also should suffer punishment; but, that it might be permitted him to take revenge upon those who mocked him, he did this; "Jesus," says he, "I know," etc. He was in dread of Paul. For why did not those wretched men say to him, We believe? How much more splendid an appearance they would have made had they said this, that is, if they had claimed Him as their Master? But instead of that, they spoke even those senseless words, "By Jesus, whom Paul preacheth. Do you mark the forbearance (of the writer), how he writes history and does not call names? This makes the Apostles admirable. "And the evil spirit," etc. (v. 15), for what had happened at Philippi (ch. xvi. 16) had given a lesson to these also. He mentions the name, and the number, thereby giving to the persons then living a credible proof of what he wrote. And why were they itinerant? For the sake of merchandise: not assuredly to bear tidings of the word; how should that be their object? And how ran they anon, preaching by the things they suffered? "Insomuch," it says, "that all that dwelt in Asia heard the word of the Lord. Ought not this to have converted all? And marvel not, for nothing convinces malice.

But come now, let us look at the affair of the exorcists, with what an evil disposition (they acted). Why the same was not done in the case of Christ, is an inquiry for another time, and not for the present, save that this also was well and usefully ordered. It seems to me that

they did this also in mockery, and that in consequence of this (punishment), none dared even at random to name that Name. Why did this put them upon confession? Because this was a most mighty argument of God's omniscience (therefore), before they should be exposed by the demons, they accused themselves, fearing lest they should suffer the same things. For when the demons their helpers are their accusers, what hope is there thenceforth, save the confession by deeds?

But see, I pray you, after such signs had been wrought, what evils within a short space ensue. Such is human nature: it soon forgets. Or, do ye not remember what has been the case among ourselves? Did not God last year shake our whole city? Did not all run to baptism? Did not whoremongers and effeminate and corrupt persons leave their dwellings, and the places where they spent their time, and change and become religious? But three days passed, and they returned again to their own proper wickedness. And whence is this? From the excessive laziness. And what marvel if, when the things have passed away (this be the case), seeing that, the images lasting perpetually, the result is such? The fate of Sodom-say, does it not still last (in its effects)? Well, did the dwellers beside it become any the better? And what say you to the son of Noah? Was he not such (as he is represented), did he not see with his eyes so vast a desolation, and yet was wicked? Then let us not marvel how, when such things had been done, these Jews (at Ephesus) believe not, when we see that belief itself often comes round for them into its opposite, into malignity; as, for instance, when they say that He hath a devil, He, the Son of God!

Do you not see these things even now, and how men are many of them like serpents, both faithless and thankless, men who, viper-like, when they have enjoyed benefits and have been warmed by some, then they sting their benefactors? This we have said, lest any should marvel, how, such signs having been wrought, they were not all converted, For behold, in our own times happened those (miracles) relating to the martyr Babylas, those relating to Jerusalem, those relating to the destruction of the temples, and not all were converted. Why need I speak of ancient things? I have told you what happened last year; and none gave heed to it, but again little by little they fell off and sunk back. The heaven stands perpetually crying aloud that it has a Master, and that it is the work of an Artificer, all this that we see-I mean the world-and yet some say that it is not so. What happened to that Theodorus last year-whom did it not startle? And yet nothing came of it, but having for a season become religious, they returned to the point from which they had started in their attempt to be religious. So it was with the Jews. This is what the Prophet said of them: "When He slew them, then they sought Him, and turned early unto God," (Ps. lxxviii. 34. And what need to speak of those things that are common to all?

How many have fallen into diseases, how many have promised, if raised up, to work so great a change, and yet they have again become the same as ever! This, if nothing else, shows that we have natural free-will-our changing all at once. Were evil natural, this would not be: things that are natural and necessary, we cannot change from. "And yet," you will say, "we do change from them. For do we not see some, who have the natural faculty to see, but are

blinded by fear? (True-) because this also is natural: * * if a different (necessity of) nature come not also into operation: (thus) it is natural to us, that being terrified we do not see; it is natural to us that when a greater fear supervenes, the other gives way. "What then," you will say, "if right-mindedness be indeed according to nature, but fear having overpowered it cast it out? What then if I shall show that some even then are not brought to a right mind, but even in these fears are reckless? Is this natural? Shall I speak of ancient things? Well then, of recent? How many in the midst of those fears continued laughing, mocking, and experienced nothing of the sort? Did not Pharaoh change immediately, and (as quickly) run back to his former wickedness? But here, as if (the demons) knew Him not, they (the exorcists) added, "Whom Paul preacheth," whereas they ought to have said, "the Saviour of the world. "Him that rose again.

By this they show that they do know, but they did not choose to confess His glory. Wherefore the demon exposes them, leaping upon them, and saying, "Jesus I know, and Paul I know, but who are ye? So that not ye are believers, but ye abuse that Name when ye say this. Therefore the Temple is desolate, the implement easy to be overcome. So that ye are not preachers; mine, says he, ye are. Great was the wrath of the demon. The Apostles had power to do this to them, but they did it not as yet. For they that had power over the demons that did these things to them, much more had power over the men themselves. Mark how their forbearance is shown, in that they whom they repulsed do these things, while the demons whom they courted do the contrary. "Jesus," says he, "I know. Be ashamed, ye that are ignorant (of Him). "And Paul I know. Well said, "Think not that it is because I despise them, that I do these things. Great was the fear of the demon. And why without these words did he not rend their garments? For so he would both have sated his wrath, and established the delusion. He feared as I said, the unapproachable force, and would not have had such power had he not said this. But observe how we find the demons everywhere more right minded (than the Jews), not daring to contradict nor accuse the Apostles, or Christ.

There they say, "We know Thee who Thou art" (Matt. viii. 29); and, "Why art Thou come hither before the time to torment us" (Mark i. 24): and again, "I know Thee who Thou art, the Son of God. And here, "These men are servants of the most high God" (ch. xvi. 17): and again, "Jesus I know, and Paul I know. For they exceedingly feared and trembled before those holy persons. Perhaps some one of you, hearing of these things, wishes he were possessed of this power, so that the demons should not be able to look him in the face, and accounts those saints happy for this, that they had such power. But let him hear Christ saying, "Rejoice not because the demons are subject unto you" (Luke x. 20), because He knew that all men rejoice most in this, through vainglory. For if thou seekest that which pleaseth God, and that which is for the common good, there is another, a greater way. It is not so great to free from a demon as it is to rescue from sin. A demon hinders not to attain unto the kingdom of Heaven, nay, even cooperates, unwillingly indeed, but nevertheless cooperates by making him that has the demon more sober-minded; but sin casts a man out.

But it is likely some man will say, "God forbid it should ever befall me to be sobered in this way!" Nor do I wish it for you, but a very different way, that you should do all from love of Christ: if however, which God forbid, it should so befall you, then even on this behalf I would comfort you. If then the demon does not cast out (from the kingdom of heaven), but sin does cast out, to free a man from sin is greater beneficence.

From this let us study to free our neighbors, and before our neighbors, our own selves. Let us see to it, lest we have a demon: let us examine ourselves strictly. More grievous than a demon is sin, for the demon makes men humble. See ye not those possessed with a demon, when they have recovered from the attack, how downcast they are, of how sad a countenance, how fraught with shame their faces are, how they have not even courage to look one in the face? See the strange inconsistency! While those are ashamed on account of the things they suffer, we are not ashamed on account of the things we do; while they are abashed being wronged, we are not abashed when doing wrong: and yet their condition is not a subject for shame, but for pity and tenderness and indulgence: nay, great is the admiration it calls for, and many the praises, when struggling against such a spirit, they bear all thankfully: whereas our condition in very deed is a subject for ridicule, for shame, for accusation, for correction, for punishment, for the worst of evils, for hell-fire; calling for no compassion whatever. Seest thou, that worse than a demon is sin? And those indeed, from the ills they suffer, reap a double profit: first, their being sobered and brought to more self-control; then, that having suffered here the chastisement of their own sins, they depart hence to their Master, purified.

For indeed upon this we have often discoursed to you, that those who are punished here, if they bear it thankfully, may naturally be supposed to put away thereby many of their sins. Whereas from sins the mischief resulting is twofold; first, that we offend; secondly, that we become worse. Attend to what I say. Not this is the only injury we get from sin, that we commit a sin: but another and a worse is this, that our soul receives a habit. Just as it is in the case of the body-for it will be more plain when put in the form of an example-as he who has taken a fever has got harm not only in this respect, that he is sick, but also that after the sickness he is become weaker, even though he may return to health after a long disease: just so in the case of sin, though we may regain health, yet we are far from having the strength we need. For take the case of one who has been insolently abusive: does he not suffer his deserts for his abusive conduct? Aye, but there is another and a worse thing to rue (which is), that his soul is become more insensible to shame. For from each several sin that is committed, even after the sin has been done and has ceased, there remains a kind of venom instilled into our souls. Do you not hear people saying, when they are recovered from sickness, "I dare not drink water now?

And yet the man has regained his health: aye, but the disease has done him this harm also. And whereas those (possessed) persons, albeit suffering ill, are thankful, we, when faring well, blaspheme God, and think ourselves very ill used: for you will find more persons behaving thus in health and wealth than in poverty and sickness. For there stands the

demon over (the possessed), like a very hangman, fierce, uttering many (menaces), even as a schoolmaster brandishing the lash, and not suffering them to give way to any laxity. And suppose that some are not at all brought to a sober mind, neither are these liable to punishment; no small thing this: even as fools, even as madmen and children, are not called to account, so neither are these: since for things that are done in a state of unconsciousness, none can be so merciless as to call the doers to account. Why then, in a far worse condition than those who are possessed of evil sprits are we that sin. We do not, indeed, foam at the mouth, nor distort our eyes, or throw about our hands convulsively; but as for this, would that we did it in our body and not in our soul! Will you that I show you a soul, foaming, filthy, and a distortion of the mind's eyes? Think of those who are in a passion and drunken with rage; can any form be filthier than the words they discharge? In very deed it is like a sputtering of noisome slaver.

And just as the possessed know none of those who are present, so neither do these. Their understanding darkened, their eyes distorted, they see not who is friend, who foe, who worthy of respect, who contemptible, but they see all alike without a difference. And then, do you not see them, how they tremble, just like those others? But they do not fall to the ground, say you? True, but their soul lies on the ground and falls there in convulsions: since had it stood upright, it would not have come into the condition it is in. Or think you not that it betokens a soul abjectly sprawling and lost to all self-possession, the things men can do and say when drunken with rage? There is also another form of madness worse than this. What may this be? When men cannot so much as suffer themselves to vent their anger, but instead of that nourish within their own bosoms, to their own proper hurt, as it were a very hangman with his lash, the rancorous remembrance of wrongs. For it is a bane to themselves first, the malice that they bear. To say nothing of the things to come, what torture, think you, must that man undergo in the scourging of his soul, as day by day he looks how he may avenge himself on his enemy? He chastises himself first, and suffers punishment, swelling (with suppressed passion), fighting against himself, setting himself on fire. For needs must the fire be always burning within thee:

while raising the fever to such a height, and not suffering it to wane, thou thinkest thou art inflicting some evil on the other, whereas thou art wasting thyself, ever bearing about with thee a flame which is always at its height, and not letting thy soul have rest, but evermore being in a state of fury, and having thy thoughts in a turmoil and tempest. What is more grievous than this madness, to be always smarting with pain, and ever swelling and inflamed? For such are the souls of the resentful: when they see him on whom they wish to be revenged, straightway it is as if a blow were struck them: if they hear his voice, they cower and tremble: if they be on their bed, they picture to themselves numberless revenges, hanging, torturing that enemy of theirs: and if, beside all this, they see him also to be in renown, O! the misery they suffer! Forgive him the offence, and free thyself from the torment. Why continue always in a state of punishment, that thou wayest once punish him, and take thy revenge? Why establish for thyself a hectic disease? Why, when thy wrath would fain depart from thee, dost thou keep it back? Let it not remain until the evening,

says Paul. (Eph. iv. 26. For like some eating rot or moth, even so does it gnaw through the very root of our understanding. Why shut up a beast within thy bowels?

Better a serpent or an adder to lie within thy heart, than anger and resentment: for those indeed would soon have done with us, but this remains forever fixing in us its fangs, instilling its poison, letting loose upon us an invading host of bitter thoughts. "That he should laugh me to scorn," say you, "that he should despise me! O wretched, miserable man, wouldest thou not be ridiculed by thy fellow-servant, and wouldest thou be hated by thy Master? Wouldest thou not be despised by thy fellow-servant, and despisest thou thy Master?

To be despised by him, is it more than thou canst bear, but thinkest thou not that God is indignant, because thou ridiculest Him, because thou despisest Him, when thou wilt not do as He bids thee? But that thine enemy will not even ridicule thee, is manifest from hence (that), whereas if thou follow up the revenge, great is the ridicule, great the contempt, for this is a mark of a little mind; on the contrary, if thou forgive him, great is the admiration, for this is a mark of greatness of soul. But you will say, he knows not this. Let God know it, that thou mayest have the greater reward. For He says, "Lend to those of whom ye hope not to receive. (Luke vi. 34. So let us also do good to those who do not even perceive that one is doing them good, that they may not, by returning to us praise or any other thing, lessen our reward. For when we receive nothing from men, then we shall receive greater things from God. But what is more worthy of ridicule, what more paltry, than a soul which is always in anger, and wishing to take revenge? It is womanly, this disposition, it is babyish. For as the babes are angry even with lifeless things, and unless the mother beats the ground, they will not let go their anger: so do these persons wish to revenge themselves on those who have aggrieved them. Why then, it is they who are worthy of ridicule:

for to be overcome by passion, is the mark of a childish understanding, but to overcome it, is a sign of manliness. Why then, not we are the objects of ridicule, when we keep our temper, but they. It is not this that makes men contemptible-not to be conquered by passion: what makes them contemptible is this-to be so afraid of ridicule from without, as on this account to choose to subject one's self to one's besetting passion, and to offend God, and take revenge upon one's self. These things are indeed worthy of ridicule. Let us flee them. Let a man say, that having done us numberless ills, he has suffered nothing in return: let him say that he might again frantically assault us, and have nothing to fear. Why, in no other (better) way could he have proclaimed our virtue; no other words would he have sought, if he had wished to praise us, than those which he seems to say in abuse. Would that all men said these things of me: "he is a poor tame creature; all men heap insults on him, but he bears it: all men trample upon him, but he does not avenge himself. Would that they added, "neither, if he should wish to do so, can he: that so I might have praise from God, and not from men. Let him say, that it is for want of spirit that we do not avenge ourselves. This does us no hurt, when God knows (all):

it does but cause our treasure to be in greater safety. If we are to have regard to them, we shall fall away from everything. Let us not look to what they say, but to what becomes us.

But, says he, "Let no man ridicule me," and some make a boast of this. O! what folly! "No man," says he, "having injured me, has ridiculed me: that is, "I had my revenge. And yet for this thou deservest to be ridiculed, that thou didst take revenge. Whence came these words among us-being, as they are, a disgrace to us and a pest, an overthrow of our own proper life and of our discipline? It is in downright opposition to God that thou (so) speakest. The very thing which makes thee equal to God-the not avenging thyself-this thou thinkest a subject for ridicule! Are not we for these things worthy to be laughed at, both by ourselves, and by the heathen, when we thus speak against God? I wish to tell you a story of a thing that happened in the old times (which they tell) not on the subject of anger, but of money. A man had an estate in which there was a hidden treasure, unknown to the owner: this piece of ground he sold. The buyer, when digging it for the purpose of planting and cultivation, found the treasure therein deposited, and came and wanted to oblige the seller to receive the treasure, urging that he had bought a piece of ground, not a treasure.

The seller on his part repudiated the gift, saying, "The piece of ground (is not mine), I have sold it, and I have no concern whatever with this (treasure). So they fell to altercation about it, the one wishing to give it, the other standing out against receiving it. So chancing upon some third person, they argued the matter before him, and said to him, "To whom ought the treasure to be assigned? The man could not settle that question; he said, however, that he would put an end to their dispute-he would (if they pleased) be master of it himself. So he received the treasure, which they willingly gave up to him; and in the sequel got into troubles without end, and learnt by actual experience that they had done well to have nothing to do with it. So ought it be done likewise with regard to anger; both ourselves ought to be emulous not to take revenge, and those who have aggrieved us, emulous to give satisfaction. But perhaps these things also seem to be matter of ridicule: for when that madness is widely prevalent among men, those who keep their temper are laughed at, and among many madmen he who is not a madman seems to be mad.

Wherefore I beseech you that we may recover (from this malady), and come to our senses, that becoming pure from this pernicious passion, we may be enabled to attain unto the kingdom of heaven, through the grace and mercy of His only-begotten Son, with Whom to the Father, together with the Holy Spirit, be glory, might, honor, now and ever, world without end. Amen.

Homily 42

ACTS XIX. 21, 23.-"After these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. And the same time there arose no small stir about the Way."

He sends Timothy and Erastus into Macedonia, but himself remains at Ephesus. Having made a long enough stay in that city, he wishes to remove elsewhere again. But how is it, that having from the first chosen to depart into Syria, he turns back to Macedonia? "He purposed," it says, "in the Spirit," showing that all (that he did) was done not of his own power. Now he prophesies, saying, "I must also see Rome: perhaps to comfort them with the consideration of his not remaining at a distance, but coming nearer to them again, and to arouse the minds of the disciples by the prophecy. At this point, I suppose, it was that he wrote his Epistle to the Corinthians from Ephesus, saying, "I would not have you ignorant of the trouble which came to us in Asia. (2 Cor. i. 8. For since he had promised to go to Corinth, he excuses himself on the score of having loitered, and mentions the trial relating the affair of Demetrius. "There arose no small stir about the Way. Do you see the renown (acquired)? They contradicted, it says: (then) came miracles, twofold: (then) again, danger: such is the way the threads alternate throughout the whole texture (of the history). "For a certain man named Demetrius, a silversmith, which made silver temples of Diana, brought no small gain unto the craftsmen. (v. 24.). "Which made," it says, "silver temples of Diana. And how is it possible that temples could be made of silver? Perhaps as small boxes (kibwria.

Great was the honor paid to this (Diana) in Ephesus; since, when (Hom. in Eph. Prol. their temple was burnt it so grieved them, that they forbade even the name of the incendiary ever to be mentioned. See how, wherever there is idolatry, in every case we find money at the bottom of it. Both in the former instance it was for money, and in the case of this man, for money. (ch. xix. 13. It was not for their religion, because they thought that in danger; no, it was for their lucrative craft, that it would have nothing to work upon. Observe the maliciousness of the man. He was wealthy himself, and to him indeed it was no such great loss; but to them the loss was great, since they were poor, and subsisted on their daily earnings. Nevertheless, these men say nothing, but only he. And observe: "Whom having

collected, and the workmen of like occupation," having themselves common cause with him, "he said, Sirs, ye know that by this craft we have our wealth" (v. 25); then he brought the danger home to them, that we are in danger of falling from this our craft into starvation. "Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at naught;

but also, that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. (v. 26-28. And yet the very things he spoke were enough to bring them to true religion: but being poor senseless creatures, this is the part they act. For if this (Paul being) man is strong enough to turn away all, and the worship of the gods is in jeopardy, one ought to reflect, how great must this man's God be, and that he will much more give you those things, for which ye are afraid. Already (at the outset) he has secured a hold upon their minds by saying, "This Paul hath turned away much people, saying, that they be no gods, which are made with men's hands. See what it is that the heathen are so indignant at; because he said that "they which be made of men are no gods. Throughout, he drives his speech at their craft. Then that which most grieved them he brings in afterwards. But, with the other gods, he would say, we have no concern, but that "the temple also of the great goddess Diana is in danger to be destroyed. Then, lest he should seem to say this for the sake of lucre, see what he adds: "Whom the whole world worshippeth.

Observe how he showed Paul's power to be the greater, proving all (their gods) to be wretched and miserable creatures, since a mere man, who was driven about, a mere tentmaker, had so much power. Observe the testimonies borne to the Apostles by their enemies, that they overthrew their worship. There (at Lystra) they brought "garlands and oxen. (ch. xiv. 13. Here he says, "This our craft is in danger to be set at naught.-Ye have filled (all) everywhere with your doctrine. (ch. v. 28. So said the Jews also with regard to Christ: "Ye see how the world is going after Him" (John xii. 19); and, "The Romans shall come and take away our city. (ch. xi. 48). And again on another occasion, "These that have turned the world upside down are come hither also. (ch. xvii. 6).-"And when they heard these sayings, they were full of wrath. Upon what was that wrath called forth? On hearing about Diana, and about their source of gain. "And cried out, saying, Great is Diana of the Ephesians. And the whole city was filled with confusion: and rushed with one accord into the theatre. (v. 29). Such is the way with vulgar minds, any trivial occasion shall hurry them away and inflame their passions. Therefore it behooves to do (things) with (strict) examination. But see how contemptible they were, to be so exposed to all (excitements)! "Having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they dragged them:

(here) again recklessly, just as did the Jews in the case of Jason; and everywhere they set upon them. "And when Paul would have entered in unto the people, the disciples suffered him not," (v. 30) so far were they from all display and love of glory. "And certain of the

Asiarchs, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre" (v. 31) to a disorderly populace and tumult. And Paul complies, for he was not vainglorious, nor ambitious. "Some therefore cried one thing, and some another: for the assembly was confused. Such is the nature of the multitude: it recklessly follows, like fire when it has fallen upon fuel; and the more part knew not wherefore they were come together. (v. 32. "And they drew Alexander out of the multitude, the Jews putting him forward. It was the Jews that thrust him forward; but as providence ordered it, this man did not speak. "And Alexander beckoned with the hand, and would have made his defence unto the people. (v. 33. "But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. (v. 34. A childish understanding indeed! as if they were afraid, lest their worship should be extinguished, they shouted without intermission. For two years had Paul abode there, and see how many heathen there were still!

"And when the town clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is temple-keeper of the great goddess Diana, and of the image which fell down from Jupiter? (v. 35. As if the thing were not palpable. With this saying first he extinguished their wrath. "And of the Diopetes. There was another sacred object (ieron) that was so called. Either he means the piece of burnt earth or her image. This (is) a lie. "Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. (v. 36, 37. All this however he says to the people; but in order that those (workmen) also might become more reasonable, he says: "Wherefore if Demetrius, and the craftsman which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. But if ye enquire anything concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause, for which (matter) we shall not be able to give an account for this concourse. (v. 38-40. "A lawful assembly," he says, for there were three assemblies according to law in each month; but this one was contrary to law.

Then he terrified them also by saying, "We are in danger to be called to account" for sedition. But let us look again at the things said.

(Recapitulation. "After these things were ended," it says, "Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem," saying, "After I have been there, I must also see Rome. (v. 21. He no longer speaks here after the manner of a man, or, He purposed to pass through those regions, without tarrying longer. Wherefore does he send away Timothy and Erastus? Of this I suppose he says, "Wherefore when we could no longer forbear, we thought it good to be left at Athens alone. He sent away," it says, "two of those who ministered to him" (1 Thess. iii. 1), both to announce his coming, and to make them more eager. "But he himself tarried awhile in Asia. (v. 22. Most of all does he pass his time in Asia; and with reason: there, namely, was the tyranny, of the philosophers.

(Afterwards) also he came and discoursed to them again. "And the same time" etc. (v. 23), for indeed the superstition was excessive (a) "Ye both see and hear," so palpable was the result that was taking place-"that not alone at Ephesus, but almost throughout all Asia, this Paul by persuading hath turned away," not by violence: this is the way to persuade a city. Then, what touched them closely, "that they be no gods which are made with hands. (v. 26. He overturns, says he, our craft: (e) "From this work we have our wealth. Hath persuaded. How did he persuade-he, a man of mean consideration?

How prevail over so great a force of habit? by doing what-by saying what? It is not for a Paul (to effect this), it is not for a man. Even this is enough, that he said, "They are no gods. Now if the impiety (of the heathen religions) was so easy to detect, it ought to have been condemned long ago: if it was strong, it ought not to have been overthrown so quickly. (b) For, lest they should consider within themselves (how strange), that a human being should have such power as this, and if a human being has power to effect such things, why then one ought to be persuaded by that man, he adds: (f) "not only is this our craft in danger to be set at naught, but also," as if forsooth alleging a greater consideration, "the temple of the great goddess Diana," etc. (c) "whom all Asia and the world worshippeth. (v. 27. (g) "And when they heard, they were filled with wrath, and shouted, Great is Diana of the Ephesians! (v. 28. For each city had its proper gods. (d) They thought to make their voice a barrier against the Divine Spirit. Children indeed, these Greeks! (h) And their feeling was as if by their voice they could reinstate the worship of her, and undo what had taken place! "And the whole city," etc. (v. 29. See a disorderly multitude! "And when Paul," etc. (v. 30. Paul then wished to enter in that he might harangue them:

for he took his persecutions as occasions for teaching: "but the disciples suffered him not. Mark, how great forethought we always find them taking for him. At the very first they brought him out that they might not (in his person) receive a mortal blow; and yet they had heard him say, "I must also see Rome. But it was providential that he so predicts beforehand, that they might not be confounded at the event. But they would not that he should even suffer any evil. "And certain of the Asiarchs besought him that he would not enter into the theatre. Knowing his eagerness, they "besought him: so much did all the believers love him.-"And they drew Alexander," etc. (v. 33. This Alexander, why did he wish to plead? Was he accused? No, but it was to find an opportunity, and overturn the whole matter, and inflame the anger of the people. "But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. (v. 34. Do you mark the inordinate rage? Well, and with rebuke does the town clerk say, "What man is there that knoweth not how that the city of the Ephesians-" (v. 35) (coming to the point) which they were frightened about. Is it this, says he, that ye do not worship her? And he does not say, "That knoweth not" Diana, but, "our city," that it always worshipped her. "Seeing then that these things cannot be spoken against. (v. 36.

Why then do ye make a question about them, as if these things were not plain? (b) Then he quietly chides them, showing that they had come together without reason. "And to do

nothing rashly" he says. Showing that they had acted rashly. (a) "For ye have brought hither," etc. (v. 37. They wanted to make religion the pretext for what concerned their own money-making: (c) and it was not right on account of private charges to hold a public assembly. For he put them to a nonplus, and left them not a word to say for themselves. "There being no cause," he says, "for this concourse, for which" (matter) "we shall not be able to give the account. (v. 40. See how prudently, how cleverly, the unbelievers (act). Thus he extinguished their wrath. For as it is easily kindled, so also is it easily extinguished. "And when he had thus spoken," it says, "he dismissed the assembly. (v. 41.)

Seest thou how God permits trials, and by them stirs up and awakens the disciples, and makes them more energetic? Then let us not sink down under trials: for He Himself will "also make the way of escape, that we may be able to bear them. (1 Cor x. 13. Nothing so makes friends, and rivets them so firmly, as affliction: nothing so fastens and compacts the souls of believers: nothing is so seasonable for us teachers in order that the things said by us may be heard. For the hearer when he is in ease is listless and indolent, and seems to suffer annoyance from the speaker: but when he is in affliction and distress, he falls into a great longing for the hearing. For when distressed in his soul, he seeks on all sides to find comfort for his affliction: and the preaching brings no small comfort. "What then," you will say, "of the Jews? How was it that in consequence of their weakheartedness, they did not hear? Why, they were Jews, those ever weak and miserable creatures: and besides, the affliction in their case was great, but we speak of affliction in moderation. For observe: they expected to be freed from the evils that encompassed them, and they fell into numberless greater evils: now this is no common distress to the soul. Afflictions cut us off from the sympathy we have for the present world, as appears in this, that we wish for death immediately, and cease to be loving of the body:

which very thing is the greatest part of wisdom, to have no hankering, no ties to the present life. The soul which is afflicted does not wish to be concerned about many things: repose and stillness are all it desired, content for its part to have done with the things present, even though there be nothing else to follow. As the body when wearied and distressed does not wish to indulge in amours, or gormandizing, but only to repose and lie down in quiet; so the soul, harassed by numberless evils, is urgent to be at rest and quiet. The soul which is at ease is (apt to be) fluttered, alarmed, unsettled: whereas in this there is no vacuity, no running to waste: and the one is more manly, the other more childish; the one has more gravity, in the other more levity. And as some light substance, when it falls upon deep water, is tossed to and fro, just so is the soul when it falls into great rejoicing. Moreover, that our greatest faults arise out of overmuch pleasure, any one may see. Come, if you will, let us represent to ourselves two houses, the one where people are marrying, the other where they are mourning: let us enter in imagination into each: let us see which is better than the other. Why, that of the mourner will be found full of seriousness (filosofiaj); that of the marrying person, full of indecency.

For look, (here are) shameful words, unrestrained laughter, more unrestrained motions, both dress and gait full of indecency, words fraught with mere nonsense and foolery: in short, all is ridicule there, all ridiculous. I do not say the marriage is this; God forbid; but the accompaniments of the marriage. Then nature is beside itself in excess of riot. Instead of human beings, those present become brute creatures, some neighing like horses, others kicking like asses: such utter license, such dissolute unrestraint: nothing serious, nothing noble: (it is) the devil's pomp, cymbals, and pipes, and songs teeming with fornication and adultery. But not so in that house where there is mourning; all is well-ordered there: such silence, such repose, such composure; nothing disorderly, nothing extravagant: and if any one does speak, every word he utters is fraught with true philosophy: and then the wonderful circumstance is, that at such times not men only, but even servants and women speak like philosophers-for such is the nature of sorrow-and while they seem to be consoling the mourner, they in fact utter numberless truths full of sound philosophy. Prayers are there to begin with, that the affliction may stop there, and go no further: many a one comforting the sufferer, and recitals without number of the many who have the like cause for mourning. "For what is man? (they ask) (and thereupon) a serious examination of our nature-"aye, then, what is man!

(and upon this) an impeachment of the life (present) and its worthlessness, a reminding one another) of things to come, of the Judgment. (So from both these scenes) each returns home: from the wedding, grieved, because he himself is not in the enjoyment of the like good fortune; from the mourning, light-hearted, because he has not himself undergone the like affliction, and having all his inward fever quenched. But what will you? Shall we take for another contrast the prisons and the theatres? For the one is a place of suffering, the other of pleasure. Let us again examine. In the former there is seriousness of mind; for where there is sadness, there must needs be seriousness. He who aforetime was rich, and inflated with his own importance, now will even suffer any common person to converse with him, fear and sorrow, like some mightier fire, having fallen on his soul, and softening down his harshness: then he becomes humble, then of a sad countenance, then he feels the changes of life, then he bears up manfully against everything. But in a theatre all is the reverse of this-laughter, ribaldry, devil's pomp, dissoluteness, waste of time, useless spending of days, planning for extravagant lust, adultery made a study of, practical training to fornication, schooling in intemperance, encouragement to filthiness, matter for laughter, patterns for the practice of indecency. Not so the prison: there you will find humbleness of mind, exhoration, incentive to seriousness, contempt of worldly things;

(these) are all trodden under foot and spurned and, fear stands over (the man there), as a schoolmaster over a child, controlling him to all his duties. But if you will, let us examine in a different way. I should like you to meet a man on his return from a theatre, and another coming out of prison; and while you would see the soul of the one fluttered, perturbed, actually tied and bound, that of the other you would see enlarged, set free, buoyant as on wings. For the one returns from the theatre, enfettered by the sight of the women there, bearing about chains harder than any iron, the scenes, the words, the gestures, that he

saw there. But the other on his return from the prison, released from all (bounds), will no longer think that he suffers any evil as comparing his own case with that of (those) others. (To think) that he is not in bonds will make him thankful ever after; he will despise human affairs, as seeing so many rich men there in calamity, men (once) having power to do many and great things, and now lying bound there: and if he should suffer anything unjustly, he will bear up against this also; for of this too there were many examples there: he will be led to reflect upon the Judgment to come and will shudder, seeing here (in the earthly prison) how it will be there.

For as it is with one here shut up in prison, so in that world also before the Judgment, before the Day that is to come. Towards wife, children, and servants, he will be more gentle.

Not so he that comes from the theatre: he will look upon his wife with more dislike, he will be peevish with his servants, bitter towards his children, and savage towards all. Great are the evils theatres cause to cities, great indeed, and we do not even know that they are great. Shall we examine other scenes of laughter also, I mean the feasts, with their parasites, their flatterers, and abundance of luxury, and (compare with them) places where are the halt and blind? As before, in the former is drunkenness, luxury, and dissoluteness, in the latter the reverse.-See also with regard to the body, when it is hot-blooded, when it is in good case, it undergoes the quickest change to sickness: not so, when it has been kept low. Then let me make my meaning clearer to you:-let there be a body having plenty of blood, plenty of flesh, plump with good living: this body will be apt even from any chance food to engender a fever, if it be simply idle. But let there be another, struggling rather with hunger and hardship: this is not easily overcome, not easily wrestled down by disease. Blood, though it may be healthy in us, does often by its very quantity engender disease: but if it be small in quantity, even though it be not healthy, it can be easily worked off. So too in the case of the soul, that which leads an easy, luxurious life, has its impulses quickly swayed to sin:

for such a soul is next neighbor to folly, to pleasure, to vainglory also, and envy, and plottings, and slanderings. Behold this great city of ours, what a size it is! Whence arise the evils? is it not from those who are rich? is it not from those who are in enjoyment? Who are they that ”drag” men ”before the tribunals? Who, that dissipate properties? Those who are wretched and outcasts, or those who are inflated with consequence, and in enjoyment? It is not possible that any evil can happen from a soul that is afflicted. James ii. 6. Paul knew the gain of this: therefore he says, ”Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed. Rom. v. 3. Then let us not sink in our afflictions, but in all things give thanks, that so we may get great gain, that we may be well-pleasing to God, who permits afflictions. A great good is affliction: and we learn this from our own children: for without affliction (a boy) would learn nothing useful. But we, more than they, need affliction. For if there, when the passions (as yet) are quiet, (chastisement) benefits them, how much more us, especially possessed as we are by so many! Nay, we behoove rather to have schoolmasters than they: since the faults of children cannot be great, but ours are exceeding great. Our schoolmaster is affliction.

Let us then not draw it down willingly upon ourselves, but when it is come let us bear it bravely, being, as it is, always the cause of numberless good things; that so we may both obtain grace from God, and the good things which are laid up for them that love Him, in Christ Jesus our Lord, with Whom to the Father, together with the Holy Spirit, be glory, might, honor, now and evermore, world without end. Amen.

Homily 43

ACTS XX. 1.-"And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia."

There was need of much comforting after that uproar. Accordingly, having done this, he goes into Macedonia, and then into Greece. For, it says, "when he had gone over those parts, and had given them much exhortation, he came into Greece, and there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. (v. 2, 3. Again he is persecuted by the Jews, and goes into Macedonia. "And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. These going before tarried for us at Troas. (v. 4, 5. But how does he call Timothy a man "of Thessalonica? This is not his meaning, but, "Of Thessalonians, Aristarchus and Secundus and Gaius: of Derbe, Timothy," etc., these, he says, went before him to Troas, preparing the way for him. "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. (v. 6. For it seems to me that he made a point of keeping the feasts in the large cities. "From Philippi," where the affair of the prison had taken place. This was his third coming into Macedonia, and it is a high testimony that be bears to the Philippians, which is the reason why he makes some stay there.

"And upon the day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. (v. 7. It was then the (season between Easter and) Pentecost. See how everything was subordinate to the preaching. It was also, it says, the Lord's day. Not even during nighttime was he silent, nay he discoursed the rather then, because of stillness. Mark how he both made a long discourse, and beyond the time of supper itself. But the Devil disturbed the feast-not that he prevailed, however-by plunging the hearer in sleep, and causing him to fall down. "And," it says, "there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves; for his life is in him. When he therefore was

come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted. (v. 8-12. But observe, I pray you, the theatre, how crowded it was: and the miracle, what it was. "He was sitting in a window," at dead of night.

Such was their eagerness to hear him! Let us take shame to ourselves! "Aye, but a Paul" say you, "was discoursing then. Yes, and Paul discourses now, or rather not Paul, either then or now, but Christ, and yet none cares to hear. No window in the case now, no importunity of hunger, or sleep, and yet we do not care to hear: no crowding in a narrow space here, nor any other such comfort. And the wonderful circumstance is, that though he was a youth, he was not listless and indifferent; and though (he felt himself) weighed down by sleep, he did not go away, nor yet fear the danger of falling down. It was not from listlessness that he slumbered, but from necessity of nature. But observe, I beseech you, so fervent was their zeal, that they even assembled in a third loft: for they had not a Church yet. "Trouble not yourselves," he says. He said not, "He shall come to life again, for I will raise him up: but mark the unassuming way in which he comforts them: "for his life," says he, "is in him. When he was come up again, and had broken bread, and eaten. This thing cut short the discourse; it did no harm, however. "When he had eaten," it says, "and discoursed a long while, even till break of day, so he departed. Do you mark the frugality of the supper? Do you observe how they passed the whole night?

Such were their meals, that the hearers came away sober, and fit for hearing. But we, in what do we differ from dogs? Do you mark what a difference (between us and those men)? "And they brought the young man alive, and," it says, "were not a little comforted," both because they received him back alive, and because a miracle had been wrought. "And we went before to ship, and sailed unto Thasos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. (v. 13. We often find Paul parting from the disciples. For behold again, he himself goes afoot: giving them the easier way, and himself choosing the more painful. He went afoot, both that he might arrange many matters, and by way of training them to bear a parting from him. "And when he had joined us at Thasos, having taken him on board, we came to Mytilene; and having sailed thence on the morrow, we come over against Chios"-then they pass the island-"and on the next day we touched at Samos, and having stopped at Trogylium, on the following day we came to Miletus. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be in Jerusalem the day of Pentecost. (v. 14-16. Why this haste? Not for the sake of the feast, but of the multitude.

At the same time, by this he conciliated the Jews, as being one that did honor the feasts, wishing to gain even his adversaries: at the same time also he delivers the word. Accordingly, see what great gain accrued, from all being present. But that the interests of the people of Ephesus might not be neglected on that account, he managed for this in a different way. But let us look over again what has been said.

(Recapitulation. "And having embraced them," it says, "he departed for to go into Macedonia. (v. 1. By this again he refreshed them (anekthsato), giving them much consolation. "And having exhorted" the Macedonians, "with much discourse, he came into Greece. (v. 2. Observe how we everywhere find him accomplishing all by means of preaching, not by miracles. "And we, sailed," etc. The writer constantly shows him to us as hasting to get to Syria; and the reason of it was the Church, and Jerusalem, but still he restrained his desire, so as to set all right in those parts also And yet Troas is not a large place: why then do they pass seven days in it? Perhaps it was large as regarded the number of believers. And after he had passed seven days there, on the following day he spent the night in teaching: so hard did he find it to tear himself away from them, and they from him. "And when we came together" it says, "to break bread. (v. 7-12. At the very time (of breaking bread) the discourse having taken its commencement,(*) extended: as representing that they were hungry, and it was not unseasonable: for the principal object (which brought them together) was not teaching, but they came together "to break bread; discourse however having come up, he prolonged the teaching. See how all partook also at Paul's table. It seems to me, that he discoursed while even sitting at table, teaching us to consider all other things as subordinate to this.

Picture to yourselves, I beseech you, that house with its lights, with its crowd, with Paul in the midst, discoursing, with even the windows occupied by many: what a thing it was to see, and to hear that trumpet, and behold that gracious countenance! But why did he discourse during night time? Since "he was about to depart," it says, and was to see them no more: though this indeed he does not tell them, they being too weak (to bear it), but be did tell it to the others. At the same time too the miracle which took place would make them evermore to remember that evening; so that the fall turned out to the advantage of the teacher. Great was the delight of the hearers, and even when interrupted it was the more increased. That (young man) was to rebuke all that are careless (of the word), he whose death was caused by nothing else than this, that he wished to hear Paul. "And we went before to ship," etc. (v. 13. Wherefore does the writer say where they came, and where they went to? To show in the first place that he was making the voyage more leisurely-and this upon human grounds-and sailing past (some): also (for the same reason he tells) where he made a stay, and what parts he sailed past; (namely,) "that he might not have to spend the time in Asia. (v. 16. Since had he come there, he could not have sailed by;

he did not like to pain those who would have begged him to remain. "For he hasted," it says, "if it were possible for him to keep the day of Pentecost in Jerusalem: and (this) was not possible of he stayed). Observe, how he is also moved like other men. For therefore it is that all this is done, that we may not fancy that he was above human nature: (therefore) you see him desiring (something), and hasting, and in many instances not obtaining (his object): for those great and holy men were partakers of the same nature with us; it was in the will and purpose that they differed, and so it was that also they attracted upon themselves the great grace they did. See, for instance, how many things they order by an economy of their own. "That we give not offence" (2 Cor vi. 3) to those who wish (to take offence), and, "That our ministry be not blamed. Behold, both an irreproachable life and on the other hand

condescension. This is (indeed to be) called economy, to the (very) summit and height (of it). For he that went beyond the commandments of Christ, was on the other hand more humble than all. "I am made all things to all men," he says, "that I might gain all. (1 Cor. ix. 22. He cast himself also upon dangers, as he says in another place; "In much patience, in afflictions, in necessities, in distresses, in stripes in imprisonments. (2 Cor. vi. 4, 5.

And great was his love for Christ. For if there be not this, all else is superfluous, both the economy (of condescending accommodation), and the irreproachable life, and the exposing himself to dangers. "Who is weak," he says, "and I am not weak? Who is offended, and I burn not? (2 Cor. xi. 29. These words let us imitate, and let us cast ourselves upon dangers for our brethren's sake. Whether it be fire, or the sword, cast thyself on it, beloved, that thou mayest rescue (him that is) thy member: cast thyself, be not afraid. Thou art a disciple of Christ, Who laid down His life for His brethren: a fellow-disciple with Paul, who chose to suffer numberless ills for his enemies, for men that were warring against him; be thou filled with zeal, imitate Moses. He saw one suffering wrong, and avenged him; he despised royal luxury, and for the sake of those who were afflicted he became a fugitive, a wanderer, lonely and deserted; he passed his days in a foreign land; and yet he blamed not himself, nor said, "What is this? I despised royalty, with all that honor and glory: I chose to avenge those who were wronged, and God hath overlooked me: and not only hath He not brought me back to my former honor, but even forty years am I passing in a foreign land. Truly, handsomely have I received my wages, have I not! But nothing of the kind did he say or think. So also do thou:

be it that thou suffer any evil for doing good, be it that (thou have to wait) a long time, be not thou offended, be not discomposed: God will of a surety give thee thy reward. The more the recompense is delayed, the more is the interest of it increased. Let us have a soul apt to sympathize, let us have a heart that knows how to feel with others in their sorrows: no unmerciful temper (wmon), no inhumanity.

Though thou be able to confer no relief, yet weep thou, groan, grieve over what has happened: even this is not to no purpose. If it behooves us to feel for those who are justly punished by God, much more for those who suffer unjustly at the hands of men. (They of) "Aenan," it saith, "came not forth to mourn for the house which was near her" (Micah i. 11): they shall receive pain, "in return for that they built for derision. And again, Ezekiel makes this an accusation against them, that they did not grieve for (the afflicted). (Ezek. xvi. 2. What sayest thou, O Prophet? God punisheth, and shall I grieve for those that He is punishing? Yea verily: for God Himself that punisheth wisheth this: since neither does He Himself wish to punish, nay, even Himself grieves when punishing. Then be not thou glad at it. You will say, "If they are justly punished, we ought not to grieve. Why, the thing we ought to grieve for is this-that they were found worthy of punishment. Say, when thou seest thy son undergoing cautery or the knife, dost thou not grieve? and sayest thou not to thyself, "What is this? It is for health this cutting, to quicken his recovery; it is for his deliverance, this

burning? but for all that, when thou hearest him crying out, and not able to health being restored is not enough to carry off the shock to nature.

So also in the case of these, though it be in order to their health that they are punished, nevertheless let us show a brotherly feeling, a fatherly disposition. They are cuttings and cauteries, the punishments sent by God: but it is for this we ought to weep, that they were sick, that they needed such a mode of cure. If it be for crowns that any suffer these things, then grieve not; for instance, as Paul, as Peter suffered: but when it is for punishment that one suffers justice, then weep, then groan. Such was the part the prophets acted; thus one of them said, "Ah! Lord, dost thou destroy the residue of Israel? (Ezek. ix. 8. We see men-slayers, wicked men, suffering punishment, and we are distressed, and grieve for them. Let us not be philosophical beyond measure: let us show ourselves pitiful, that we may be pitied; there is nothing equal to this beautiful trait: nothing so marks to us the stamp of human nature as the showing pity, as the being kind to our fellow-men. In fact, therefore do the laws consign to public executioners the whole business of punishment: having compelled the judge to punish so far as to pronounce the sentence, thereafter they call forth those to perform the act itself. So true is it, that though it be justly done, it is not the part of a generous (filosofou) soul to inflict punishment, but it requires another sort of person for this:

since even God punishes not by His own hand, but by means of the angels. Are they then executioners, the angels? God forbid: I say not this, but they are avenging powers. When Sodom was destroyed, the whole was done by them as the instruments: when the judgments in Egypt were inflicted, it was through them. For, "He sent," it says, "evil angels among them. (Psalm lxxviii. 50. But when there is need of saying, God does this by Himself: thus, He sent the Son:-(b) but, "He that receiveth you, receiveth Me, and he that receiveth Me, receiveth Him that sent Me. (Matt. x. 40. (a) And again He saith, "Then will I say unto the angels, Gather together them that do iniquity, and cast them into the furnace. (Matt. xiii. 30, xiii. 41, xiii. 42. But concerning the just, not so. (c) And again, "Bind him hand and foot, and cast him into outer darkness. (Matt. xxii. 13. Observe how in that case His servants minister: but when the point is to do good, see Himself doing the good, Himself calling: "Come, ye blessed of My Father, inherit the Kingdom prepared for you. (Matt. xxv. 34. When the matter is, to converse with Abraham, then Himself comes to him: when it is, to depart to Sodom, He sends His servants, like a judge raising up those who are to punish. "Thou hast been faithful over a few things, I will make thee ruler over many things" (Matt. xxv. 21); I (will make thee):

but that other, not Himself, but His servants bind. Knowing these things, let us not rejoice over those who are suffering punishment, but even grieve: for these let us mourn, for these let us weep, that for this also we may receive a reward. But now, many rejoice even over those who suffer evil unjustly. But not so, we: let us show all sympathy: that we also may have God vouchsafed us, through the grace and mercy of His only-begotten Son, with Whom to

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

Homily 44

ACTS XX. 17-21.-"And from Miletus he sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ."

See him, hasting to sail by, and yet not overlooking them, but taking order for all. Having sent for the rulers, through those he discourses to them (the Ephesians): but it is worthy of admiration, how finding himself under a necessity of saying certain great things about himself, he tries to make the least he can of it (peirata metriazein). "Ye know. For just as Samuel, when about to deliver up the government to Saul says in their presence, "Have I taken aught of your hands? Ye are witnesses, and God also" (1 Sam. xii. 3, 1Sam. xii. 5); (so Paul here). David also, when disbelieved, says, "I was with the flock keeping my father's sheep: and when the bear came, I scared her away with my hands" (1 Sam. xvii. 34, xvii. 35): and Paul himself too says to the Corinthians "I am become a fool; ye have compelled me. (2 Cor. xii. 11. Nay, God Himself also does the same, not speaking of himself upon any and every occasion, but only when He is disbelieved, then He brings up His benefits. Accordingly, see what Paul does here: first he adduces their own testimony: that you may not imagine his words to be mere boasting, he calls the hearers themselves as witnesses of the things he says, since he was not likely to speak lies in their presence. This is the excellence of a teacher, to have for witnesses of his merits those who are his disciples.

And what is wonderful, Not for one day nor for two, says he, have I continued doing this. He wishes to cheer them for the future, that they may bravely bear all things, both the parting from him, and the trials about to take place-just as it was in the case of Moses and Joshua. And see how he begins: "How I have been with you the whole time, serving the Lord with all humility of mind. Observe, what most becomes rulers: "hating pride" (Exod. xviii. 21,LXX.), says (Moses): which (qualification) is especially in point for rulers, because to them there is (almost) a necessity of becoming arrogant. This (humility) is the groundwork of all that is good, as in fact Christ saith, "Blessed are the poor in spirit. (Matt.

v. 3. And (here) not simply, ”with humility of mind,” but, ”with all humility. For there are many kinds of humility, in word and in action, towards rulers, and toward the ruled. Will you that I mention to you some kinds of humility? There are some who are lowly towards those who are lowly, and high towards the high: this is not the character of humility. Some then are such. Then, that he may not seem to be arrogant, he lays a foundation beforehand, removing that suspicion: For, ”if, says he, I have acted ‘with all humility of mind,’ it is not from arrogance that I say the things I say. Then for his gentleness, ever with much condescension making them his fellows.

”With you,” he says, ”have I been, serving the Lord; he makes the good works common to them with himself: none of it his own peculiar. ”What? (you will say) ”why, against God could he possibly bear himself arrogantly? And yet there are many who do bear themselves arrogantly against God: but this man not even against his own disciples. This is the merit of a teacher, by his own achievements of virtue to form the character of his disciples. Then for his fortitude, upon which also he is very concise. ”With many tears,” he says, ”and temptations which befell me by the lying in wait of the Jews. Do you see that he grieves at their doings? But here too he seems to show how sympathizing he was: for he suffered for those who were going to perdition, for the doers themselves: what was done to himself, he even rejoiced at it; for he belonged to that band which ”rejoiced that they were counted worthy to suffer shame for that Name (Acts v. 41): and again he says, ”Now I rejoice in my sufferings for you” (Col. i. 24): and again, ”For our light affliction, which is but for the moment, worketh for us a far more exceeding and eternal weight of glory. (2 Cor. iv. 17). These things, however, he says, by way of making the least of his merits (metriazwn). But there he show his fortitude, not so much of daring, as of enduring: ”I,” says he, ”have been evil entreated, but it was with you:

and what is indeed the grievous part of the business, at the hands of Jews. Observe, he puts here both love and fortitude. Mark, here, I pray you, a character of teaching: ”I kept back nothing,” he says, ungruding fulness, unshrinking promptness-” of what was profitable unto you : because there were things which they did not need to learn. For as the hiding some things would have been like grudging, so the saying all things would be folly. This is why he adds, ”that was profitable unto you. But have showed you, and have taught you : have not only said, but also taught: not doing this either as a mere matter of form. For that this is what he means, observe what he says: ”publicly, and from house to house: thereby representing the exceeding toil, the great earnestness and endurance. ”Both Jews, and Greeks. Not (addressing myself) to you alone. ”Testifying: here, the boldness of speech: and that, even though we do no good, yet we must speak: for this is the meaning of ”testifying,” when we speak to those who do not pay attention: and so the word diamarturasqai is for the most part used. ”I call heaven and earth to witness” (Deut. iv. 26), diamarturomai, Moses, says: and now Paul himself, Diamarturomenoj ”both to Jews and Greeks repentance toward God. What testifiest thou? That they should be careful about their manner of life: that they should repent, and draw near to God.

"Both to Jews and Greeks"-for neither did the Jews know Him-both by reason of their works, he says, "repentance towards God," and, by reason that they knew not the Son, he adds, "and faith in the Lord Jesus" To what end, then, sayest thou these things? to what end dost thou put them in mind of them? What has come of it? hast thou anything to lay to their charge? Having first alarmed their feeling, then he adds, "And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there:save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God. (v. 22-24). Wherefore says he this? By way of preparing them to be always ready to meet dangers, whether seen or unseen, and in all things to obey the Spirit. He shows that it is for great objects that he is led away from them. "Save that the Holy Ghost," he says, me, "in every city witnesseth to me saying"-to show that he departs willingly; that (see Hom. xlv. p. 273) you may not imagine it any bond or necessity, when he says, "bound in the Spirit-that in every city bonds and afflictions await me.

Then also he adds this, "I count not my life dear, until I shall have fulfilled my course and the ministry, which I received of the Lord Jesus. Until I shall have finished my course, says he, with joy. Do you mark how (clearly) these were the words not of one lamenting, but of one who forbore to make the most (of his troubles) (metriazontoj) of one who would instruct those (whom he addressed), and sympathize with them in the things which were befalling He says not, "I grieve indeed, but one must needs bear it: "but," says he, "of none of those things do I make account, neither do I have," i. e. account "my life dear to me. Why this again? not to extol himself, but to teach them, as by the former words, humility, so by these, fortitude and boldness: "I have it not precious," i.e. "I love it not before this: I account it more precious to finish my course, to testify. And he says not, "to preach," "to teach"-but what says he? "to testify (diamarturasqai)-the Gospel of the grace of God. He is about to say something more uncomfortable (fortikwteron), namely, "I am pure from the blood of all men (because on my part) there is nothing lacking: he is about to lay upon them the whole weight and burden: so he first mollifies their feelings by saying, "And now behold I know that ye shall see my face no more. The consolation is twofold:

both that "my face ye shall see no more," for in heart I am with you: and that it was not they alone (who should see him no more): for, "ye shall see my face no more, ye all, among whom I have gone about preaching the Kingdom. So that he may well (say), "Wherefore I take you to record (read dio mart. for diamart.),-seeing I shall be with you no more-" that I am pure from the blood of all men. (v. 26. Do you mark how he terrifies them, and troubled and afflicted as their souls are, how hard he rubs them (epitribei)? But it was necessary. "For I have not shunned," he says, "to declare unto you all the counsel of God. (v. 27. Why then, he who does not speak, has blood to answer for: that is, murder! Nothing could be more terrifying than this. He shows that they also, if they do it not, have blood to answer for. So, whereas he seems to be justifying himself, in fact he is terrifying them. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made

you overseers (or, bishops) to feed the Church of God (see note 3), which He hath purchased with His own blood. (v. 28. Do you mark? he enjoins them two things. Neither success in bringing others right of itself is any gain-for, I fear, he says, "lest by any means, when I have preached to others, I myself should be a cast-away" (1 Cor.

ix. 27); nor the being diligent for one's self alone. For such an one is selfish, and seeks his own good only, and is like to him who buried his talent. "Take heed to yourselves: this he says, not because our own salvation is more precious than that of the flock, but because, when we take heed to ourselves, then the flock also is a gainer. "In which the Holy Ghost hath made you overseers, to feed the Church of God. See, it is from the Spirit ye have your ordination. This is one constraint: then he says, "To feed the Church of the Lord. Lo! another obligation: the Church is the Lord's. And a third: "which He hath purchased with His own blood. It shows how precious the concern is; that the peril is about no small matters, seeing that even His own blood He spared not. He indeed, that he might reconcile those who were enemies, poured out even His blood: but thou, even when they are become thy friends, art not able to retain them. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. (v. 29. Again he engages (enistrefei) them from another quarter, from the things which should come after: as when he says, "We wrestle not against flesh and blood. After my departing," he says, "grievous wolves shall enter in among you" (Eph. vi. 12); twofold the evil, both that he himself would not be present, and that others would assail them.

"Then why depart, if thou knowest this beforehand? The Spirit draws me, he says. Both "wolves," and "grievous, not sparing the flock; and what is worse, even "from among your own selves: the grievous thing (this), when the war is moreover an intestine war. The matter is exceeding serious, for it is "the Church of the Lord : great the peril for with blood He redeemed it: mighty the war, and twofold. "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. (v. 30. "How then? what comfort shall there be? "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. (v. 31. See how many strong expressions are here: "with tears," and "night and day," and "every one. For it was not that if he saw many, then he came in (to the work), but even were it for a single soul, he was capable of doing everything (for that one soul). So it was, in fact, that he compacted them together (unekrothsen) (so firmly as he did). "Enough done on my part: three years have I remained: they had establishing enough, he says; enough of roofing. "With tears," he says. Seest thou that the tears were on this account? The bad man grieves not: grieve thou: perhaps he will grieve also. As, when the sick man sees his physician partaking of food, he also is incited to do the same:

so likewise here, when he sees thee weeping, he is softened: he will be a good and great man.

(Recapitulation. "Not knowing," he says, "the things that shall befall me. (v. 22, 23. Then is this why thou departest? By no means; on the contrary (I know that), "bonds and afflictions

await me. That (there are) trials, I know, but of what kind I know not: which was more grievous. "But none of these things move me" (v. 24): for do not suppose that I say these things as lamenting them: for "I hold not my own life dear. It is to raise up their minds that he says all this, and to persuade them not only not to flee, but also to bear nobly. Therefore it is that he calls it a "course" and a "ministry," on the one hand, showing it to be glorious from its being a race, on the other, showing what was due from it, as being a ministry. I am a minister: nothing more. Having comforted them, that they might not grieve that he was so evil entreated, and having told them that he endured those things "with joy," and having shown the fruits of them, then(and not before)he brings in that which would give them pain, that he may not overwhelm their minds. "And now behold," etc. "Wherefore I take you to record, that I am pure from the blood of all men, because I have not shrunk from declaring unto you the whole counsel of God" (v. 25-27): * * * that (counsel) which concerns the present matter. "For I know this," etc. (v. 29.

"What then," someone might say, "thinkest thou thyself so great? if thou shouldest depart, are we to die? I say not this, he replies, that my absence causeth this: but what? That there should rise up against you certain of another sort: he says not, "because of my departing," but "after my departing: that is, after his going on his journey.-And yet this thing has happened already: much more (then will it happen) hereafter. Then we have the cause, "to draw away disciples after them. (v. 30). That there are heresies, this is the cause, and no other than this. Then comes also consolation. But if He "purchased" it "with His own blood," He will assuredly stand forward in its defence. "Night and day," he says, "I cease not to warn with tears. (v. 31. This might well be said in our case also: and though the speech seems to refer peculiarly to the teachers, it is common also to the disciples. For what, though I speak and exhort and weep night and day, while the disciple obeys not? Therefore it is that he says, "I take you to record: since also himself says, "I am pure from the blood of all men: for I have not shunned to declare unto you. (v. 26, 27. Why then, this only is to be a teacher, to declare, to preach, to instruct, shrink from nothing, to exhort night and day: but if, while one is doing all this, nothing comes of it, ye know what remains. Then ye have another justification:

"I am pure from the blood of all men. Think not that these words are spoken to us only: for indeed this speech is addressed to you also, that ye should attend to the things spoken, that ye should not start away from the hearing. What can I do? Lo! each day I rend myself with crying out, "Depart from the theatres: and many laugh at us: "Desist from swearing, from covetousness: numberless are our exhortations, and there is none to hear us. But I do not discourse during night? Fain would I do this also in the night time, and at your tables, if it were possible that one could be divided into ten thousand pieces, so as to be present with you and discourse. But if once in the week we call to you, and ye shrink back, and some of you do not even come here, and you that do come, depart having received no profit,-what shall we do? Many I know even sneer at us, that we are forever discoursing about the same things: so wearisome are we become to you by very satiety. But for this not we are to blame, but the hearers may thank themselves. For he indeed who is making good progress, rejoices

to hear the same things always; it seems to be his praises that he hears spoken: but he who does not wish to get on, seems even to be annoyed, and though he hear the same thing but twice, it seems to him that he is hearing it often.

"I am pure," he says, "from the blood of all men. (v. 26. This was fit and proper for Paul to say, but we dare not say it, conscious as we are of numberless faults. Wherefore for him the ever vigilant, ever at hand, the man enduring all things for the sake of the salvation of his disciples, it was fit and proper to say this: but we must say that of Moses, "The Lord was wroth with me for your sakes" (Deut. iii. 26), because ye lead us also into many sins. For when we are dispirited at seeing you make no progress, is not the greater part of our strength struck down? For what, I ask you has been done? Lo! by the grace of God we also have now passed the space of three years, not indeed night and day exhorting you, but doing this, often every third day, or every seventh. What more has come of it? We accuse, we rebuke, we weep, we are in anguish, although not openly, yet in heart. But those (inward) tears are far more bitter than these (outward ones): for these indeed bring a kind of relief to the feelings of the sorrowful, whereas those aggravate it, and bind it fast. Since when there is any cause of grief, and one cannot give vent to the sorrow, lest he should seem to be vainglorious, think what he suffers!

Were it not that people would tax me with excessive love of display, you would see me each day shedding fountains of tears: but to those my chamber is witness, and my hours of solitude. For believe me I have (at times) despaired of my own salvation, but from my mourning on your account, I have not even leisure to bemoan my own evils: so entirely are ye all in all to me. And whether I perceive you to be advancing, then, for very delight, I am not sensible of my own evils: or whether I see you not advancing, such is my grief, I again dismiss my own cares from my thoughts: brightening up on account of your good things, though I myself have evils without number, and saddened on account of your painful things, though my own successes are without number. For what hope is there for the teacher, when his flock is destroyed? What kind of life, what kind of expectation is there for him? With what sort of confidence will he stand up before God? what will he say? For grant that he has nothing laid to his charge, has no punishment to suffer, but is "pure from the blood of all men : yet even so will he suffer a grief incurable: since fathers also though they be not liable to be called to account for their children's sins, nevertheless have grief and vexation. And this profits them nothing, nor shields them (proistatai).

"For it is they that watch for our souls, as those that must give account. (Heb. xiii. 17. This seems to be a fearful thing: to me this gives no concern after your destruction. For whether I give account, or not, it is no profit to me. Might it be, that ye were saved, and I to give account because of you: ye saved, and I charged with not having fulfiled my part! For my anxiety is not that you should be saved through me as the means, but only that you should be saved, no matter by what person as the instrument. Ye know not the pangs of spiritual childbirth, how overpowering they are; how he who is in travail with this birth, would rather be cut into ten thousand pieces, than see one of those to whom he has given birth perishing

and undone. Whence shall we persuade you? By no other argument indeed, but by what has been done, in all that regards you we shall clear ourselves. We too shall be able to say, that in nothing have we "shrunk from declaring" to you the whole truth: nevertheless we grieve: and that we do grieve, is manifest from the numberless plans we lay and contrivances we devise. And yet we might say to ourselves, What matters it to me? I have done my part, "I am pure from" (their) "blood: but this is not enough for comfort.

If we could tear open our heart, and show it to you, ye would see with what largeness it holds (you) within it, both women and children and men; for such is the power of love, that it makes the soul more spacious than the heaven. "Receive us," says (Paul): "we have wronged no man, ye are not straitened in us. (2 Cor. vii. 2; vi. 12. He had all Corinth in his heart, and says, "Ye are not straitened: be ye also enlarged (2 Cor. vi. 13); but I myself could not say this, for I well know, that ye both love me and receive me. But what is the profit either from my love or from yours, when the things pertaining to God thrive not in us? It is a ground for greater sorrow, an occasion of worse mischief (lumhj, al. luphj). I have nothing to lay to your charge: "for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. (Gal. iv. 15. "We yearn not only to give you the Gospel, but also our own souls. (1 Thess. ii. 8. We are loved and we love (you): but this is not the question. But let us love Christ, "for the first commandment is, Thou shalt love the Lord thy God: and the second is like unto it, And thy neighbor as thyself. (Matt. xxii. 37-39. We have the second, we need the first: need the first, exceedingly, both I and you.

We have it, but not as we ought. Let us love Him: ye know how great a reward is laid up for them that love Christ: let us love Him with fervor of soul, that, enjoying his goodwill, we may escape the stormy waves of this present life, and be found worthy to obtain the good things promised to them that love Him, through the grace and mercy of His only-begotten Son, with whom to the Father, together with the Holy Ghost, be glory, might, honor, now and ever, world without end. Amen.

Homily 45

ACTS XX. 32.-"And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

What he does when writing in an Epistle, this he does also when speaking in council: from exhorting, he ends with prayer: for since he had much alarmed them by saying, "Grievous wolves shall enter in among you" (v. 29), therefore, not to overpower them, and make them lose all self-possession, observe the consolation (he gives). "And now," he says, as always, "I commend you, brethren, to God, and to the word of His grace: that is, to His grace: it is grace that saveth. He constantly puts them in mind of grace, to make them more earnest as being debtors, and to persuade them to have confidence. "Which is able to build you up. He does not say, to build, but, "to build up," showing that they had (already) been built. Then he puts them in mind of the hope to come; "to give you an inheritance," he says, "among all them which are sanctified. Then exhortation again: "I have coveted no man's silver, or gold, or apparel. (v. 33. He takes away that which is the root of evils, the love of money. "Silver, or gold," he says. He says not, I have not taken, but, not even "coveted. No great thing this, but what follows after is great. "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring, ye ought to support the weak. (v. 34, 35. Observe him employed in work and not simply that, but toiling.

"These hands have ministered unto my necessities, and to them that were with me: so as to put them to shame. And see how worthily of them. For he says not, Ye ought to show yourselves superior to money, but what? "to support the weak"-not all indiscriminately-"and to hear the word of the Lord which He spake, It is more blessed to give than to receive. For lest any one should think that it was spoken with reference to them, and that he gave himself for an ensample, as he elsewhere says, "giving an ensample to you" (Phil. iii. 17), he added the declaration of Christ, Who said, "It is more blessed to give than to receive. He prayed over them while exhorting them: he shows it both by action,-"And when he had thus spoken, he kneeled down, and prayed with them all," (v. 36)-he did not simply pray, but with much feeling: (katanucewj): great was the consolation-and by his saying, "I commend you to the Lord. And they all wept sore, and fell on Paul's neck and kissed him, sorrowing most

of all for the words which he spake, that they should see his face no more. (v. 37, 38. He had said, that "grievous wolves should enter in; had said, "I am pure from the blood of all men: and yet the thing that grieved them most of all was this, "that they should see him no more: since indeed it was this that made the war grievous. "And they accompanied them," it says, "unto the ship.

And it came to pass, that after we had torn ourselves from them"-so much did they love him, such was their affection towards him-"and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara: and finding a ship sailing over unto Phenicia, we went aboard, and set forth. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre" (Acts xxi. 1-3): he came to Lycia, add having left Cyprus, he sailed down to Tyre-"for there the ship was to unlade her burden. And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. (v. 4. They too prophesy of the afflictions. It is so ordered that they should be spoken by them also, that none might imagine that Paul said those things without cause, and only by way of boasting. And there again they part from each other with prayer. "And when we had accomplished those days, we departed, and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. And when we had taken our leave one of another, we took ship; and they returned home again. And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. (v. 5-8. Having come to Caesarea, it says, we abode with Philip, which was one of the seven. "And the same man had four daughters, virgins, which did prophesy. (v. 9. But it is not these that foretell to Paul, though they were prophetesses; it is Agabus. "And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. (v. 10, 11. He who formerly had declared about the famine, the same says, This "man, who owneth this girdle, thus shall they bind. (ch. xi. 28. The same that the prophets used to do, representing events to the sight, when they spoke about the captivity-as did Ezekiel-the same did this (Agabus). "And," what is the grievous part of the business, "deliver him into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. (v. 12. Many even besought him not to depart, and still he would not comply.

"Then Paul answered, What mean ye to weep and to break mine heart? (v. 13. Do you mark? Lest, having heard that saying, "I go bound in the Spirit" (ch. xx. 22), you should imagine it a matter of necessity, or that he fell into it ignorantly, therefore these things are

foretold. But they wept, and he comforted them, grieving at their tears. For, "what mean ye," he says, "to weep and to break my heart? Nothing could be more affectionate: because he saw them weeping, he grieved, he that felt no pain at his own trials. "For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done. (v. 13, 14. Ye do me wrong in doing this: for do I grieve? Then they ceased, when he said, "to break my heart. I weep, he says, for you, not on account of my own sufferings: as for those (men), I am willing even to die for them. But let us look over again what has been said.

(Recapitulation. "Silver, or gold, or apparel," etc. (ch. xx. 33, 34; 1 Cor. ix; 2 Cor. xi. So then, it was not in Corinth only that they did this -they that corrupted the disciples, but in Asia as well. But he nowhere casts this up as a reproach to the Ephesians, when writing to them. And why? Because he did not fall upon any subject that obliged him to speak of this. But to the Corinthians he says, "My boasting has not been stopped in the regions of Achaia. (2 Cor. xi. 10. And he does not say, Ye did not give to me; but, "Silver, or gold, or apparel, I coveted not," that it might not seem to be their doing, that they had not given. And he does not say, From no man have I coveted the necessaries of life, that again it might not look like accusing them: but he covertly hints as much, seeing that he provided subsistence for others as well as himself. See how he worked with earnestness, "night and day" discoursing (to others), "with tears warning each one of them. (v. 31. (Here) again he puts them in fear: "I have showed you all things," he says: ye cannot take refuge in the plea of ignorance: "have shown you" by works "how that so laboring ye ought to work. And he does not say, that to receive is bad, but that not to receive is better. For, "remember," he says, "the words of the Lord which he spake:

It is more blessed to give than to receive. (v. 35. And where said He this? Perhaps the Apostles delivered it by unwritten tradition; or else it is plain from (recorded sayings, from) which one could infer it. For in fact here he has shown both boldness in meeting dangers, sympathy with those over whom he ruled, teaching with (unshrinking) boldness, humility, (voluntary) poverty: but, what we have here is even more than that poverty. For if He says there (in the Gospel), "If thou wilt be perfect, sell what thou hast and give to the poor" (Matt. xix. 21), when, besides receiving nothing himself, he provides sustenance for others also, what could equal this? It is one degree to fling away one's possessions; a second, to be sufficient for the supply of one's own necessities: a third, to provide for others also; a fourth, for one (to do all this) who preaches and has a right to receive. So that here is a man far better than those who merely forego possessions. "Thus it is right to support the weak: this is (indeed) sympathy with the weak; for to give from the labors of others, is easy. "And they fell on his neck," it says, "and wept. (v. 37. He shows their affection also by saying, "Upon his neck," as taking a last and yet a last embrace, such was the love they conceived from his discourse, such the spell of love that bound them.

For if we groan when simply parting from each other, although we know that we shall receive one another back again, what a tearing away of themselves it must have been to them!

Methinks Paul also wept. ”Having torn ourselves away,” he says: he shows the violence of it by saying, ”having torn ourselves away from them. And with reason: otherwise they could never have got to sea. What means, ”We came with a straight course unto Coos? Instead of saying, ”we did not go round nor make stay in other places. Then ”unto Rhodes. (ch. xxi. 1. See how he hastes on. And finding a ship sailing over unto Phenicia. (v. 2. Possibly that ship (in which they had come) was making a stay there: wherefore they shifted to another, and not having found one going to Caesarea, but (finding this) for Phenice, they embarked in it (and pursued their voyage), having left Cyprus also and Syria: but the expression, ”having left it on the left hand,” is not said simply (in that meaning), but that they made speed not to get to Syria either. ”We landed at Tyre. (v. 3. Then they tarry with the brethren seven days. Now that they were come near to Jerusalem, they no longer run. (b) ”Who said to Paul through the Spirit, that he should not go up to Jerusalem. (v. 4. Observe how, when the Spirit does not forbid, he complies. They said, ”Adventure not thyself into the theatre, and he did not adventure” (ch. xix. 31):

often they bore him off (from dangers), and he complied: again he escaped by a window: and now, though numberless persons, so to say, beseech him, both those at Tyre and those at Caesarea, weeping also and predicting numberless dangers, he refuses to comply. And yet it is not (merely), they predicted the dangers, but ”said by the Spirit. If then the Spirit bade, why did he gainsay? ”By the Spirit,” that is, they knowing ”by the Spirit” (what would be the consequences, said to him): for of course it does not mean that the exhortation they made was by the Spirit. For they did not simply foretell to him the dangers (through the Spirit), but (added of themselves) that it behooved him not to go up-sparing him. But ”after we had accomplished the days,” i. e. had fulfilled the appointed days, ”we separated, and went on our way: they all bringing us on our way with wives and children. (v. 5.)-See how great was the entreaty. And again they part with prayer. Also in Ptolemais they stay one day, but in Caesarea many. (v. 6-8. (a) Now that they are near to Jerusalem, they no longer hurry. For observe, I pray you, all the days. ”After the day of unleavened bread” they came ”to Troas in five days” (ch. xx. 6); then they there spent ”seven; in all, twelve: then to ”Thasos,” to ”Mytilene,” to ”Trogylium” and ”over against Chios,” and to ”Samos” and ”Miletus” (ib. 13-17); eighteen in all. Then to ”Cos,” to ”Rhodes,” to ”Patara,” twenty-one:

then say five to ”Tyre; twenty-six: there ”seven; thirty-three; ”Ptolemais,” thirty-four; then to ”Caesarea, many days” (ch. xxi. 1-10); and then, thereafter, the prophet puts them up thence. (c) When Paul has heard that he has to suffer numberless perils, then he is in haste, not flinging himself upon the dangers but accounting it to be the command of the Spirit. (e) And Agabus does not say, ”They shall bind” Paul, that he may not seem to speak upon agreement (with Paul), but ”the man that owneth this girdle” (v. 11)-so then he had a girdle also. But when they could not persuade him-this was why they wept-then they ”held their peace. Do you mark the resignation? do you mark the affection? ”They held their peace,” it says, ”saying, The will of the Lord be done. (v. 12-14. (g)

The Lord, say they, Himself will do that which is pleasing in his sight. For they perceived that it was the will of God. Else Paul would not be so bent (upon going)-he that on all (other occasions delivers himself out of dangers. (d) "And after these, days," it says, "having taken up our baggage"-i. e. having received the (supplies) necessary for the journey-"we went up to Jerusalem. (v. 15. "And there went with us also certain of the disciples from Caesarea, bringing us to one with whom we should lodge, one Mnason, an ancient disciple of Cyprus. (v. 16. "And when we were come to Jerusalem, the brethren received us gladly. (v. 17. (f) "Bringing us," it says, "(to him) with whom we should lodge"-not to the church: for on the former occasion (ch. xv. 4), when they went up concerning the decrees, they lodged with the Church, but now with a certain "ancient disciple. (The expression) shows that the preaching had been going on a long time: whence it seems to me that this writer in the Acts epitomizes the events of many years, relating (only) the matters of chief importance. (h) So unwilling were they to burthen the Church, when there was another to lodge them; and so little did they stand upon their dignity. "The brethren," it says, "received us gladly. Affairs among the Jews were now full of peace: there was not much warfare (among them). "Bringing us," it says, "to one with whom we should lodge. Paul was the guest he entertained.

Perchance some one of you says: Aye, if it were given me to entertain Paul as a guest, I readily and with much eagerness would do this. Lo! it is in thy power to entertain Paul's Master for thy guest, and thou wilt not: for "he that receiveth one of these least," he saith, "receiveth Me. (Matt. xviii. 5; Luke ix. 48. By how much the brother may be least, so much the more does Christ come to thee through him. For he that receives the great, often does it from vainglory also; but he that receives the small, does it purely for Christ's sake. It is in thy power to entertain even the Father of Christ as thy guest, and thou will not: for, "I was a stranger," He says, "and ye took me in" (Matt. xxv. 35): and again, "Unto one of the least of these the brethren that believe on Me, ye have done it unto Me. (ib. 40. Though it be not Paul, yet if it be a believer and a brother, although the least, Christ cometh to thee through him. Open thine house, take Him in. "He that receiveth a prophet," He saith, "shall receive a prophet's reward. (Matt. x. 41. Therefore too he that receives Christ, shall receive the reward of him who has Christ for his guest. Do not thou disbelieve His words, but be believing. Himself hath said, Through them I come to thee:

and that thou mayest not disbelieve, He lays down both punishments for those who do not receive, and honors for those who do receive; since He would not have done this, unless both the person honored and the person insulted were Himself. "Thou receivedst Me," He saith, "into thy lodging, I will receive thee into the Kingdom of My Father; thou tookest away My hunger, I take away thy sins; thou sawest Me bound, I see thee loosed; thou sawest Me a stranger, I make thee a citizen of heaven; thou gavest Me bread, I give thee an entire Kingdom, that thou mayest inherit and possess it. He saith not, "Receive," but, "Inherit," the word which is spoken of those who have possession by right of ownership; as when we say, "This have I inherited. Thou didst it to Me in secret, I will proclaim it openly: and of thine acts indeed I say, that they were of free gift, but Mine are of debt. "For since thou," He saith, "didst begin, I follow and come after: I am not ashamed to confess the benefits conferred on

Me, nor from what things thou didst free Me, hunger and nakedness and wandering. Thou sawest Me bound, thou shalt not behold the fire of hell; thou sawest Me sick, thou shalt not behold the torments nor the punishments. O hands, truly blessed, which minister in such services as these, which are accounted worthy to serve Christ! Feet which go into prisons for Christ's sake, with ease defy the fire:

no trial of bonds have they, (the hands) which saw Him bound! Thou clothedst Him with a garment, and thou puttest on a garment of salvation: thou wast in prison with Him, and with Him thou findest thyself in the Kingdom, not ashamed, knowing that thou visitedst Him. The Patriarch knew not that he was entertaining Angels, and he did entertain them. (Gen. xviii. 3. Let us take shame to ourselves, I beseech you: he was sitting in mid-day, being in a foreign land, where he had none inheritance, "not so much as to set his foot on" (ch. vii. 5): he was a stranger, and the stranger entertained strangers: for he was a citizen of heaven. Therefore, not even while he was on earth was he a stranger (to Him). We are rather strangers than that stranger, if we receive not strangers. He had no home, and his tent was his place of reception. And mark his liberality-he killed a calf, and kneaded fine meal: mark his ready mind-by himself and his wife: mark the unassuming manner-he worships and beseeches them. For all these qualities ought to be in that man who entertains strangers-readiness, cheerfulness, liberality. For the soul of the stranger is abashed, and feels ashamed; and unless (his host) show excessive joy, he is as (if) slighted, and goes away, and it becomes worse than not to have received him, his being received in this way. Therefore he worships them, therefore he welcomes them with speech, therefore with a seat.

For who would have hesitated, knowing that this work was done unto Him? "But we are not in a foreign land. If we will, we shall be able to imitate him. How many of the brethren are strangers? There is a common apartment, the Church, which we call the "Xenon. Be inquisitive (periergazesqe), sit before the doors, receive those who come yourselves; though you may not wish to take them into your houses, at any rate in some other way (receive them), by supplying them with necessaries. "Why, has not the Church means" you will say? She has: but what is that to you? that they should be fed from the common funds of the Church, can that benefit you? If another man prays, does it follow that you are not bound to pray? Wherefore do you not say, "Do not the priests pray? then why should I pray? "But I," you will say, "give to him who cannot be received there. Give, though it be to that one: for what we are anxious for is this, that you should give at any rate. Hear what Paul says: "That it may relieve them that are widows indeed, and that the Church be not burdened. (1 Tim. v. 16. Be it how you will, only do it.

But I put it, not, "that the Church be not burdened," but, "that thou be not burdened; for at this rate thou wilt do nothing, leaving all to the Church. This is why there is a common room set apart by the Church, that you may not say these things. "The Church," say you, "has lands, has money, and revenues. And has she not charges? I ask; and has she not a daily expenditure? "No doubt," you will say. Why then do you not lend aid to her moderate means? I am ashamed indeed to say these things: however, I compel no man, if any one

imagines what I am saying to be for gain. Make for yourself a guest-chamber in your own house: set up a bed there, set up a table there and a candlestick. (comp. 2 Kings iv. 10. For is it not absurd, that whereas, if soldiers should come, you have rooms set apart for them, and show much care for them, and furnish them with everything, because they keep off from you the visible war of this world, yet strangers have no place where they might abide? Gain a victory over the Church. Would you put us to shame? This do: surpass us in liberality: have a room, to which Christ may come; say, "This is Christ's cell; this building is set apart for Him. Be it but an underground chamber, and mean, He disdains it not. "Naked and a stranger," Christ goes about, it is but a shelter He wants:

afford it, though but this. Be not uncompassionate, nor inhuman; be not so earnest in worldly matters, so cold in spiritual. Let also the most faithful of thy servants be the one entrusted with this office, and let him bring in the maimed, the beggars, and the homeless. These things I say to shame you. For ye ought indeed to receive them in the upper part of your house; but if ye will not do this, then though it be below, though but where thy mules are housed, and thy servants, there receive Christ. Perchance ye shudder at hearing this. What then, when ye do not even this? Behold, I exhort, behold, I bid you; let this be a matter to be taken up in earnest. But ye do not wish it thus, perhaps? Do it some other way. There are many poor men and poor women: set apart some one (of these) constantly to remain there: let the poor man be (thine inmate) though but as a guard to thy house: let him be to thee wall and fence, shield and spear. Where alms are, the devil dares not approach, nor any other evil thing. Let us not overlook so great a gain. But now a place is set apart for a chariot, and for litters (basternioij) another; but for Christ Who is wandering, not even one! Abraham received the strangers in the place where he abode himself; his wife stood in the place of a servant, the guests in the place of masters.

He knew not that he was receiving Christ; knew not that he was receiving Angels; so that had he known it, he would have lavished his whole substance. But we, who know that we receive Christ, show not even so much zeal as he did who thought that he was receiving men. "But they are impostors," you will say, "many of them, and unthankful. And for this the greater thy reward. when thou receivest for the sake of Christ's name. For if thou knowest indeed that they are impostors, receive them not into thy house: but if thou dost not know this, why dost thou accuse them lightly? "Therefore I tell them to go to the receiving house. But what kind of excuse is there for us, when we do not even receive those whom we know, but shut our doors against all? Let our house be Christ's general receptacle: let us demand of them as a reward, not money, but that they make our house the receptacle for Christ; let us run about everywhere, let us drag them in, let us seize our booty: greater are the benefits we receive than what we confer. He does not bid thee kill a calf: give thou bread to the hungry, raiment to the naked, shelter to the stranger. But that thou mayest not make this thy pretext, there is a common apartment, that of the Church; throw thy money into that, and then thou hast received them:

since (Abraham) there had the reward of those things also which were done by his servants. "He gave the calf to a young man, and he hasted to dress it. (Gen. xviii. 7. So well trained were his servants also! They ran, and murmured not as ours do: for he had made them pious. He drew them out to war, and they murmured not: so well disciplined were they. (Gen. xiv. 14. For he had equal care for all as for himself: he all but said as Job did, "We were alike formed in the same womb. (Job xxxiii. 6. Therefore let us also take thought for their salvation, and let us make it our duty to care for our servants, that they may be good; and let our servants also be instructed in the things pertaining to God. Then will virtue not be difficult to us, if we train them orderly. Just as in war, when the soldiers are well-disciplined, the general carries on war easily, but the contrary happens, when this is not so; and when the sailors too are of one mind, the pilot easily handles the rudder-strings; so here likewise. For say now, if thy servants have been so schooled, thou wilt not be easily exasperated, thou wilt not have to find fault, wilt not be made angry, wilt not need to abuse them. It may be, thou wilt even stand in awe of thy servants, if they are worthy of admiration, and they will be helpers with thee, and will give thee good counsel.

But from all these shall all things proceed that are pleasing to God, and thus shall the whole house be filled with blessing, and we, performing things pleasing to God, shall enjoy abundant succor from above, unto which may we all attain, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost, together be glory, might, honor, now and ever, world without end. Amen.

Homily 46

ACTS XXI. 18, 19.-"And the day following Paul went in with us unto James: and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry."

This was the Bishop of Jerusalem; and to him (Paul) is sent on an earlier occasion. This (James) was brother of the Lord; a great and admirable man. (To him, it says,) "Paul entered in with us. Mark the (Bishop's) unassuming behavior: "and the elders" (were present). Again Paul relates to them the things relating to the Gentiles, not indulging in vainglory, God forbid, but wishing to show forth the mercy of God, and to fill them with great joy. (ch. xv. See accordingly: "when they heard it," it says, "they glorified God,"-not praised nor admired Paul: for in such wise had he narrated, as referring all to Him- "and said unto him, Thou seest, brother, how many thousands of Jews there are which believed. Observe with what modest deference they too speak: "they said to him: not (James) as Bishop discourses authoritatively, but they take Paul as partner with them in their view; "Thou seest, brother: as though immediately and at the outset apologizing for themselves, and saying, "We did not wish this. Seest thou! the necessity of the thing? 'how many thousands,' say they, 'of Jews there are which' have come together. And they say not, "how many thousands we have made catechumens," but, "there are. And these," say they, "are all zealous for the law. (v. 20. Two reasons-the number of them, and their views. For neither had they been few, would it have been right to despise them:

nor, if they were many and did not all cling to the law, would there have been need to make much account of them. Then also a third cause is given: "And they all," it says, "have been informed of thee"-they say not,"have heard," but kathxhqhsan, that is, so they have believed, and have been taught, "that thou teachest apostasy from Moses to all the Jews which are among the Gentiles, by telling them not to circumcise their children, neither to walk after the customs. (v. 21. "What is it therefore? the multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee" (v. 22, 23): they say these things as advising, not as commanding. "We have four men which have a vow on them ;them take, and purify thyself with them, and be at charges with them. Make thy defence in act, not in word-" that they may shave themselves," it says, "and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou

thyself also walkest orderly, and keepest the law" (v. 23, 24): they say not, "teachest," but, of superabundance, "that thou thyself also keepest the law. For of course not this was the matter of chief interest, whether he did not teach others, but, that he did himself observe the law. "What then" (he might say), "if the Gentiles should learn it? I shall injure them. How so?

say they, seeing that even we, the teachers of the Jews, have sent unto them. "As touching the Gentiles which believe, we have, written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. (v. 25. Here with a kind of remonstrance (entreptikwj), As "we," say they, commanded them, although we are preachers to the Jews, so do thou, although a preacher to the Gentiles, cooperate with us. Observe Paul: he does not say, "Well, but I can bring forward Timothy, whom I circumcised: well, but I can satisfy them by what I have to say (of myself) : but he complied, and did all: for in fact thus was it expedient (to do). For it was one thing to take (effectual) measures for clearing himself, and another to have done these things without the knowledge of any (of the parties). It was a step open to no suspicion, the fact of his even bearing the expenses. "Then Paul took the men, and the next day purifying himself with them entered into the temple, signifying the accomplishment of the days of purification, until that an offering should be offered for every one of them. (v. 26. "Signifying," diaggellwn, i.e. kataggellwn, publicly notifying: so that it was he who made himself conspicuous.

"And when the seven days were about to be completed, the Jews from Asia"-for (his arrival) most keeps times with theirs -"when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. (v. 27, 28. Mark their habitual conduct, how turbulent we everywhere find it, how men who with or without reason make a clamor in the midst. "For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple. And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple and forthwith the doors were shut," (v. 29, 30. "Men of Israel," it says, "help: this is the man that (teaches) against the people, and the law, and this place."-the things which most trouble them, the Temple and the Law. And Paul does not tax the Apostles with being the cause of these things to him. "And they drew him," it says, "out of the Temple: and the doors were shut. For they wished to kill him; and therefore were dragging him out, to do this with greater security. "And as they went about to kill him, tidings came unto the tribune of the cohort, that all Jerusalem was in an uproar.

Who immediately took soldiers and centurions, and ran down unto them: and when they saw the tribune and the soldiers, they left beating of Paul. Then the tribune came near, and took him, and commanded him to be bound with two chains;and demanded who he was, and what he had done. And some cried one thing, some another, among the multitude.

(v. 31-34. But the tribune having come down delivered him, and "commanded him to be bound with two chains : (hereby) appeasing the anger of the people. "And when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, Away with him! (v. 34-36. What means, "Away with him? that is, what they say with us according to the Roman custom,To the standards with him! "And as Paul was to be led into the castle, he said unto the tribune, May I speak unto thee? (v. 37. In the act of being borne along up the stairs, he requests to say something to the tribune: and observe how quietly he does it. "May I speak unto thee? he says. "Who said, Canst thou speak Greek? Art thou not then that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? (v. 38.

For (this Egyptian) was a revolutionary and seditious person. With regard to this then Paul clears himself, and

(Recapitulation. "Do therefore this that we say unto thee," etc. (v. 23, 24. He shows that it was not necessary to do this upon principle (prohgoumenwj)-whence also they obtain his compliance-but that it was economy and condescension. "As touching the Gentiles," etc. (v. 25. Why, then, this was no hindrance to the preaching, seeing they themselves legislated for them to this effect. Why, then, in his taking Peter to task he does not absolutely (aplwj) charge him with doing wrong: for precisely what he does on this occasion himself, the same does Peter on that occasion, (merely) holding his peace, and establishing his doctrine. (Gal. ii. 11. And he says not, For why? it is not right to teach those among the Gentiles. "It is not enough to have not (so) preached there, but there was need also to do something more, that those may be persuaded that thou observest the law. The affair is one of condescension, be not alarmed. They do not advise him (to this course) sooner, until they have first spoken of the economy and the gain. "And besides, the doing this in Jerusalem, is a thing to be borne. 'Do thou this thing therefore' here, that it may be in thy power abroad to do the other. (b) "The next day," it says, "he took them" (v. 26): he deferred it not; for when there is economy in the case, this is the way of it.

(a) "Jews from Asia having seen him," for it was natural that they were spending some days there, "in the Temple. (v. 27. (c) Mark the economy (of Providence) that appeared (in this). (p. 279 note 1) After the (believing) Jews had been persuaded (concerning him), then it is that those (Jews of Asia) set upon him in order that those (believing Jews) may not also set upon him. Help, say they, "ye men of Israel! as though it were some (monster) difficult to be caught, and hard to be overcome, that has fallen into their hands. "All men," they say, "everywhere, he teaseth not to teach; not here only. And then the accusation (is) more aggravated by the present circumstances. "And yet more," say they, "he has polluted the temple, having brought into it men who are Greeks. (v. 28. And yet in Christ's time there "came up (Greeks) to worship" (John xii. 20): true, but here it speaks of Greeks who had no mind to worship. "And they seized Paul," etc. (v. 30-35. They no longer wanted laws nor

courts of justice: they also beat him. But he forbore to make his defence then; he made it afterward: with reason; for they would not even have heard him then. Pray, why did they cry, "Away with him? (v. 36. They feared he might escape them. Observe how submissively Paul speaks to the tribune. "May I speak unto thee? Then art not thou that Egyptian? (v. 37, 38.

This Egyptian, namely, was a cheat and impostor, and the devil expected to cast a cloud over (the Gospel) through him, and implicate both Christ and His Apostles in the charges pertaining to those (imposters): but he prevailed nothing, nay the truth became even more brilliant, being nothing defeated by the machinations of the devil, nay rather shining forth all the more. Since if there had not been impostors, and then these (Christ and His Apostles) had prevailed, perhaps some one might have laid hold upon this: but when those impostors did actually appear, this is the wonder. "In order," says (the Apostle), "that they which are approved may be made manifest. (1 Cor. xi. 19. And Gamaliel says, "Before these days stood up Theudas. Then let us not grieve that heresies exist, seeing that false Christs wished to attack even Christ both before this and after; with a view to throw Him into the shade, but on every occasion we find the truth shining out transparent. So it was with the Prophets: there were false prophets, and by contrast with these they shone the more: just as disease enhances health, and darkness light, and tempest calm. There is no room left for the Greeks to say that (our teachers) were impostors and mountebanks: for those (that were such) were exposed. It was the same in the case of Moses: God suffered the magicians, on purpose that Moses might not be suspected to be a magician:

He let them teach all men to what length magic can go in making a fantastic show: beyond this point they deceived not, but themselves confessed their defeat. Impostors do us no harm, rather do us good, if we will apply our mind to the matter. What then, you will say, if we are partners with them in common estimation? The estimation is not among us, but with those who have no judgment. Let not us greatly care for the estimation of the many, nor mind it more than needs. To God we live, not to men: in heaven we have our conversation, not on earth: there lie the awards and the prizes of our labors, thence we look for our praises, thence for our crowns. Thus far let us trouble ourselves about men-that we do not give and afford them a handle against us. But if, though we afford none, those choose to accuse us thoughtlessly and without discrimination, let us laugh, not weep. "Provide" thou "things honest before the Lord and before men" (2. Cor. viii. 21): if, though thou provide things honest, that man derides, give thyself no more concern (for that). Thou hast thy patterns in the Scriptures. For, saith he, "do I now persuade men or God? (Gal. i. 10) and again, "We persuade men, but we are made manifest unto God. (2 Cor. v. 11. And Christ (spoke) thus of them that take offence: "Let them alone, they be blind guides of the blind (Matt. xv. 14);

and again, "Woe unto you, when all men speak well of you" (Luke vi. 26): and again, "Let your works shine, that men may see, and glorify your Father which is in heaven. (Matt. v. 16. And, "Whoso shall offend one of these little ones, it were better for him that a millstone were hanged about his neck, and he were drowned in the depths of the sea. (Matt. xviii. 6.)

These sayings are not contrary, nay, they are exceedingly in accord. For when the offence is with us, then woe unto us, but when not with us, not so. And again, Woe to (that man) through whom "the name of God is blasphemed. (Rom. ii. 24. How then if I do what is right in anything, but another blasphemes? That is nothing to me, but only to him: for through him (God) was blasphemed. "And how is it possible to do what is right in anything, and ,yet give a handle to the rest? Whence will ye that. I bring examples-from present, or from old times? Not to be easily scared (yofodeeij), shall we speak to the very point now in hand? Paul judaized in Jerusalem, but in Antioch not so: he judaized, and they were offended (p. 282, note 3), but those had no right to be offended. He is said to have saluted both Nero's cupbearer and his concubine: what, think ye, must they have said against him because of this? But they had no right to do so. Since, if he drew them to him for loose living or any wicked acts, one might well be offended: but if in order to right living, what is there to be offended at? Let me mention something that happened to one of my acquaintance. The wrath of God once fell upon (a city), and he being very young (was) in the order of deacon.

The bishop was absent at the time, and of the presbyters none took thought for the matter, but indiscriminately they caused in one night immense numbers of people to be baptized all at once, and they did indiscriminately receive baptism, all of them ignorant of everything: these he took apart by a hundred or two hundred together, and discoursed to them, not upon any other subject, but only on the sacraments, so that the unbaptized also were not allowed to be present. Many thought he did this because he coveted rule. But he cared not for that: neither however did he continue the thing for a (longer) time, but immediately desisted. When then? Was he the cause of the scandal? I think not. For if indeed he had done this without cause, they might with reason have ascribed it to him: and so again, if he had continued to do so. For when aught of what is pleasing to God is hindered by another's taking offence, it is right to take no notice: but then is the time to mind it, when we are not forced because of him to offend God. For, say, if, while we are discoursing and putting drunkards to shame (skwptontwn), any one take offence-am I to give over speaking? Hear Christ say, "Will ye also go away? (John vi. 67. So then, the right thing is, neither to take no notice, nor to take too much, of the weakness of the many. Do we not see the physicians acting thus:

how, when it may be done, they humor the whims of their patients, but when the gratification does harm, then they will not spare? Always it is good to know the right mean. Many reviled, because a certain beautiful virgin stayed, and they railed upon those who catechised (her). What then? Was it their duty to desist for that? By no means. For let us not look to this only, whether some be offended, but whether they are justly offended, and so that it is no hurt to ourselves (to give way). "If meat," saith (Paul), "offend my brother, I will eat no meat as long as the world lasts. (1 Cor. viii. 13.. With reason: for the not eating did (him) no harm. If however it offend him, that I wish to renounce (apotacasqai) (the world), it is not right to mind him. And whom, you will ask, does this offend? Many, to my knowledge. When therefore the hindrance is a thing indifferent, let (the thing) be done . Else, if we were to look only to this, many are the things we have to desist from: just as,

on the other hand, if we should despise (all objections), we have to destroy many (brethren). As in fact Paul also took thought beforehand concerning offence: "Lest," he says, "in this liberality which is administered by us: for it was attended with no loss (to him) to obviate an ill surmise.

But when we fall into such a necessity as that great evils should ensue through the other's taking offence let us pay no heed to that person. He has to thank himself for it, and we are not now accountable, for it was not possible to spare him without hurt (to ourselves). Some were offended, because certain believers sat down to meat in (heathen) temples. It was not right to sit down: for no harm came of this (their not doing it). They were offended, because Peter ate with the Gentiles. But he indeed spared them, but (Paul) not so. On all occasions it behooves us in following the laws of God to take great pains that we give no matter of offence; that both ourselves may not have to answer for it, and may have mercy vouchsafed us from God, by the grace and loving-kindness of His only-begotten Son, with Whom to the Father and Holy Ghost together be glory, dominion, honor, now and ever, world without end. Amen.

Homily 47

ACTS XXI. 39, 40.-"But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people. And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the' people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying."

Observe how, when he discourses to those that are without, he does not decline availing himself of the aids afforded by the laws. Here he awes the tribune by the name of his city. And again, elsewhere he said, "Openly, uncondemned, Romans as we are, they have cast us into prison. (ch. xix. 37. For since the tribune said, "Art thou that Egyptian? he immediately drew him off from that surmise: then, that he may not be thought to deny his nation, he says at once, "I am a Jew: he means his religion. (b) What then? he did not deny (that he was a Christian): God forbid: for he was both a Jew and a Christian, observing what things he ought: since indeed he, most of all men, did obey the law: (a) as in fact he elsewhere calls himself, "Under the law to Christ. (1 Cor. ix. 21. What is this, I pray? (c) The man that believes in Christ. And when discoursing with Peter, he says: "We, Jews by nature.-But I beseech thee, suffer me to speak unto the people. (Gal. ii. 15. And this is a proof, that he does not speak lies, seeing he takes all as his witnesses. Observe again how mildly he speaks. This again is a very strong argument that he is chargeable with no crime, his being so ready to make his defence, and his wishing to come to discourse with the people of the Jews. See a man well-prepared (tetagmenon andra)!-Mark the providential ordering of the thing:

unless the tribune had come, unless he had bound him, he would not have desired to speak for his defence, he would not have obtained the silence he did. "Standing on the stairs. Then there was the additional facility afforded by the locality, that he should have a high place to harangue them from-in chains too! What spectacle could be equal to this, to see Paul, bound with two chains, and haranguing the people! (To see him,) how he was not a whit perturbed, not a whit confused; how, seeing as he did so great a multitude all hostility against him, the ruler standing by, he first of all made them desist from their anger: then, how prudently (he does this). Just what he does in his Epistle to the Hebrews, the same he does here: first he attracts them by the sound of their common mother tongue: then by his mildness

itself. ”He spake unto them,” it says, ”in the Hebrew tongue, saying, Men, brethren, and fathers, hear ye my defence which I make now unto you. (ch. xxii. 1. Mark his address, at once so free from all flattery, and so expressive of meekness. For he says not, ”Masters,” nor ”Lords,” but, ”Brethren,” just the word they most liked: ”I am no alien from. you,” he says, nor ”against you. ”Men,” he says, ”brethren, and fathers: this, a term of honor, that of kindred. ”Hear ye,” says he, ”my”-he says not, ”teaching,” nor ”harangue,” but, ”my defence which I now make unto you.

He puts himself in the posture of a suppliant. ”And when they heard that he spake in the Hebrew tongue to them, they kept the more silence. (v. 2. Do you observe how the using the same tongue subdued them? In fact, they had a sort of awe for that language. Observe also how he prepares the way for his discourse, beginning thus: ”I am verily a man whicham a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. (v. 3. ”I am a man,” he says, ”which am a Jew: which thing they liked most of all to hear; ”born in Tarsus, a city of Cilicia. That they may not again think him to be of another nation, he adds his religion: ”but brought up in this city. (p. 282, note 1. He shows how great was his zeal for the worship, inasmuch as having left his native city, which was so great and so remote too, he chose to be brought up here for the Law’s sake. See how from the beginning he attached himself to the law. But this he says, not only to defend himself to them, but to show that not by human intent was he led to the preaching of the Gospel, but by a Divine power: else, having been so educated, he would not have suddenly changed.

For if indeed he had been one of the common order of men, it might have been reasonable to suspect this: but if he was of the number of those who were most of all bound by the law, it was not likely that he should change lightly, and without strong necessity. But perhaps some one may say: ”To have been brought up here proves nothing: for what if thou camest here for the purpose of trading, or for some other cause? Therefore he says, ”at the feet of Gamaliel: and not simply, ”by Gamaliel,” but ”at his feet,” showing his perseverance, his assiduity, his zeal for the hearing, and his great reverence for the man. ”Taught according to the perfect manner of the law of the fathers. Not simply, ”the law,” but ”the law of the fathers; showing that he was such from the beginning, and not merely one that knew the Law. All this seems indeed to be spoken on their side, but in fact it told against them, since he, knowing the law, forsook it. ”Yes: but what if thou didst indeed know the law accurately, but dost not vindicate it, no, nor love it? ”Being a zealot,” he adds: not simply (one that knew it). Then, since it was a high encomium he had passed upon himself, he makes it theirs as well as his, adding, ”As ye all are this day. For he shows that they act not from any human object, but from zeal for God;

gratifying them, and preoccupying their minds, and getting a hold upon them in a way that did no harm. Then he brings forward proofs also, saying, ”and I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest

doth bear me witness, and all the estate of the elders" (v. 4, 5): "How does this appear. As witnesses he brings forward the high-priest himself and the elders. He says indeed, "Being a zealot, as ye" (Hom. xix. p. 123): but he shows by his actions, that he went beyond them. "For I did not wait for an opportunity of seizing them: I both stirred up the priests, and undertook journeys: I did not confine my attacks, as ye did, to men, I extended them to women also: "both binding, and casting into prisons both men and women."

This testimony is incontrovertible; the (unbelief) of the Jews (is left) without excuse. See how many witnesses he brings forward, the elders, the high-priest, and those in the city. Observe his defence, how it is not of cowardly fear (for himself, that he pleads), no, but for teaching and indoctrination. For had not the hearers been stones, they would have felt the force of what he was saying. For up to this point he had themselves as witnesses: the rest, however, was without witnesses: "From whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou Me? And I answered, Who are Thou, Lord? And he said unto me, I am Jesus of Nazareth, Whom thou persecutest. (v. 6, 7, 8. Why then, these very things ought to have been held worthy of credit, from those that went before: otherwise he would not have undergone such a revolution. How if he is only making a fine story of it, say you? Answer me, Why did he suddenly fling away all this zeal? Because he looked for honor? And yet he got just the contrary. But an easy life, perhaps? No, nor that either. Well but something else?

Why it is not in the power of thought to invent any other object. So then, leaving it to themselves to draw the inference, he narrates the facts. "As I came nigh," he says, "unto Damascus, about noonday. See how great was the excess of the light. What if he is only making a fine story, say you? Those who were with him are witnesses, who led him by the hand, who saw the light. "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of Him that spake to me. (v. 9. But in another place he says, "Hearing the voice, but seeing no man. (Acts ix. 7. It is not at variance: no, there were two voices, that of Paul and the Lord's voice: in that place, the writer means Paul's voice (Hom. xix. p. 124, note 2); as in fact (Paul) here adds, "The voice of Him that spake unto me. Seeing no man: he does not say, that they did not see the light: but, "no man," that is, "none speaking," And good reason that it should be so, since it behooved him alone to have that voice vouchsafed unto him. For if indeed they also had heard it, (the miracle) would not have been so great. Since persons of grosser minds are persuaded more by sight, those saw the light, and were afraid. In fact, neither did the light take so much effect on them, as it did on him: for it even blinded his eyes:

by that which befel him, (God) gave them also an opportunity of recovering their sight, if they had the mind. It seems to me at least, that their not believing was providentially ordered, that they might be unexceptionable witnesses. "And he said unto me" it says, "I

am Jesus of Nazareth, Whom thou persecutest. (comp. ch. ix. 5. Well is the name of the city (Nazareth) also added, that they might recognize (the Person): moreover, the Apostles also spoke thus. (ch. ii. 22; iv. 10; x. 38. And Himself bore witness, that they were persecuting Him. "And they that were with me saw indeed the light, and were afraid, but they heard not the voice of Him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. Enter into the city," it says, "and there it shall be spoken to thee of all that is appointed for thee to do. (v. 10-13. Lo! again another witness.

And see how unexceptionable he makes him also. "And one Ananias," he says, "a devout man according to the law,"-so far is it from being anything alien!-"having a good report of all the Jews that dwelt" (there). "And I in the same hour received sight. Then follows the testimony borne by the facts. Observe how it is interwoven, of persons and facts; and the persons, both of their own and of aliens: the priests, the elders, and his fellow-travellers: the facts, what he did and what was done to him: and facts bear witness to facts, not persons only. Then Ananias, an alien; then the fact itself, the recovery of sight; then a great prophecy. "And he said, The God of our fathers hath chosen thee, that thou shouldest know His will, and see That Just One. (v. 14. It is well said, "Of the fathers," to show that they were not Jews, but aliens from the law, and that it was not from zeal (for the law) that they were acting. "That thou shouldest know His will. Why then His will is this. See how in the form of narrative it is teaching. "And see That Just One, and hear the voice of His mouth. For thou shall be His witness unto all men of what thou hast seen and heard. And see," he says, "that Just One. (v. 15. For the present he says no more than this: if He is Just, they are guilty. "And hear the voice of His mouth.

See how high he raises the fact! "For thou shall be His witness-for this, because thou wilt not betray the sight and hearing (i.e. "prove false to")-" both of what thou hast seen, and of what thou hast heard: by means of both the senses he claims his faith, fulness-"to all men. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on His name. (v. 16. Here it is a great thing he has uttered. For he said not, "Be baptized in His name: but, "calling on the name of Christ. It shows that He is God: since it is not lawful to "call upon" any other, save God. Then he shows also, that he himself was not compelled: for, "I said," says he, "What must I do? Nothing is (left) without witness: no; he brings forward the witness of a whole city, seeing they had beheld him led by the hand. But see the prophecy fulfilled. "To all men," it is said. For he did become a witness to Him, and a witness as it ought to be; by what he suffered, by what he did, and by what he said. Such witnesses ought we also to be, and not to betray the things we have been entrusted withal: I speak not only of doctrines, but also of the manner of life.

For observe: because he had seen, because he had heard, he bears witness to all men, and nothing hindered him. We too bear witness (Mod. text "have heard") that there is a Resurrection and numberless good things: we are bound to bear witness of this to all men. "Yes, and we do bear witness," you will say, "and do believe. How; when ye act the contrary? Say now: if any one should call himself a Christian, and then having apostatized should hold with the Jews, would this testimony suffice? By no means: for men would desire the testimony which is borne by the actions. Just so, if we say that there is a Resurrection and numberless good things, and then despise those things and prefer the things here, who will believe us? Not what we say, but what we do, is what all men look to. "Thou shalt be a witness," it says, "unto all men: not only to the friendly, but also to the unbelievers: for this is what witnesses are for; not to persuade those who know, but those who know not. Let us be trustworthy witnesses. But how shall we be trustworthy? By the life we lead. The Jews assaulted him: our passions assault us, bidding us abjure our testimony. But let us not obey them: we are witnesses from God. (Christ) is judged that He is not God: He has sent us to bear witness to Him. Let us bear witness and persuade those who have to decide the point:

if we do not bear witness, we have to answer for their error also. But if in a court of justice, where worldly matters come in question, nobody would receive a witness full of numberless vices, much less here, where such (and so great) are the matters to be considered. We say, that we have heard Christ, and that we believe the things which He has promised: Show it, say they, by your works: for your life bears witness of the contrary-that ye do not believe. Say, shall we look at the money-getting people, the rapacious, the covetous? the people that mourn and wail, that build and busy themselves in all sorts of things, as though they were never to die? "Ye do not believe that ye shall die, a thing so plain and evident: and how shall we believe you when ye bear witness? For there are, there are many men, whose state of mind is just as if they were not to die. For when in a lengthened old age they set about building and planting, when will they take death into their calculations? It will be no small punishment to us that we were called to bear witness, but were not able to bear witness of the things that we have seen. We have seen Angels with our eyes, yea, more clearly than those who have (visibly) beheld them. We shall be (Mod. text "Then let us be") witnesses to Christ: for not those only are "martyrs," (or witnesses, whom we so call), but ourselves also.

This is why they are called martyrs, because when bidden to abjure (the faith), they endure all things, that they may speak the truth: and we, when we are bidden by our passions to abjure, let us not be overcome. Gold saith: Say that Christ is not Christ. Then listen not to it as to God, but despise its biddings. The evil lusts "profess that they know God, but in works they deny Him. (Tit. i. 16. For this is not to witness, but the contrary. And indeed that others should deny, (Him) is nothing wonderful: but that we who have been called to bear witness should deny Him, is a grievous and a heinous thing: this of all things does the greatest hurt to our cause. "It shall be to (your)selves for a testimony. (Luke xxi. 13), He saith: but (this is) when we ourselves stand to it firmly. If we would all bear witness to Christ, we should quickly persuade the greater number of the heathen. It is a great thing,

my beloved, the life (one leads). Let a man be savage as a beast, let him openly condemn thee on account of thy doctrine, yet he secretly approves, yet he will praise, yet he will admire. For say, whence can an excellent life proceed? From no source, except from a Divine Power working in us. "What if there be heathen also of such a character? If anywhere any of them be such, it is partly from nature, partly from vainglory.

Wilt thou learn what a brilliancy there is in a good life, what a force of persuasion it has? Many of the heretics have thus prevailed, and while their doctrines are corrupt, yet the greater part of men out of reverence for their (virtuous) life did not go on to examine their doctrine: and many even condemning them on account of their doctrine, reverence them on account of their life: not rightly indeed, but still so it is, that they do thus feel (towards them). This has brought slanders on the awful articles of our creed, this has turned everything upside down, that no one takes any account of good living: this is a mischief to the faith. We say that Christ is God; numberless other arguments we bring forward, and this one among the rest, that He has persuaded all men to live rightly: but this is the case with few. The badness of the life is a mischief to the doctrine of the Resurrection, to that of the immortality of the soul, to that of the Judgment: many other (false doctrines) too it draws on with itself, fate, necessity, denial of a Providence. For the soul being immersed in numberless vices, by way of consolations to itself tries to devise these, that it may not be pained in having to reflect that there is a Judgment, and that virtue and vice lie in our own power. (Such a) life works numberless evils, it makes men beasts, and more irrational than beasts:

for what things are in each several nature of the beasts, these it has often collected together in one man, and turned everything upside down. This is why the devil has brought in the doctrine of Fate: this is why he has said that the world is without a Providence (Hom. ii. p. 15): this is why he advances his hypothesis of good natures, and evil natures, and his hypothesis of evil (uncreated and) without beginning, and material (in its essence): and, in short, all the rest of it, that he may ruin our life. For it is not possible for a man who is of such a life either to recover himself from corrupt doctrines, or to remain in a sound faith: but of inevitable necessity he must receive all this. For I do not think, for my part, that of those who do not live aright, there could be easily found any who do not hold numberless satanical devices-as, that there is a nativity (or birth-fate) (genesij), that things happen at random, that all is hap-hazard and chancemedley. Wherefore I beseech you let us have a care for good living, that we may not receive evil doctrines. Cain received for punishment that he should be (ever) groaning and trembling. (Gen. iv. 14. Such are the wicked, and being conscious within themselves of numberless bad things, often they start out of their sleep, their thoughts are full of tumult, their eyes full of perturbation;

everything is fraught for them with misgivings, everything alarms them, their soul is replete with grievous expectation and cowardly apprehension, contracted with impotent fear and trembling. Nothing can be more effeminate than such a soul, nothing more inane. Like madmen, it has no self-possession. For it were well for it that in the enjoyment of calm and quiet it were enabled to take knowledge of its proper nobility. But when all things

terrify and throw it into perturbation, dreams, and words, and gestures, and forebodings, indiscriminately, when will it be able to look into itself, being thus troubled and amazed? Let us therefore do away with its fear, let us break asunder its bonds. For were there no other punishment, what punishment could exceed this-to be living always in fear, never to have confidence, never to be at ease? Therefore knowing these things assuredly, let us keep ourselves in a state of calm and be careful to practise virtue, that maintaining both sound doctrines and an upright life, we may without offence pass through this life present, and be enabled to attain unto the good things which God hath promised to them that love Him, through the grace and mercy of His only-begotten Son, with Whom to the Father and the Holy Ghost together be glory, might, honor, now and ever, world without end. Amen.

Homily 48

ACTS XXII. 17-20.-"And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him."

See how he thrusts himself (into danger), I came, he says, after that vision, "to Jerusalem. I was in a trance," etc. Again, this is without witness: but observe, the witness follows from the result. He said, "They will not receive thy testimony: they did not receive it. And yet from calculations of reason the surmise should have been this, that they would assuredly receive him. For I was the man that made war upon the Christians: so that they ought to have received him. Here he establishes two things: both that they are without excuse, since they persecuted him contrary to all likelihood or calculation of reason; and, that Christ was God, as prophesying things contrary to expectation, and as not looking to past things, but fore-knowing the things to come. How then does He say, "He shall bear My name before the Gentiles and kings and children of Israel? (Acts ix. 15. Not, certainly persuade. Besides which, on other occasions we find the Jews were persuaded, but here they were not. Where most of all they ought to have been persuaded, as knowing his former zeal (in their cause), here they were not persuaded. "And when the blood of Thy martyr Stephen," etc. See where again his discourse terminates, namely, in the forcible main point (eij to isxuron kefalaion): that it was he that persecuted, and not only persecuted but killed, nay, had he ten thousand hands (muriaij xersin anairwn) would have used them all to kill Stephen.

He reminded them of the murderous spirit heinously indulged (by him and them).Then of course above all they would not endurehim, since this convicted them; and truly the prophecy was having its fulfilment: great the zeal, vehement the accusation, and the Jews themselves witnesses of the truth of Christ! "And he said unto me, Depart: for I will send thee far hence unto the Gentiles. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that,he should live. (v. 21, 22. The Jews would not endure to hear out all his harangue, but excessively fired by their wrath, they shouted, it says, "Away with him; for it is not fit that he

should live. And as they cried out, and cast off their clothes, and threw dust into the air, the tribune commanded him to be brought into the castle, and bade that be should be examined by scourging; that he might know wherefore they cried so against him. (v. 23, 24. Whereas both the tribune ought to have examined whether these things were so-yes, and the Jews themselves too -or, if they were not so, to have ordered him to be scourged, he "bade examine him by scourging, that he might know for what cause they so clamored against him. And yet he ought to have learnt from those clamorers, and to have asked whether they laid hold upon aught of the things spoken:

instead of that, without more ado he indulges his arbitrary will and pleasure, and acts with a view to gratify them: for he did not look to this, how he should do a righteous thing, but only how he might stop their rage unrighteous as it was. "And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman and uncondemned? (v. 25. Paul lied not, God forbid: for he was a Roman. if there was nothing else, he would have been afraid (to pretend this), lest he should be found out, and suffer a worse punishment. (See Sueton. Vit. Claud. §25. And observe he does not say it peremptorily (aplwj), but, "Is it lawful for you? The charges brought are two, both its being without examination, and his being a Roman. They held this as a great privilege, at that time: for they say that (it was only) from the time of Hadrian that all were named Romans, but of old it was not so. He would have been contemptible had he been scourged: but as it is, he puts them into greater fear (than they him). Had they scourged him, they would also have dismissed the whole matter, or even have killed him; but as it is, the result is not so. See how God permits many (good results) to be brought about quite in a human way, both in the case of the Apostles and of the rest (of mankind).

Mark how they suspected the thing to be a pretext, and that in calling himself a Roman, Paul lied: perhaps surmising this from his poverty. "When the centurion heard that, he went and told the tribune, saying, Take heed what thou doest: for this man is a Roman. Then the tribune came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the tribune answered, With a great sum obtained I this freedom. And Paul said, But I was free born. Then straightway they departed from him which should have examined him: and the tribune also was afraid, after he knew that he was a Roman, and because he had bound him. (v. 26-29.)-"But I," he says, "was free born. So then his father also was a Roman. What then comes of this? He bound him, and brought him down to the Jews. "On the morrow, because he would have known the certainty whereof he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them. (v. 30. He discourses not now to the multitude, nor to the people. "And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. (ch. xxiii. 1. What he means is this: I am not conscious to myself of having wronged you at all, or of having done anything worthy of these bonds. What then said the high priest?

Right justly, and ruler-like, and mildly: "And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren,that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. (v. 3-5. Because "I knew not that he was high priest. Some say, Why then does he defend himself as if it was matter of accusation, and adds, "Thou shalt not speak evil of the ruler of thy people? For if he were not the ruler, was it right for no better reason than that to abuse (him or any) other? He says himself, "Being reviled, we bless; being persecuted, we suffer it" (1 Cor. iv. 12); but here he does the contrary, and not only reviles, but curses. They are the words of boldness, rather than of anger; he did not choose to appear in a contemptible light to the tribune. For suppose the tribune himself had spared to scourge him, only as he was about to be delivered up to the Jews, his being beaten by their servants would have more emboldened him: this is why Paul does not attack the servant, but the person who gave the order.

But that saying, "Thou whited wall, and dost thou sit to judge me after the law? (is) instead of, Being (thyself) a culprit: as if he had said, And (thyself) worthy of stripes without number. See accordingly how greatly they were struck with his boldness; for whereas the point was to have overthrown the whole matter, they rather commend him. (infra, v. 9. "For it is written," etc. He wishes to show that he thus speaks, not from fear, nor because (Ananias) did not deserve to be called this, but from obedience to the law in this point also. And indeed I am fully persuaded that he did not know that it was the high priest, since he had returned now after a long interval, and was not in the habit of constant intercourse with the Jews; seeing him too in the midst among many others: for the high priest was no longer easy to be seen at a glance, there being many of them and diverse. So, it seems to me, in this also he spoke with a view to his plea against them: by way of showing that he does obey the law; therefore he (thus) exculpates himself.

(Recapitulation. (b) But let us review what has been said. (a) "And when I was came again to Jerusalem," etc. (v. 17. How was it, that being a Jew, and there brought up and taught, he did not stay there? Nor did he abide there, unless he had a mind to furnish numberless occasions against him: everywhere just like an exile, fleeing about from place to place.(c) "While I prayed in the temple," he says, "it came to pass that I was in a trance. (To show) that it was not simply a phantom of the imagination, therefore "while he prayed" (the Lord) stood by him. And he shows that it was not from fear of their dangers that he fled, but because they would "not receive" his "testimony. (v. 18. But why said he "They know I imprisoned? (v. 19. Not to gainsay Christ, but because he wished to learn this which was so contrary to all reasonable expectation. Christ, however, did not teach him (this), but only bade him depart, and he obeys: so obedient is he. "And they lifted up their voices," it says, "and said, Away with him: it is not fit that this fellow should live. (v. 22. Nay, ye are the persons not fit to live; not he, who in everything obeys God. O villains and murderers! "And shaking

out their clothes," it says, "they threw dust into the air" (v. 23), to make insurrection more fierce, because they wished to frighten the governor. And observe;

they do not say what the charge was, as in fact they had nothing to allege, but only think to strike terror by their shouting. "The tribune commanded," etc. and yet he ought to have learnt from the accusers, "wherefore they cried so against him. And as they bound him, etc. And the chief captain was afraid, after he learnt that he was a Roman. Why then it was no falsehood. "On the morrow, because he would know the certainty wherefore he was accused of the Jews, etc., he brought him down before the council. (v. 24-30. This he should have done at the outset. He brought him in, loosed. This above all the Jews would not know what to make of. "And Paul," it says, "earnestly beholding them. It shows his boldness, and how it awed themto entreptikon). "Then the high priest Ananias. etc.ch. xxiii. 1, xxiii. 2. Why, what has he said that was affronting? What is he beaten for? Why what hardihood, what shamelessness! Therefore (Paul) set him down (with a rebuke) "God shall smite thee thou whited wall. (v. 3. Accordingly (Ananias) himself is put to a stand, and dares not say a word: only those about him could not bear Paul's boldness. They saw a man ready to die * * * for if this was the case,Paul) had but to hold his peace, and the tribune would have taken him, and gone his way; he would have sacrificed him to them.

He both shows that he suffers willingly what he suffers, and thus excuses himself before them, not that he wished to excuse himself to them-since as for those, he even strongly condemns them-but for the sake of the people. "Violating the law, commandest thou me to be beaten? Well may he say so: for to kill a man who had done (them) no injury, and that an innocent person, was a violating of the law. For neither was it abuse that was spoken by him, unless one would call Christ's words abusive, when He says, "Woe unto you, Scribes and Pharisees, for ye are like unto whited walls. (Matt. xxiii. 27. True, you will say: but if he had said it before he had been beaten, it would have betokened not anger, but boldness. But I have mentioned the reason of this. And (at this rate) we often find Christ Himself "speaking abusively" to the Jews when abused by them; as when He says, "Do not think that I will accuse you. (John v. 45. But this is not abuse, God forbid. See, with what gentleness he addresses these men: "I wist not," he says, "that he was God's high priest" (v. 4, 5): and, (to show) that he was not dissembling (eirwneuetai) he adds, "Thou shalt not speak evil of the ruler of thy people. He even confesses him to be still ruler. Let us also learn the gentleness also, that in both the one and the other we may be perfect.

For one must look narrowly into them, to learn what the one is and what the other: narrowly, because these virtues have their corresponding vices hard by them: mere forwardness passing itself off for boldness, mere cowardice for gentleness: and need being to scan them, lest any person possessing the vice should seem to have the virtue: which would be just as if a person should fancy that he was cohabiting with the mistress, and not know that it was the servant-maid. What then is gentleness, and what mere cowardice? When others are wronged, and we do not take their part, but hold our peace, this is cowardice: when we are the persons ill-treated, and we bear it, this is gentleness. What is boldness? Again the

same, when others are the persons for whom we contend. What forwardness? When it is in our own cause that we are willing to fight. So that magnanimity and boldness go together, as also (mere) forwardness and (mere) cowardice. For he that (does not) resent on his own behalf, will hardly but resent on behalf of others: and he that does not stand up for his own cause, will hardly fail to stand up for others. For when our habitual disposition is pure from passion, it admits virtue also. Just as a body when free from fever admits strength, so the soul, unless it be corrupted by the passions, admits strength. It betokens great strength, this gentleness; it needs a generous and a gallant soul, and one of exceeding loftiness, this gentleness.

Or, think you, is it a small thing to suffer ill, and not be exasperated? Indeed one would not err if in speaking of the disposition to stand up for our neighbors, one should call it the spirit of manly courage. For he that has had the strength to be able to overcome so strong a passion (as this of selfishness), will have the strength to dare the attack on another. For instance, these are two passions, cowardice and anger: if thou have overcome anger, it is very plain that thou overcomest cowardice also: but thou gettest the mastery over anger, by being gentle: therefore (do so) with cowardice also, and thou wilt be manly. Again, if thou hast not got the better of anger, thou art become forward and pugnacious; but not having got the better of this, neither canst thou get the better of fear; consequently, thou wilt be a coward too: and the case is the same as with the body; if it be weak, it is quickly overcome both by cold and heat: for such is the ill temperament, but the good temperament is able to stand all (changes). Again, greatness of soul is a virtue, and hard by it stands prodigality: economy is a virtue, the being a good manager; hard by it stands parsimony and meanness. Come, let us again collate and compare the virtues (with their vices). Well, then, the prodigal person is not to be called great-minded. How should he?

The man who is overcome by numberless passions, how should he be great of soul? For this is not despising money; it is only the being ordered about by other passions: for just as a man, if he were at the beck and bidding of robbers to obey their orders, could not be free (so it is here). His large spending does not come of his contempt of money, but simply from his not knowing how to dispose of it properly: else, were it possible both to keep it and to lay it out on his pleasure, this is what he would like. But he that spends his money on fit objects, this is the man of high soul: for it is truly a high soul, that which is not in slavery to passion, which accounts money to be nothing. Again, economy is a good thing: for thus that will be the best manager, who spends in a proper manner, and not at random without management. But parsimony is not the same thing with this. For the former indeed, not even when an urgent necessity demands, touches the principal of his money: but the latter will be brother to the former. Wells then, we will put together the man of great soul, and the prudent economist, as also the prodigal and the mean man: for both of these are thus affected from littleness of soul, as those others are (from the opposite). Let us not then call him high-souled, who simply spends, but him who spends aright:

nor let us call the economical manager mean and parsimonious, but him who is unseasonably sparing of his money.

What a quantity of wealth that rich man spent, "who was clothed in purple and fine linen? (Luke xvi. 19. But he was not high-souled: for his soul was possessed by an unmerciful disposition and by numberless lusts: how then should it be great? Abraham had a great soul, spending as he did for the reception of his guests, killing the calf, and, where need was, not only not sparing his property, but not even his life. If then we see a person having his sumptuous table, having his harlots and his parasites, let us not call him a man of a great mind, but a man of an exceedingly little mind. For see how many passions he is enslaved and subject to-gluttony, inordinate pleasure, flattery: but him who is possessed by so many, and cannot even escape one of them, how can any one call magnanimous? Nay, then most of all let us call him little-minded, when he spends the most: for the more he spends, the more does he show the tyranny of those passions: for had they not excessively got the mastery over him, be would not have spent to excess. Again, if we see a person, giving nothing to such people as these, but feeding the poor, and succoring those in need, himself keeping a mean table-him let us call an exceedingly high-souled man: for it is truly a mark of a great soul, to despise one's own comfort, but to care for that of others.

For tell me, if you should see a person despising all tyrants, and holding their commands of no account, but rescuing from their tyranny those who are oppressed and evil entreated; would you not think this a great man? So let us account of the man in this case also. The passions are the tyrant: if then we despise them, we shall be great: but if we rescue others also from them, we shall be far greater, as being sufficient not only for ourselves, but for others also. But if any one, at a tyrant's bidding, beat some other of his subjects, is this greatness of soul? No, indeed: but the extreme of slavery, in proportion as he is great. And now also there is set before usprokeitai) a soul that is a noble one and a free: but this the prodigal has ordered to be beaten by his passions: the man then that beats himself, shall we call high-souled? By no means. Well then * *, but let us see what is greatness of soul, and what prodigality; what is economy, and what meanness; what is gentleness, and (what) dulness and cowardice; what boldness, and what forwardness: that having distinguished these things from each other, we may be enabled to pass (this life) well-pleasing to the Lord, and to attain unto the good things promised, through the grace and mercy of our Lord Jesus Christ, to Whom be the glory for ever and ever. Amen.

Homily 49

ACTS. XXIII. 6-8.-"But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both."

Again he discourses simply as man, and he does not on all occasions alike enjoy the benefit of supernatural aid. "I am a Pharisee, the son of a Pharisee: both in this, and in what comes after it, he wished to divide the multitude, which had an evil unanimity against him. And he does not speak a falsehood here either: for he was a Pharisee by descent from his ancestors. "Of the hope and resurrection of the dead I am called in question. For since they would not say for what reason they arraigned him, he is compelled therefore to declare it himself. "But the Pharisees," it says, "confess both. And yet there are three things: how then does he say both? "Spirit and Angel" is put as one. When he is on their side, then they plead for him. "And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but"what) "if a spirit has spoken to him, or an angel? (v. 9. Why did they not plead for him before this? Do you observe, how, when the passions give way, the truth is discovered? Where is the crime, say they, if an angel has spoken to him, or a spirit? Paul gives them no handle against him.

"And when there arose a great dissension, the tribune, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. (v. 10. The tribune is afraid of his being pulled in pieces, now that he has said that he is a Roman: and the matter was not without danger. Do you observe that Paul had a right to profess himself a Roman? Else, neither would (the tribune) have been afraid now. So it remains that the soldiers must bear him off by force. But when the wretches saw all to be without avail, they take the whole matter into their own hands, as they would fain have done before, but were prevented: and their wickedness stops nowhere, though it received so many checks: and yet how many things were providentially ordered, on purpose that they might settle down from their rage, and learn those things through which they might possibly recover themselves! But none the less

do they set upon him. Sufficient for proof of his innocence was even this, that the man was saved when at the point to be pulled in pieces, and that with these so great dangers about him, he escaped them all. "And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome.

And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. (v. 11-13. "They bound themselves under a curse," it says. See how vehement and revengeful they are in their malice l What means, "bound under a curse? Why then those men are accused forever, seeing they did not kill Paul. And forty together. For such is the nature of that nation: when there needs concerting together for a good object, not even two concur with each other: but when it is for an evil object, the entire people does it. And they admit the rulers also as accomplices. "And they came to the chief priests and elders, and said, We have bound ourselves under a great curse that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the tribune that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto him, and said, Bring this young man unto the tribune: For he hath a certain thing to tell him.

So he took him, and brought him to the tribune, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. Then the tribune took him by the hand, anti went with him aside privately, and asked him, What is that thou hast to tell me? And he said, the Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would enquire somewhat of him more perfectly. But do not thou yield unto them for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. So the tribune then let the young man depart, and charged him, See thou tell no man that thou hast showed these things to me. (v. 14-22). Again he is saved by man's forethought. And observe: Paul lets no man learn this, not even the centurion, that the matter might not become known. And the centurion having come, reported to the tribune. And it is well done of the tribune also, that he bids him keep it secret, that it might not become known: moreover he gives his orders to the centurions only, at the time when the thing was to be done:

and so Paul is sent into Caesarea, that there too he might discourse in a greater theatre and before a more splendid audience: that so the Jews may not be able to say, "If we had seen Paul, we would have believed-if we had heard him teaching. Therefore this excuse too is cut off from them. "And the Lord," it said, "stood by him, and said, Be of good cheer: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome. (Yet)

even after He has appeared to him, He again suffers him to be saved by man's means. And one may well be astonished at Paul; he was not taken aback, neither said, "Why, what is this? Have I then been deceived by Christ? but he believed: yet, because he believed, he did not therefore sleep: no; what was in his own power by means of human wisdom, he did not abandon. "Bound themselves by a curse: it was a kind of necessity that those men fastened on themselves by the curse. "That they would neither eat nor drink. Behold fasting the mother of murder! Just as Herod imposed on himself that necessity by his oath, so also do these. For such are the devil's (ways): under the pretext forsooth of piety he sets his traps. "And they came to the chief priests," etc. And yet they ought to have come (to the tribune), ought to have laid a charge, and assembled a court of justice:

for these are not the doings for priests, but for captains of banditti, these are not the doings for rulers, but for ruffians. They endeavor also to corrupt the ruler: but it was providentially ordered, to the intent that he also should learn of their plot. For not (only) by their having nothing to say, but also by their secret attempt, they convicted themselves that they were naught. It is likely too that after (Paul was gone) the chief priests came to (the tribune) making their request, and were put to shame. For of course he would not have liked either to deny or to grant their request. How came he to believe (the young man's tale)? He did so in consequence of what had already taken place; because it was likely they would do this also. And observe their wickedness: they as good as laid a necessity on the chief priests also: for if they undertook so great a thing themselves, and engaged themselves in the whole risk, much more ought those to do thus much. Do you observe, how Paul is held innocent by those that are without, as was also Christ by Pilate? See their malice brought to naught: they delivered him up, to kill and condemn him: but the result is just the contrary; he is both saved, and held innocent. For had it not been so, he would have been pulled in pieces: had it not been so, he would have perished, he would have been condemned.

And not only does (the tribune) rescue him from the rush (made upon him), but also from much other (violence): see how he becomes a minister to him, insomuch that without risk he is carried off safe with so large a force. "And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; and provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor. And he wrote a letter after this manner: Claudius Lysias unto the most excellent governor Felix sendeth greeting. This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth into their council: whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Fare ye well. (v. 23-30). See how the letter speaks for him as a defence-for it says, "I found nothing worthy of death," but as accusation against them (rather) than against him. "About to have been killed of them:

so set upon his death were they. First, "I came with the army, and rescued him: then also "I brought him down unto them: and not even so did they find anything to lay to his charge: and when they ought to have been stricken with fear and shame for the former act, they again attempt to kill him, insomuch that again his cause became all the more clear. "And his accusers," he says, "I have sent unto thee: that at the tribunal where these things are more strictly examined, he may be proved guiltless.

(Recapitulation. Let us look then to what has been said above. "I," he says, "am a Pharisee: then, that he may not seem to pay court, he adds, "Of the hope and resurrection of the dead it is, that I am called in question. (v. 6. From this charge and calumny he commends himself. "For the Sadducees indeed," etc. The Sadducees have no knowledge of anything incorporeal, perhaps not even God; so gross (paxeij) are they: whence neither do they choose to believe that there is a Resurrection. "And the scribes," etc. Look; the tribune also hears that the Pharisees have acquitted him of the charges, and have given sentence (mss. and Edd. eyhfisato, "he gave sentence") in his favor, and with greater confidence carries him off by force. Moreover all that was spoken (by Paul) was full of right-mindedness (filosofiaj). "And the night following the Lord stood by him," etc. See what strong consolation! First he praises him, "As thou hast testified to My cause in Jerusalem; then He does not leave him to be afraid for the uncertain issue of his journey to Rome: for thither also, He saith, thou shalt not depart alone (monoj), Cat. and Edd. monon), but thou shalt also have all this boldness of speech. Hereby it was made manifest, not (only) that he should be saved, but that (he should be so) in order to great crowns in the great city. But why did He not appear to him before he fell into the danger?

Because it is evermore in the afflictions that God comforts us; for He appears more wished-for, while even in the dangers He exercises and trains us. Besides, he was then at ease, when free from bonds; but now great perils were awaiting him. "We have bound ourselves," they say, "under a curse, that we will not eat nor drink. (v. 14. What is all this zeal? "That he may bring him down," it says, "unto you, as though ye would enquire into his case more perfectly. (v. 15. Has he not twice made a speech unto you? has he not said that he is a Pharisee? What (would ye have) over and above this? So reckless were they and afraid of nothing, not tribunals, not laws: such their hardihood which shrunk from nothing. They both declare their purpose, and announce the way of carrying it into effect. "Paul's sister's son heard of it. (v. 16. This was of God's providence, their not perceiving that it would be heard. What then did Paul? he was not alarmed, but perceived that this was God's doing: and casting all upon Him, so he acquits himself (from further concern about it: "having called one of the centurions," etc. (v. 17. He told of the plot, he was believed; he is saved. If he was acquitted of the charge, why did (the tribune) send the accusers? That the enquiry might be more strict: that the man might be the more entirely cleared.

Such are God's ways of ordering: the very things by which we are hurt, by these same are we benefited. Thus it was with Joseph: his mistress sought to ruin him: and she seemed indeed to be contriving his ruin, but by her contriving she placed him in a state of safety:

for the house where that wild beast (of a woman) was kept was a den in comparison with which the prison was gentle. (Gen. xxxix. 1-20. For while he was there, although he was looked up to and courted, he was in constant fear, test his mistress should set upon him, and worse than any prison was the fear that lay upon him: but after the accusation he was in security and peace, well rid of that beast, of her lewdness and her machinations for his destruction: for it was better for him to keep company with human creatures in miserable plight, than with a maddened misstress. Here he comforted himself, that for chastity's sake he had fallen into it: there he had been in dread, lest he should receive a death-blow to his soul: for nothing in the world is more annoying than a woman in love can be to a young man who will not (meet her advances): nothing more detestable (than a woman in such case), nothing more fell: all the bonds in the world are light to this. So that the fact was not that he got into prison, but that he got out of prison.

She made his master his foe, but she made God his friend: brought him into closer relation to Him Who is indeed the true Master; she cast him out of his stewardship in the family, but made him a familiar friend to that Master. Again, his brethren sold him (Gen. xxxvii. 18); but they freed him from having enemies dwelling in the same house with him, from envy and much ill will, and from daily machinations for his ruin: they placed him far aloof from them that hated him. For what can be worse than this, to be compelled to dwell in the same house with brethren that envy one; to be an object of suspicion, to be a mark for evil designs? So that while they and she were severally seeking to compass their own ends, far other were the mighty consequences working out by the Providence of God for that just man. When he was in honor, then was he in danger; when he was in dishonor, then was he in safety. The eunuchs did not remember him, and right well it was that they did not, that the occasion of his deliverance might be more glorious: that the whole might be ascribed, not to man's favor, but to God's Providence (Gen. xl. 23): that at the right moment, Pharaoh, reduced to need, might bring him out; that not as conferring but as receiving a benefit, the king might release him from the prison. (ib. xli. 40.

It behooved to be no servile gift, but that the king should be reduced to a necessity of doing this: it behooved that it should be made manifest what wisdom was in him. Therefore it is that the eunuch forgets him, that Egypt might not forget him, that the king might not be ignorant of him. Had he been delivered at that time, it is likely he would have desired to depart to his own country: therefore he is kept back by numberless constraints, first by subjection to a master, secondly by being in prison, thirdly by being over the kingdom, to the end that all this might be brought about by the Providence of God. Like a spirited steed that is eager to bound off to his fellows, did God keep him back there, for causes full of glory. For that he longed to see his father, and free him from his distress, is evident from his calling him thither. (Gen. xlv. 9.)

Shall we look at other instances of evil designing, how they turn out to our good, not only by having their reward, but also by their working at the very time precisely what is for our good? This (Joseph's) uncle (Esau) had ill designs against his father (Jacob), and drove

him out of his native land: what then? (Gen. xxvii. 41. He too set him (thereby) aloof from the danger; for he too got (thereby) to be in safety. He made him a wiser and a better man (filosofwteron); he was the means of his having that dream (Gen. xxviii. 12. But, you will say, he was a slave in a foreign land? Yes, but he arrives among his own kindred, and receives a bride, and appears worthy to his father-in-law. (ib. xxix. 23. But he too cheated him? Yes, but this also turned out to his good, that he might be the father of many children. But it was in his mind to design evil against him? True, but even this was for his good, that he might thereupon return to his own country; for if he had been in good circumstances, he would not have so longed for home. But he defrauded him of his hire? Aye, but he got more by the means. (ib. xxxi. 7. Thus, in every point of these men's history, the more people designed their hurt, the more their affairs flourished. If (Jacob) had not received the elder daughter, he would not soon have been the. father of so many children;

he would have dragged out a long period in childlessness, he would have mourned as his wife did. For she indeed had reason to mourn, as not having become a mother (ib. xxx. 1, 2.); but he had his consolation: whence also he gives her a repulse. Again, had not (Laban) defrauded him of his hire, he would not have longed to see his own country; the higher points (filosofia) of the man's character would not have come to light, (his wives) would not have become more closely attached to him. For see what they say: "With devouring hath he devoured us and our money. (Gen. xxxi. 15. So that this became the means of riveting their love to him. After this he had in them not merely wives, but (devoted) slaves; he was beloved by them: a thing that no possession can equal: for nothing, nothing whatever, is more precious than to be thus loved by a wife and to love her. "And a wife," Scripture says, "that agrees with her husband. (Ecclus. xxv. 1) "A man and a wife that agree together. E.V. One thing this, as the Wise Man puts it, of the things for which a man is to be counted happy; for where this is, there all wealth, all prosperity abounds: as also, where it is not, there all besides profits nothing, but all goes wrong, all is mere unpleasantness and confusion. Then let us seek this before all things. He that seeks money, seeks not this.

Let us seek those things which can remain fixed. Let us not seek a wife from among the rich, lest the excess of wealth on her side produce arrogance, lest that arrogance be the means of marring all. See you not what God did? how He put the woman in subjection? (Gen. iii. 16. Why art thou ungrateful, why without perception? The very benefit God has given thee by nature, do not thou mar the help it was meant to be. So that it is not for her wealth that we ought to seek a wife: it is that we may receive a partner of our life, for the appointed order of the procreation of children. It was not that she should bring money, that God gave the woman; it was that she might be an helpmate. But she that brings money, becomes, instead of a wife, a setter up of her own will (epibouloj), a mistress-it may be a wild beast instead of a wife-while she thinks she has a right to give herself airs upon her wealth. Nothing more shameful than a man who lays himself out to get riches in this way. If wealth itself is full of temptations, what shall we say to wealth so gotten? For you must not look to this, that one or another as a rare and unusual case, and contrary to the reason of the thing, has succeeded:

as neither ought we in other matters to fix our regards upon the good which people may enjoy, or their chance successes, out of the common course: but let us look to the reason of the thing as it is in itself, and see whether this thing be not fraught with endless annoyance. Not only you bring yourself into a disreputable position; you also disgrace your children by leaving them poor, if it chance that you depart this life before the wife: and you give her incomparably more occasions for connecting herself with a second bridegroom. Or do you not see that many women make this the excuse for a second marriage-that they may not be despised; that they want to have some man to take the management of their property? Then let us not bring about so great evils for the sake of money; but let us dismiss all (such aims), and seek a beautiful soul, that we may also succeed in obtaining love. This is the exceeding wealth, this the great treasure, this the endless good things: whereunto may we all attain by the grace and loving kindness of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together be glory, dominion, honor, now and ever, world without end. Amen.

Homily 50

ACTS XXIII. 31, 32, 33.-"Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle: who, when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him."

Like some king whom his body-guards escort, so did these convey Paul; in such numbers too, and by night, for fear of the wrath of the people? Now then you will say that they have got him out of the city, they desist from their violence? No indeed. But (the tribune) would not have sent him off with such care for his safety, but that while he himself had found nothing amiss in him, he knew the murderous disposition of his adversaries. "And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; I will hear thee, said he, when thine accusers are also come. Already Lysias has spoken for his exculpation; (but the Jews seek to) gain the hearer beforehand. "And he ordered him to be kept in custody in Herod's praetorium" (v. 34, 35): again Paul is put in bonds. "And after five days came down the high priest Ananias with the elders. See how for all this they do not desist; hindered as they were by obstacles without number, nevertheless they come, only to be put to shame here also. "And with an orator, one Tertullus. And what need was there of "an orator? Which (persons) also informed the governor against Paul. (c. xxiv. 1. See how this man also from the very outset (b) with his praises seeks to gain the judge beforehand.

"And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness. (v. 2, 3. Then as having much to say, he passes by the rest: "Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world. (a) As a revolutionary and seditious person he wishes to deliver him up. And yet, it might be answered, it is ye that have done this. (c) And see how he would put up the judge to a desire of punishing, seeing he had here an opportunity to coerce the man that turned the world upside down! As if they had achieved a meritorious action, they make much of it: "Having found this fellow," etc., "a mover of sedition," say they, "among all

the Jews throughout the world. (Had he been such), they would have proclaimed him as a benefactor and saviour of the nation! "And a ringleader of the sect of the Nazarenes. (v. 4, 5. They thought this likely to tell as a reproach-" of the Nazarenes : and by this also they seek to damage him-for Nazareth was a mean place.And, "we have found him," say they:

see how maliciously they calumniate him: (found him), as if he had been always giving them the slip, and with difficulty they had succeeded in getting him: though he had been seven days in the Temple! "Who also hath gone about to profane the temple; whom we took, [and would have judged according to our law."] (v. 6. See how they insult even the Law; it was so like the Law, forsooth, to beat, to kill, to lie in wait! And then the accusation against Lysias: though he had no right, say they, to interfere, in the excess of his confidence he snatched him from us: [" But the tribune Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee] : by examining of whom thyself mayest take knowledge of all these things, where of we accuse him. And the Jews also assented, saying that these things were so. (v. 7-9). What then says Paul? "Then Paul; after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a just judge unto this nation, I do the more cheerfully answer for myself. (v. 10.)This is not the language of flattery, his testifying to the judge's justice: no, the adulation was rather in that speech of the orator, "By thee we enjoy great quietness. If so, then why are ye seditious? What Paul sought was justice.

"Knowing thee to be a just judge, I cheerfully," says he, "answer for myself. Then also he enforces this by the length of time: that (he had been judge) "of many years. Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. (v. 11. And what is this? (It means), "that I could not immediately have raised a commotion. Because the accuser had nothing to show (as done) in Jerusalem, observe what he said: "among all the Jews throughout the world. Therefore it is that Paul here forcibly attracts him-" to worship," he says, "I came up," so far am I from raising sedition- and lays a stress upon this point of justices being the strong point. "And they neither found me in the Temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city" (v. 12); which in fact was the truth. And the accusers indeed use the term "ringleader," as if it were a case of fighting and insurrection; but see how mildly Paul here answers. "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and the Prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. (v. 14, 15.

The accusers were separating him (as an alien), but he indentifies himself with the Law, as one of themselves. "And in this," says he, "do I exercise my self, to have always a conscience void of offence toward God and toward men. Now after many years I came to bring alms to my nation, and offerings. In which they found me purified in the temple, not with multitude, neither with tumult. (v. 16, 17, 18. Why then camest thou up? What brought thee hither? To worship, says he; to do alms. This was not the act of a factious person. Then also he casts

out their person: ”but,” says he, (they that found me, were) ”certain Jews from Asia, who ought to have been here before thee, and object, if they had ought against me. Or else let these same here say, if they have found any evil doing in me while I stood before the council, except it be for this one voice, that I cried, standing among them, Touching the resurrection of the dead I am called in question by you this day. (v. 19, 20, 21. For this is justification in superabundance, not to flee from his accusers, but to be ready to give account to all. ”Of the resurrection of the dead,” says he, ”am I this day called in question.

And not a word said he of what he had to say, how they had conspired against him, had violently kept him, had laid wait for him-for these matters are course spoken of by the tribune -but by Paul, though there was danger, not so: no, he is silent, and only defends himself, though he had very much to say. (b) ”In which” (alms), says he, ”they found me in course of purifying in the Temple. Then how did he profane it? For it was not the part of the same man both to purify himself and worship and come for this purpose, and then to profane it. This has with it a surmise of the justice of his cause, that he does not fall into a long discourse. And he gratifies the judge, I suppose, by that also (namely, by), making his defence compendious: (d) seeing that Tertullus before him did make a long harangue. (f) And this too is a proof of mildness, that when one has much to say, in order not to be troublesome one says but few words. (c) But let us look again at what has been said.

(Recapitulation. ”Then the soldiers,” etc. (v. 31-33. (a) This also made Paul famous in Caesarea, his coming with so large a force. -”But,” says Tertullus, ’that I be not further tedious,” (e) showing that (Felix) does find him tedious (egkoptetai): ”I beseech thee,” he does not say, Hear the matter, but, ”hear us of thy clemency. (ch. xxiv. 4. Probably it is to pay court, that he thus lays out his speech. (g) ”For having found this man, a pestilent fellow, and a mover of sedition among all the Jews throughout the world” (v. 5): how then, it might be said, if he did this elsewhere (and not here)? No, says he; among us also he has profaned the Temple; ”attempted,” says he, ”to profane it: but the how, he leaves untold. ”Whom also we took. etc. ”But the tribune,” etc. And while he thus exaggerates what relates to the tribune, see how he extenuates the part of the accusers themselves. ”We took him,” he says, ”and would have judged him according to our Law. (v. 6. He shows that it is a hardship to them that they have to come to foreign tribunals, and that they would not have troubled him had not the tribune compelled them, and that he, having no concern in the matter, had seized the man by force: for in fact the wrongs done were against us, and with us the tribunal ought to have been. For that this is the meaning, see what follows: ”with great violence” (v. 7), he says.

For this conduct is violence. ”From whom thou mayest know. He neither dares to accuse him (the tribune)-for the man was indulgent (forsooth)-nor does he wholly pass it by. Then again, lest he should seem to be lying, he adduces Paul himself as his own accuser. ”From whom, by examining him, thou mayest take knowledge of all these things. (v. 8. Next, as witnesses also of the things spoken, the accusers, the same persons themselves both witnesses and accusers: ”And the Jews also assented,” etc. (v. 9. But Paul, ”Forasmuch as I

know that thou hast been of many years a just judge. (v. 10. Why then, he is no stranger or alien or revolutionary person, seeing he had known the judge for many years. And he does well to add the epithet "just," that he (Felix) might not look to the chief priest, nor to the people, nor the accuser. See, how he did not let himself be carried away into abuse, although there was strong provocation. "Believing," he says, "that there will be a resurrection: now a man who believed a resurrection, would never have done such things-" which" (resurrection) "they themselves also allow. (v. 15. He does not say it of them, that they believe "all things written in the Prophets : it was he that believed them all, not they: but how "all," it would require a long discourse to show. And he nowhere makes mention of Christ. Here by saying, "Believing," he does (virtually) introduce what relates to Christ;

for the present he dwells on the subject of the resurrection, which doctrine was common to them also, and removed the suspicion of any sedition. And for the cause of his going up, "I came," he says, "to bring alms to my nation and offerings. (v. 17. How then should I have troubled those, for the bringing offerings to whom I had come so long a journey? "Neither with multitude, nor with tumult. (v. 18. Everywhere he does away the charge of sedition. And he also does well to challenge his accusers who were from Asia, "Who ought to accuse before thee," etc., but he does well also not to reject this either; "or else," says he, "let these same here say. Touching the resurrection of the dead," etc. (v. 19, 20, 21): for in fact it was on this account they were sore troubled from the first, because he preached the Resurrection. This being proved, the things relating to Christ also were easily introduced, that He was risen. "What evil doing," he says, "they found in me. In the council" (ch. iv. 2) he says: the examination not having taken place in private. That these things which I say are true, those witness who bring this charge against me. "Having," he says, "a conscience void of offence both toward God, and toward men. (v. 16. This is the perfection of virtue, when even to men we give no handle against us, and are careful to be void of offence with God. "That I cried," he says, "in the council.

He also shows their violence. They have it not to say, Thou didst these things under the pretext of alms: for (it was) "not with multitude, nor with tumult: especially as upon enquiry made concerning this thing, nothing further was found. Do you observe his moderation, though there were dangers? do you observe how he keeps his tongue from evil-speaking, how he seeks only one thing, to free himself from the charges against himself, not that he may criminate them, except so far as he might be obliged to do so while defending himself? Just as Christ also said: "I have not a devil, but I honor My Father: but ye do dishonor Me. (John viii. 49.)

Let us imitate him, since he also was an imitator of Christ. If he, with enemies, who went even to the length of murder and slaughter, said nothing offensive to them, what pardon shall we deserve, who in reviling and abuse become infuriated, calling our enemies villains, detestable wretches? what pardon shall we deserve, for having enemies at all? Hear you not, that to honor (another) is to honor one's self? So it is: but we disgrace ourselves. You accuse (some one) that he has abused you: then why do you bring yourself under the same

accusation? Why inflict a blow on yourself? Keep free from passion, keep unwounded: do not, by wishing to smite another, bring the hurt upon yourself. What, is the other tumult of our soul not enough for us, the tumult that is stirred up, though there be none to stir it up-for example, its outrageous lusts, its griefs and sorrows, and such like-but we must needs heap up a pile of others also? And how, you will say, is it possible, when one is insulted and abused, to bear this? And how is it nor possible, I ask? Is a wound got from words; or do words inflict bruises on our bodies? Then where is the hurt to us? So that, if we will, we can bear it. Let us lay down for ourselves a law not to grieve, and we shall bear it: let us say to ourselves, "It is not from enmity;

it is from infirmity"-for it is indeed owing to an infirmity, since, for proof that it comes not from enmity nor from malignity of disposition, but from infirmity, the other also would fain have restrained (his anger), although he had suffered numberless wrongs. If we only have this thought in our minds, that it is from infirmity, we shall bear it, and while we forgive the offending person, we shall try not to fall into it ourselves. For I ask all you who are present: would ye have wished to be able to exercise such a philosophic temper, as to bear with those who insult you? I think so. Well, then, he insulted unwillingly; he would rather not have done so, but he did it, forced by his passion: refrain thyself. Do you not see (how it is with) the demoniacs (in their fits)? Just then as it is with them, so with him: it is not so much from enmity, as from infirmity (that he behaves as he does): endure it. And as for us-it is not so much from the insults as they are in themselves that we are moved, as from our own selves: else how is it that when madmen offer us the same insults, we bear it? Again, if those who insult us be our friends, in that case too we bear it: or also our superiors, in that case also we bear it:

how then is it not absurd, that in the case of these three, friends, madmen, and superiors, we bear it, but where they are of the same rank or our inferiors, we do not bear it? I have oftentimes said: It is but an impulse of the moment, something that hurries us away on the sudden: let us endure it for a little, and we shall bear the whole thing. The greater the insults, the more weak the offender. Do you know when it behooves us to grieve? When we have insulted another, and he keeps silence: for then he is strong, and we weak: but if the contrary be the case, you must even rejoice: you are crowned, you are proclaimed conqueror, without having even entered into the contest, without having borne the annoyance of sun, and heat, and dust, without having grappled with an antagonist and let him close with you; nothing but a mere wish on your part, sitting or standing, and you have got a mighty crown: a crown far greater than those (combatants earn): for to throw an enemy standing to the encounter, is nothing like so great as to overcome the darts of anger. You have conquered, without having even let him close with you, you have thrown down the passion that was in you, have slain the beast that was roused, have quelled the anger that was raging, like some excellent herdsman. The fight was like to have been an intestine one, the war a civil war.

For, as those who sit down to besiege from without (endeavor to), embroil (the besieged) in civil discords, and then overcome them; so he that insults, unless he rouse the passion

within us, will not be able to overcome us: unless we kindle the flame in ourselves, he has no power. Let the spark of anger be within us, so as to be ready for lighting at the right moment, not against ourselves, nor so as to involve us in numberless evils. See ye not how the fire in houses is kept apart, and not thrown about at random everywhere, neither among straw, nor among the linen, nor just where it may chance, that so there may not be danger, if a wind blow on it, of its kindling a flame: but whether a maid-servant have a lamp, or the cook light a fire, there is many an injunction given, not to do this in the draught of the wind, nor near a wooden panel, nor in the night-time: but when the night has come on, we extinguish the fire, fearing lest perchance while we are asleep and there is none to help, it set fire, and burn us all. Let this also be done with regard to anger;

let it not be scattered everywhere up and down in our thoughts, but let it be in some deep recess of the mind, that the wind arising from the words of him who is opposing us may not easily reach to it, but that it receive the wind (which is to rouse it) from ourselves, who know how to rouse it in due measure and with safety. If it receive the wind from without, it knows no moderation; it will set everything on fire: oftentimes when we are asleep this wind will come upon it, and will burn up all. Let it therefore be with us (in safe keeping) in such sort as only to kindle a light: for anger does kindle a light when it is managed as it ought to be: and let us have torches against those who wrong others, against the devil. Let not the spark lie anywhere as it may chance, nor be thrown about; let us keep it safe under ashes: in lowly thoughts let us keep it slumbering. We do not want it at all times, but when there is need to subdue and to make tender, to mollify obduracy, and convict the soul. What evils have angry and wrathful passions wrought! And what makes it grievous indeed is, that when we have parted asunder, we have no longer the power to come together again, but we wait for others (to do this): each is ashamed, and blushes to come back himself and reconcile the other.

See, he is not ashamed to part asunder and to be separated; no, he takes the lead as author of the evil: but to come forward and patch that which is rent, this he is ashamed to do: and the case is just the same, as if a man should not shrink from cutting off a limb, but should be ashamed to join it together again. What sayest thou, O man? Hast thou committed great injuries, and thyself been the cause of the quarrel? Why, then, thou wouldest justly be the first to go and be reconciled, as having thyself furnished the cause. But he did the wrong, he is the cause of the enmity? Why then, for this reason also thou must do it, that men may the more admire thee, that in addition to the former, thou mayest get the first prize in the latter also: as thou wast not the cause of the enmity, so neither of its being extended further. Perhaps also the other, as conscious within himself of numberless evils, is ashamed and blushes. But he is haughty? On this account above all, do not thou hesitate to run and meet him: for if the ailment in him be twofold, both haughtiness and anger, in this thou hast mentioned the very reason why thou oughtest to be the first to go to him, thou that art the one in sound health, the one who is able to see: as for him, he is in darkness: for such is anger and false pride.

But do thou, who art free from these and in sound health, go to him-thou the physician, go to the sick. Does any of the physicians say, Because such an one is sick, I do not go to him? No, this is the very reason above all why they do go, when they see that he is not able to come to them. For of those who are able (to come) they think less, as of persons not extremely ill, but not so of those who lie at home sick. Or are not pride and anger, think you, worse than any illness? is not the one like a sharp fever, the other like a body swollen with inflammation? Think what a thing it is to have a fever and inflammation: go to him, extinguish the fire, for by the grace of God thou canst: go, assuage the heat as it were with water. "But," you will say, "how if he is only the more set up by my doing this very thing? This is nothing to thee: thou hast done thy part, let him take account for himself: let not our conscience condemn us, that this thing happens in consequence of any omission of what ought to have been done on our part. "In so doing," says the Scripture, "thou shall heap coals of fire on his head. (Rom. xii. 20, cf. Hom. in l. xxii. §3.

And yet, for all that this is the consequence, it bids us go and be reconciled and do good offices-not that we may heap coals of fire, but that (our enemy) knowing that future consequence, may be assuaged by the present kindness, that he may tremble, that he may fear our good offices rather than our hostilities, and our friendships rather than our ill designs. For one does not so hurt his hater by showing his resentment as an enemy, as by doing him good and showing kindness. For by his resentment, he has hurt both himself and perhaps the other also in some little degree: but by doing good offices, he has heaped coals of fire on his head."Why then," you will say, "for fear of thus heaping coals one ought not to do this (b) but to carry on the enmity to greater lengths. By no means: it is not you that cause this, but he with his brutish disposition. For if, when you are doing him good, and honoring him, and offering to be reconciled, he persists in keeping up the enmity, it is he has kindled the fire for himself, he has set his own head on fire; you are guiltless. Do not want to be more merciful than God (b), or rather, if you wish it, you will not be able, not even in the least degree. How should you? "As far as the heaven is from the earth," Scripture says, "so far are My counsels from your counsels" (Isa. xlv. 8):

and again, "If ye," He says, "being evil, know how to give good gifts unto your children, how much more your heavenly Father" (Matt. vii. 11)? But in fact this talk is mere pretext and subterfuge. Let us not prevaricate with God's commandments. "And how do we prevaricate," you will say? He has said, "In so doing, thou wilt heap coals of fire on his head: and you say, I do not like to do this. (a) But are you willing to heap coals after another fashion, that is upon your own head? For in fact this is what resentment does: (c) since you shall suffer evils without number. (e) You say, "I am afraid for my enemy, be, cause he has done me great injuries: in reality is it this you say? But how came you to have an enemy? But how came you to hate your enemy? You fear for him that has injured you, but do you not fear yourself? Would that you had a care for yourself! Do not act (the kindness) with such an aim as this: or rather do it, though it be but with such an aim. But you do it not at all. I say not to you, "thou wilt heap coals of fire: no, I say another and a greater thing: only do

it. For Paul says this only by way of summoning thee (if only), in hope of the vengeance, to put an end to the enmity.

Because we are savage as wild beasts in disposition, and would not otherwise endure to love our enemy, unless we expected some revenge, he offers this as a cake, so to say, to a wild beast. For to the Apostles (the Lord) says not this, but what says He? "That ye may be like to your Father which is in heaven. (Matt. v. 45. And besides, it is not possible that the benefactor and the benefited should remain in enmity. This is why Paul has put it in this way. Why, affecting a high and generous principle in thy words, why in thy deeds dost thou not even observe (common) moderation? (It sounds) well; thou dost not feed him, for fear of thereby heaping upon him coals of fire: well then, thou sparest him? well then, thou lovest him, thou actest with this object in view? God knows, whether thou hast this object in so speaking, and are not palming this talk upon us as a mere pretence and subterfuge. Thou hast a care for thine enemy, thou fearest lest he be punished, then wouldest thou not have extinguished thine anger? For he that loves to that degree that he overlooks his own interest for the sake of the other's advantage, that man has no enemy. (Then indeed) thou mightest say this. How long shall we trifle in matters that are not to be trifled with, and that admit of no excuse? Wherefore I beseech you, let us cut off these pretexts; let us not despise God's laws:

that we may be enabled with well-pleasing to the Lord to pass this life present, and attain unto the good things promised, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together be glory, might, honor, now and ever, world without end. Amen.

Homily 51

ACTS XXIV. 22, 23.-"And when Felix heard these things, having more perfect knowledge of that way, he deferred them and said, When Lysias the tribune shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him."

See how much close investigation is made by the many in a long course of time, that it should not be said that the trial was hurried over. For, as the orator had made mention of Lysias, that he took "him away with violence, Felix," he says, "deferred them. Having knowledge of that way: that is, he put them off on purpose: not because he wanted to learn, but as wishing to get rid of the Jews. On their account, he did not like to let him go: to punish him was not possible; that would have been (too) barefaced. "And to let him have liberty, and to forbid none of his acquaintance to minister to him. So entirely did he too acquit him of the charges. Howbeit, to gratify them, he detained him, and besides, expecting to receive money, he called for Paul. "And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance (i.e. self-control or chastity), and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. He hoped also that money should have been given him of Paul, that he might loose him; wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix's room: and Felix, willing to show the Jews a pleasure, left Paul bound. (v. 24-27.

See how close to the truth are the things written. But he sent for him frequently, not that he admired him, nor that he praised the things spoken, nor that he wished to believe, but why? "Expecting," it says, "that money should have been given him. Observe how he does not hide here the mind of the judge. "Wherefore he sent for him," etc. And yet if he had condemned him, he would not have done this, nor have wished to hear a man, condemned and of evil character. And observe Paul, how, though reasoning with a ruler, he says nothing of the sort that was likely to amuse and entertain, but ("he reasoned," it says,) "of righteousness, and of the coming judgment," and of the resurrection. And such was the force of his words, that they even terrified the governor. This man is succeeded in his office by another, and

he leaves Paul a prisoner: and yet he ought not to have done this; he ought to have put an end to the business: but he leaves him, by way of gratifying them. They however were so urgent, that they again besought the judge. Yet against none of the Apostles had they set themselves thus pertinaciously; there, when they had attacked, anon they desisted. So providentially is he removed from Jerusalem, having to do with such wild beasts. And they nevertheless request that he might be brought again there to be tried. "Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.

Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favor against him, that he would send for him to Jerusalem, laying wait in the way to kill him. (ch. xxv. 1-3. Here now God's providence interposed, not permitting the governor to do this: for it was natural that he having just come to the government would wish to gratify them: but God suffered him not. "But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither. Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought. (v. 4-6. But after they came down, they forthwith made their accusations shamelessly and with more vehemence: and not having been able to convict him on grounds relating to the Law, they again according to their custom stirred the question about Caesar, being just what they did in Christ's case. For that they had recourse to this is manifest by the fact, that Paul defends himself on the score of offences against Caesar. "And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all. But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me"? (v. 7-9. Wherefore he too gratifies the Jews, the whole people, and the city. Such being the case, Paul terrifies him also, using a human weapon for his defence. "Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged; to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar. (v. 10, 11. Some one might say, How is it, that having been told, "Thou must also bear witness of Me in Rome," (ch. 11), he, as if unbelieving, did this? God forbid: nay, he did it, because he so strongly believed. For it would have been a tempting of God to be bold on account of that declaration, and to cast himself into numberless dangers, and to say: "Let us see if God is able even thus to deliver me. But not so does Paul; no, he does his part, all that in him lies, committing the whole to God. Quietly also he reproves the governor:

for, "If, says he, I am an offender, thou doest well: but if not, why dost thou give me up? "No man," he says, "may sacrifice me. He put him in fear, so that even if he wished, he

could not sacrifice him to them; while also as an excuse to them he had Paul's appeal to allege. "Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go. And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus. (v. 12, 13. Observe, he communicates the matter to Agrippa, so that there should be other hearers once more, both the king, and the army, and Bernice. Thereupon a speech in his exculpation. "And when they had been there many days, Festus declared Paul's, cause unto the king, saying, There is a certain man left in bonds by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him. Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

Against whom when the accusers stood up, they brought none accusation of such things as I supposed: but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked him whether be would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar. Then Agrippa said unto Festus, I would also hear the man myself. Tomorrow, said he, thou shalt hear him. (v. 14-22. And observe a crimination of the Jews, not from Paul, but also from the governor. "Desiring," he says, "to have judgment against him. To whom I said, to their shame, that "it is not the manner of the Romans," before giving an opportunity to speak for himself, "to sacrifice a man. But I did give him (such opportunity), and I found no fault in him. "Because I doubted," says he, of "such manner of questions: he casts a veil also over his own wrong. Then the other desires to see him. (b) But let us look again at what has been said.

(Recapitulation.)"And when Felix," etc. (v. 22. Observe on all occasions how the governors try to keep off from themselves the annoyance of the Jews, and are often compelled to act contrary to justice, and seek pretexts for deferring: for of course it was not from ignorance that he deferred the cause, but knowing it. And his wife also hears, together with the governor. (v. 24. This seems to me to show great honor. For he would not have brought his wife to be present with him at the hearing, but that be thought great things of him. It seems to me that she also longed for this. And observe how Paul immediately discourses not only about faith, nor about remission of sins, but also about practical points of duty. "Go thy way," he says, "for this time: when I have a convenient season, I will call for thee. (v. 25. Observe his hardness of heart: hearing such things, "he hoped that he should receive money from him! (v. 26. And not only so, but even after conversing with him-for it was towards the end of his government-he left him bound, "willing to show the Jews a pleasure" (v. 27): so that he not only coveted money, but also glory. How, O wretch, canst thou look for money from a man who preaches the contrary? But that he did not get it, is evident from

his leaving him bound; he would have loosed him, had he received it. "Of temperance," it says, he reasoned;

but the other was hankering to receive money from him who discoursed these things! And to ask indeed he did not dare: for such is wickedness: but he hoped it. "And when two years were completed," etc., so that it was but natural that he showed them a pleasure, as he had been so long governor there. "Now when Festus was come into the province," etc. (ch. xxv.1, xxv.2. At the very beginning, the priests came to him, who would not have hesitated to go even to Caesarea, unless he had been seen immediately coming up, since immediately on his arrival they come to him. And he spends ten days, in order, I suppose, to be open to those who wished to corrupt him with bribes. But Paul was in the prison. "They besought him," it says, "that he would send for him: why did they desire it as a favor, if he was deserving of death? But thus their plotting became evident even to him, so that discoursing of it (to Agrippa), he says, "desiring to have judgment against him. They wanted to induce him to pass sentence now immediately, being afraid of Paul's tongue. What are ye afraid of? What are ye in such a hurry? In fact, that expression, "that he should be kept" (v. 4), shows this. Does he want to escape? "Let them therefore," he says, "which among you are able, accuse him. (v. 5. Again accusers, again at Caesarea, again Paul is brought forth.

And having come, immediately "he sat on the judgment-seat" (v. 6); with all his haste: they so drove, so hurried him. While as yet he had not got acquainted with the Jews, nor experienced the honor paid to him by them, he answered rightly: but now that he had been in Jerusalem ten days, he too wants to pleasure them (by sacrificing Paul to them): then, also to receive Paul, "Wilt thou," says he, "be judged there of these things by me? (v. 9. I am not giving thee up to them-but this was the fact-and he leaves the point to his own choice, that by this mark of respect he might get him to yield: since his was the sentence, and it would have been too barefaced, when he had been convicted of nothing here, to take him back thither. "But Paul said, At Caesar's tribunal am I standing," etc. (v. 10): he did not say, I will not, lest he should make the judge more vehement, but (here) again is his great boldness: They cast me out once for all, themselves, and by this they think to condemn me, by their showing that I have offended against Caesar: at his bar I choose to be judged, at the bar of the injured person himself. "To the Jews have I done no wrong, as thou also very well knowest. Here now he reproved him, that he too wished to sacrifice him to the Jews: then, on the other hand, he relaxes (the sternness of) his speech:

"if then I be an offender, or have committed anything worthy of death, I refuse not to die. I utter sentence against myself. For along with boldness of speech there must be also justness of cause, so as to abash (the hearer). "But if there be nothing in the things whereof these accuse me, no man"-however he may wish it-"no man may sacrifice me to please them. He said, not, I am not worthy of death, nor, I am worthy to be acquitted, but, I am ready to take my trial before Caesar. At the same time too, remembering the dream, he was the more confident to appeal. (ch. xxiii. 11) And he said not, Thou (mayest not), but, neither any other man may sacrifice me, that it might be no affront to him. "Then Festus, when

he had conferred with the council"-do you observe how he seeks to gratify them? for this is favor -"having conferred," it says, "with the council, he said, Hast thou appealed unto Caesar? unto Caesar shall thou go. (v. 12. See how his trial is again lengthened out, and how the plot against him becomes an occasion for the preaching: so that with ease and in safe custody he should be taken away to Rome, with none to plot evil against him: for it was not the same thing his simply coming there, and his coming on such a cause. For, in fact this was what made the Jews come together there. (ch. xxviii. 17.

Then again, some time passes while he tarries at Jerusalem, that you may learn, that, though some time passed, the evil design against him prevails nothing, God not permitting it. But this king Agrippa, who was also a Herod, was a different Agrippa, after him of James' time, so that this is the fourth (Herod). See how his enemies coöperate with him against their will. To make the audience large, Agrippa falls into a desire of hearing: and he does not simply hear, but with much parade. And see what a vindication (apologian)! So writes Festus, and the ruthlessness of the Jews is openly made a show of: for when it is the governor that says these things, he is a witness above all suspicion: so that the Jews are condemned by him also. For, when all had pronounced sentence against them, then, and not sooner, God brings upon them the punishment. But observe: Lysias gave it against them, Felix against them, Festus against them-although he wished to gratify them -Agrippa against them. What further? The Pharisees-even they gave it against themselves. No evil, says Festus, "of such things as I supposed: no accusation did they bring against him. (v. 18. And yet they did bring it: true, but they did not prove it: for their evil design and daring plot against him gave cause to surmise this, but the examination brought out nothing of the kind. "And of one Jesus," he says, "which was dead. (v. 19.

He says naturally enough, "of one" (Jesus), as being a man in office, and not caring for these things. "And not knowing, for my part, what to make of the enquiry concerning these things" (v. 20)-of course, it went beyond a judge's hearing, the examining into these matters. If thou art at a loss, why dost thou drag him to Jerusalem? But the other would not deign this: no, "To Caesar" (says he); as in fact it was touching Caesar that they accused him. Do you hear the appeal? hear the plotting of the Jews? hear their factious spirit? All these things provoked him to a desire (of hearing him): and he gives them the gratification and Paul becomes more renowned. For such as I said, are the ill designs (of enemies). Had not these things been so, none of these rulers would have deigned to hear him, none would have heard with such quietness and silence. And he seems indeed to be teaching, he seems to be making a defence; but he rather makes a public harangue with much orderliness. Then let us not think that ill designs against us are a grievous thing. So long as we do not make ill designs against ourselves, no one will be able to have ill designs against us: or rather, people may do this, but they do us no hurt; nay, even benefit us in the highest degree: for it rests with ourselves, whether we shall suffer evil, or not suffer evil. Lo!

I testify, and proclaim with a loud voice, more piercing even than the sound of a trumpet-and were it possible to ascend on high and cry aloud, I would not shrink from doing it-him

that is a Christian, none of all the human beings that inhabit the earth will have power to hurt. And why do I say, human beings? Not even the Evil Spirit himself, the tyrant, the Devil, can do this, unless the man injure himself; be what it may that any one works, in vain he works it. For even as no human being could hurt an angel, if he were on earth, so neither can one human being hurt another human being. But neither again will he himself be able to hurt another, so long as he is good. What then can be equal to this, when neither to be hurt is possible, nor to hurt another? For this thing is not less than the former, the not wishing to hurt another. Why, that man is a kind of angel, yea, like God. For such is God; only, He indeed (is such) by nature, but this man, by moral choice: neither to be hurt is possible (for either), nor to hurt another. But this thing, this "not possible," think not that it is for any want of power-for the contrary to this is want of power-no, I speak of the morally incompatible (to anendekton). For the (Divine) Nature is neither Itself susceptible of hurt, nor capable of hurting another:

since this very thing in itself is a hurt. For in no other way do we hurt ourselves, than by hurting another, and our greatest sins become such from our doing injury to ourselves. So I that for this reason also the Christian cannot be hurt, namely, because neither can he hurt. But how in hurting others we hurt ourselves, come, let us take this saying in hand for examination in detail. Let a man wrong another, insult, overreach; whom then has he hurt? Is it not himself first? This is plain to every one. For to the one, the damage is in money, to himself, it is in the soul; to destruction, and to punishment. Again, let another be envious: is it not himself he has injured? For such is the nature of injustice: to its own author first it does incalculable hurt. "Yes, but to another also? True, but nothing worth considering: or rather, not even a little-nay, it even benefits him. For let there be,-as the whole matter lies most in these examples,-let there be some poor man, having but little property and (barely) provided with necessary food, and another rich and wealthy, and having much power, and then let him take the poor man's property, and strip him naked, and give him up to starvation, while he shall luxuriate in what he has unjustly taken from the other: not only has he not hurt that man at all-he has even benefited him, while himself he has not only not benefited, but even hurt.

For how should it be otherwise? In the first place, harassed by an evil conscience, and day by day condemning himself and being condemned by all men: and then, secondly, in the judgment to come. But the other, how is he benefited? Because to suffer ill and bear it nobly, is great gain: for it is a doing away of sins, this suffering of ill, it is a training to philosophy, it is a discipline of virtue. Let us see which of the two is in evil case, this man or that. For the one, if he be a man of well-ordered mind, will bear it nobly: the other will be every day in a constant tremor and misgiving: which then is hurt, this man or that? "You talk idly," say you: "for when a man has nothing to eat, and is forced to bewail himself and to feel himself very wretched, or comes and begs, and gets nothing, is not that a ruining of both soul and body? No, it is you that talk idly: for I show facts in proof. For say, does none of the rich feel himself wretched? What then? Is poverty the cause of his wretchedness? "But he does not starve. And what of that? The greater is the punishment, when having

riches he does this. For neither does wealth make a man strong-minded, nor poverty make him weak: otherwise none of those living in wealth would pass a wretched life, nor would any of those in poverty (not) curse his fate.

But that yours is indeed the idle talk, I will make manifest to you from hence. Was Paul in poverty or in wealth? did he suffer hunger, or did he not? You may hear himself saying, "In hunger and thirst. (2 Cor. xi. 27. Did the prophets suffer hunger, or did they not? They too had a hard time of it. "Again, you fetch up Paul to me, again the prophets, some ten or twenty men. But whence shall I bring examples? "Show me from the many some who bear ills nobly. But the rare is ever such: however, if you will, let us examine the matter as it is in itself. Let us see whose is the greater and sharper care, whose the more easy to be borne. The one is solicitous about his necessary food, the other about numberless matters, freed from that care. The rich man is not afraid on the score of hunger, but he is afraid about other things: oftentimes for his very life. The poor man is not free from anxiety about food, but he is free from other anxieties, he has safety, has quietness, has security.

If to injure another is not an evil, but a good, wherefore are we ashamed? wherefore do we cover our faces? Wherefore, being reproached, are we vexed and disconcerted? If the being injured is not a good thing, wherefore do we pride ourselves, and glory in the thing, and justify ourselves on its account? Would you learn how this is better than that? Observe those who are in the one condition, and those who are in the other. Wherefore are laws? Wherefore are courts of justice? Wherefore punishments? Is it not, on account of those men, as being diseased and unsound? But the pleasure lies great, you will say. Let us not speak of the future: let us look into the present. What is worse than a man who is under such a suspicion as this? what more precarious? what more unsound? is he not always in a state of shipwreck? Even if he do any just thing, he, is not credited, condemned as he is by all on account of his power (of injuring): for in all who dwell with him he has accusers: he cannot enjoy friendship: for none would readily choose to become the friend of a man who has such a character, for fear of becoming implicated with him in the opinion held of him. As if he were a wild beast, all men turn away from him; as from a pest, a foe, a man-slayer, and an enemy of nature, so they shrink from the unjust man.

If he who has wronged another happen to be brought into a court of justice, he does not even need an accuser, his character condemns him in place of any accuser. Not so he who is injured; he has all men to take his part, to condole with him, to stretch out the hand of help: he stands on safe ground. If to injure another be a good and a safe thing, let any one confess that he is unjust: but if he dares not do this, why then does he pursue it as a good thing? But let us see in our own persons, if his same be done there, what evils come of it: (I mean,) if any of the parts or functions within us having overstepped its proper bounds, grasp at the office of some other. For let the spleen, if it will, have left its proper place, and seize on the part belonging to some other organ along with its own, is not this disease? The moisture within us, let it fill every place, is it not dropsy and gout? is not this to ruin itself, along with the other? Again, let the bile seek for a wide room, and let the blood be diffused

throughout every part. But how is it in the soul with anger, lust, and all the rest. if the food exceed its proper measure?

Again in the body, if the eye wish to take in more, or to see more than is allotted to it, or admit a greater light than is proper. But if, when the light is good, yet the eye is ruined, if it choose to see more than is right: consider what it must be in the case of an evil thing. If the ear take in a (too) loud voice, the sense is stunned: the mind, if it reason about things above itself, it is overpowered: and whatever is in excess, mars all. For this is pleonecia, the wanting to have more than what is marked off and allotted. So too in respect of money; when we will needs put upon (us) more burdens (than is meet), although we do not perceive it, to our sore hurt we are nourishing within ourselves a wild beast; much having, yet much wanting, numberless the cares we entangle ourselves withal, many the handles we furnish the devil against ourselves. In the case of the rich, however, the devil has not even need of labor, so surely do their very concerns of business of themselves ruin them. Wherefore I beseech you to abstain from the lust of these things, that we may be enabled to escape the snares of the evil one, and having taken hold of virtue, to attain unto the good things eternal, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together be glory forever. Amen.

Homily 52

ACTS XXV. 23.-"And on the morrow, when Agrippa was come, and Bernice with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

See what an audience is gathered together for Paul. Having collected all his guards, the governor is come, and the king, and the tribunes, "with the principal men," it says, "of the city. Then Paul being brought forth, see how he is proclaimed as conqueror. Festus himself acquits him from the charges, for what says Festus? "And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and especially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him. (v. 24-27. Mark how he accuses them, while he acquits him. O what an abundance of justifications! After all these repeated examinations, the governor finds not how he may condemn him. They said he was worthy of death. On this account he said also: "When I found," says he "that he had committed nothing worthy of death.-Of whom I have no certain thing to write to my lord.

This too is a proof of Paul's spotlessness, that the judge found nothing to say concerning him. "Therefore I have brought him forth," he says, "before you. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crime laid against him. Such were the great straits into which the Jews brought themselves and their rulers! What then? "Agrippa said to Paul, Thou art permitted to speak for thyself. (ch. xxvi. 1. From his great desire to hear, the king permits him to speak. But Paul speaks out forthwith with boldness, not flattering, but for this reason saying that he is happy, namely, because (Agrippa) knew all. "Then Paul stretched forth the hand, and answered for himself. I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews. Especially because I know thee to be expert in all questions which are among the Jews: wherefore I beseech thee to hear me patiently. (v. 2, 3.

And yet, had he been conscious of guilt, he should have feared at being tried in the presence of one who knew all the facts: but this is a mark of a clear conscience, not to shrink from a judge who has an accurate knowledge of the circumstances, but even to rejoice, and to call himself happy. "I beseech thee," he says, "to hear me patiently.

Since he is about to lengthen out his speech, and to say something about himself, on this account, he premises an entreaty, and (then) says: "My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews: which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. (v. 4, 5. Then how should I have become a seditious person, who when young was (thus) testified of by all? Then too from his sect: "after the most straitest sect" says he, "of our religion I lived. "What then, if though the sect indeed be worthy of admiration, thou art evil? Touching this also I call all to witness-touching my life and conversation. "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? (v. 6-8. Two arguments he lays down for the Resurrection: one, the argument from the prophets: and he does not bring forward any prophet (in particular,) but the doctrine itself as held by the Jews: the other and stronger one, the argument from the facts-(especially from this,) that Christ Himself held discourse with him.

And he lays the ground for this by (other) arguments, relating accurately his former madness. Then too, with high commendation of the Jews, he says, "Night and day," says he, "serving (God) look to attain unto. So that even if I had not been of unblemished life, it is not for this (doctrine) that I ought to be brought to trial:-"for which hope, king Agrippa, I am accused of the Jews. And then another argument "Why should it be thought a thing incredible with you, that God should raise the dead? Since, if such an opinion had not existed, if they had not been brought up in these dogmas, but they were now for the first time brought in, perhaps some one might not have received the saying. Then he tells, how he persecuted: this also helps the proof: and he brings forward the chief priests as witnesses, and the "strange cities," and that he heard Him saying to him, "It is hard for thee to kick against the pricks," and shows the mercifulness of God, that, though being persecuted He appeared (to men), and did that benefit not to me only, but also sent me as teacher to others: and shows also the prophecy, now come to pass, which he then heard, "Delivering thee from the people, and from the Gentiles, unto whom I send thee. Showing all this, he says: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem:

and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to

Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou Me? it is hard for thee to kick against the pricks. And I said, Who art Thou, Lord? And he said, I am Jesus whom thou persecutest; but rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee:

delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins ?(v. 9-18):-observe how mildly he discourses-God, he says, said (this) to me, "that they may receive forgiveness of sins, and inheritance among them which are-sanctified by faith that is in Me. By these things, says he, I was persuaded, by this vision He drew me to Himself, and so persuaded me, that I made no delay. "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. (v. 19, 20. I therefore, who instructed others also concerning the most excellent way of living, how should I myself have become the author of sedition and contention? "For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come. (v. 21, 22. See how free from flattery his speech is, and how he ascribes the whole to God. Then his boldness-but neither do I now desist:

and the sure grounds-for it is from the prophets that I urge the question, "Whether the Christ was to suffer: then the Resurrection and the promise, "Whether He, as the first to rise from the dead, should show light unto the people and to the Gentiles. (v. 23. Festus saw the boldness, and what says he? For Paul was all along addressing himself to the king-he was in a manner annoyed, and says to him, "Thou art beside thyself, Paul: for, "while he thus discoursed, Festus said with a loud voice, Paul, thou art beside thyself: much learning doth make thee mad. (v. 24. What then says Paul? With gentleness, "I am not mad," says he, "most noble Festus; but speak forth the words of truth and soberness. (v. 25. Then too he gives him to understand why, turning from him, he addressed his speech to the king: "For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him: for this thing was not done in a corner. (v. 26. He shows, that (the king) knows all perfectly; at the same time, all but saying to the Jews, And ye indeed ought to have known these things-for this is the meaning of that which he adds, "For this thing was not done in a corner. And Agrippa, said to Paul, 'En oligw thou persuadest me to be a Christian. What is en oligw? "Within a little, para mikron.

”And Paul said, I could pray to God,” kai en oligw kai pollw, (that is) ”I could pray to God,” for my part, not ”in little” (but ”in much”): he does not simply pray, he prays (not briefly, but) with largeness-”that not only thou, but also all that hear me this day, were such as I am. Then he adds, ”except these bonds; and yet it was matter of glory; true, but looking to their notion of it, therefore says he, ”except these bonds. (v. 27-29.)

(Recapitulation. ”And on the morrow,” etc. (v. 23. The Jews desisted ever since Paul exercised his right of appeal. Then also for him the theatre becomes a splendid one: ”with great pomp” they were present. ”And Festus said,” etc. ”The whole multitude of the Jews-” not some of them only, and others not so-”both at Jerusalem, and also here,” they said ”that he ought not to live any longer. (v. 24. ”And I having found,” etc. It shows that he did right in appealing to Caesar. For if though they had no great matter to allege against him, yet those (at Jerusalem) were mad against him, with good reason may he go to Caesar. ”That after examination had by you,” he says, ”I may get somewhat to write. Observe how the matter is repeatedly put to the test. The Jews therefore may thank themselves for this vindication (of Paul), which would come to the ears of those also who were at Rome. See how they become the unwilling heralds both of their own wickedness and of Paulus virtue, even to the emperor himself: so that Paul was carried away (to Rome)with more renown than if he had gone thither without bonds: for not as an impostor and a deceiver, after so many judges had acquitted him, was. he now carried thither. Quit therefore of all charges, among those with whom he was bred and born, and not only so, (but) thus free from all suspicion, he makes his appearance at Rome. ”Then Paul,” etc. (ch. xxvi. 1-3.

And he said not, Why is this? once for all I have appealed to Caesar: I have been tried many times: when will there be an end of this? but what did he? Again he is ready to render an account, and that, before the man who was the best informed on the subject; and with much boldness, seeing they were not his judges to condemn him: but still, though they were not his judges, since that declaration was in force, ”Unto Caesar shall thou go, he renders an account and gives full answers, ”touching all the things,” and not merely on one and another here and there. They accuse me of sedition, accuse me of heresy, accuse me that I have profaned the temple: ”touching all these things I answer for myself: now that these are not things in accordance with my ways, my accusers themselves are witnesses: ”my manner of life from my youth,” etc. (v. 4. which is what he says on a former occasion ”Being a zealot. (ch. xxii. 3. And when the whole people was present, then he challenges their testimony: not before the tribunal, but before Lysias, and again here, when more were present: whereas in that hearing there needed not much vindication of himself, since Lysias’ letter exculpated him.

”Know all the Jews,” he says, ”which knew me from the beginning.”And he does not say what kind of life his was, but leaves it to their own conscience, and lays the whole stress on his sect, as he would not have chosen that sect, if he had been a man of evil disposition and bad character (ponhroj kai moxqhroj). ”But, for this hope” (Mss. and Edd. airesewj) he says, ”I stand and am judged. (v. 6, 7. This hope is honored among themselves also, because

of this they pray, because of tiffs they worship, that unto this they may attain: this same do I show forth. Why then, it is acting like madmen, to be doing all things for the sake of attaining to this, and yet to persecute him who believes in the same. "I indeed thought with myself," that is, I determined, "to do many things contrary to the name of Jesus of Nazareth. (v. 9. I was not one of Christ's disciples: among those who fought against Him, was I. Whence also he is a witness who has a right to be believed, because he, a man who was doing numberless things, makes war on the believers, persuading them to blaspheme, stirring up all against them, cities, rulers, and by himself doing all this of his own accord, was thus suddenly changed. Then again the witnesses, those who were with him:

next he shows what just cause he had to be persuaded, both from the light, and from the prophets, and from the resuits, and from the things which have now taken place. See accordingly, how both from the prophets, and from these particulars, he confirms the proof to them. For that he may not seem to be broaching some novelty, although hehad great things to say, yet he again takes refuge with the prophets, and puts this as a question for discussion. Now this had a stronger claim upon belief, as having actually come to pass: but since he alone saw (Christ), he again fetches proof of it from the prophets. And see how he does not discourse alike in the court of justice, and in the assembly (of his own people); there indeed he says, "ye slew Him: but here no such thing, that he might not kindle their anger more: but he shows the same thing, by saying, "Whether the Christ was to suffer. He so frees them from accusations: for the prophets, he says, say this. Therefore receive ye also the rest. Since he has mentioned the vision, he then without fear goes on to speak also of the good wrought by it. "To turn them from darkness to light, and from the power of Satan unto God. For to this end have I appeared unto thee" (v. 16-18), not to punish, but to make thee an Apostle. He shows the evils which possess unbelievers, "Satan, darkness;

the good things belonging to believers, light, God, "the inheritance of the saints. Whereupon, O king Agrippa," etc. (v. 19, 20. He not only exhorts them to repent, but also to show forth a life worthy of admiration. And see how everywhere the Gentiles are admitted into connection with the people (Israel): for those who were present were of the Gentiles. "Testifying," he says, "both to great and small," (v. 22) that is, both to distinguished and undistinguished. This is also for the soldiers. Observe: having left the post of defendant, he took up that of teacher-and therefore also it is that Festus says to him, "Thou art beside thyself"-but then, that he may not seem to be himself the teacher, he brings in the prophets, and Moses: "Whether the Christ was to suffer, whether He as the first to rise from the dead should show light both to the people, and to the Gentiles. (v. 23. "And Festus said with a loud voice"-in such anger and displeasure (did he speak)-"Paul, thou art beside thyself. What then said Paul? "I am not mad," etc. "For this thing," he says, "was not done in a corner. (v. 25, 26. Here he speaks of the Cross, of the Resurrection: that the doctrine was come to every part of the world. "King Agrippa," he says, "believest thou"-he does not say, the Resurrection, but-"the prophets? (v. 27. Then he forestalls him, and says: "I know that thou believest." 'En oligw (i.e. within a little,) "almost thou persuadeth the to be a Christian. (v. 28.

Paul did not understand what the phrase en oligw meant: he thought it meant ec oligou (i.e. with little cost or trouble), wherefore also he answers (as) to this: so unlearned was he. And he said not, I do not wish (that), but, "I pray that not only thou, but also all that hear. Mark how free from flattery his speech is.-"I pray that this day they may be all such as I am, except these bonds. (v. 29. He, the man that glories in his bonds, that puts them forth as a golden chain, deprecates them for these men: for they were as yet too weak in their minds, and it was rather in condescension that he so spake. For what could be better than those bonds which always in his Epistles he prefers (to all things else), saying, "Paul, a prisoner of Jesus Christ: (Eph. iii. 1) and again, "On this account I am bound with this chain" (Acts xxviii. 20), "but the word of God is not bound; and, "Even unto bonds, as an evil-doer. (2 Tim. ii. 9. The punishment was twofold. For if indeed he had been so bound, as with a view to his good, the thing would have carried with it some consolation: but now (he is bound) both "as an evil-doer," and as with a view to very ill consequences; yet for none of these things cared he.

Such is a soul winged with heavenly love. For if those who cherish the foul (earthly passion which men call) love, think nothing either glorious of precious, but those things alone which tend to gratify their lust, they think both glorious and honorable, and theirmistress is everything to them; much more do those, who have been taken captive by this heavenly love, think nothing of the cost (ta epitimia). But if we do not understand what I am saying, it is no marvel, while we are unskilled in this Divine Wisdom. For if any one be caught with the fire of Christ's love, he becomes such as a man would become who dwelt alone upon the earth, so utterly careless is he for glory or disgrace: but just as if he dwelt alone, he would care for nothing, no more does he in this case. As for trials, he so despises them, both scourges and imprisonments, as though the body in which he suffers these things were another's and not his own, or as though he had got a body made of adamant: while as for the sweet things of this life, he so laughs them to scorn, is so insensible to them, as we are insensible of dead bodies, being ourselves dead. He is as far from being taken captive by any passion, as the gold refined in the fire and purified is free from alloy.

For even as flies would not dart into the midst of a flame, but fly from it, so the passions dare not even to come near this man. Would that I could bring forward examples of all this from among ourselves: but since we are at a loss for such, we must needs betake ourselves to this same Paul. Observe him then, how he felt towards the whole world. "The world is crucified unto me," he says, "and I unto the world" (Gal. vi. 14): I am dead to the world, and the world is dead to me. And again: "It is no longer. I that live, but Christ liveth in me. (ib. Gal. ii. 20. And, to show you that he was as it were in solitude, and so looked upon the things present, hear himself saying, "While we look not at the things which are seen, but at the things which are not seen. (2 Cor. iv. 18. What sayest thou? Answer me. And yet what thou sayest is the contrary; thou seest the things invisible, and the visible thou seest not. Such eyes as thou hadst gotten, such are the eyes which are given by Christ: for as these bodily eyes see indeed the things that are seen, but things unseen they see not: so those

(heavenly eyes) do the contrary: none that beholds the invisible things, beholds the visible: no one beholding the things seen, beholds the invisible. Or is not this the case with us also?

For when having turned our mind inwards we think of any of the unseen things, our views become raised above the things on earth. Let us despise glory: let us be willing to be laughed at rather than to be praised. For he indeed who is laughed at is nothing hurt: but he who is praised is much hurt. Let us not think much of those things which terrify men, but as we do in the case of children, this let us do here: namely, if we see any one terrifying children, we do not hold that man in admiration: since in fact whoever does frighten, only frightens children; for were it a man, he could not frighten him. Just as those who frighten (children in sport), do this either by drawing up their eyelids, or by otherwise distorting their face, but with the eye looking naturally and mild they would not be able to do this: so these others do this, by distorting their mental vision (to dioratikon thj dianoiaj). So that of a mild man and beautiful in soul nobody would be afraid; on the contrary, we all respect him, honor and venerate him. See ye not, how the man who causes terror is also an object of hatred and abhorrence to us all? For of those things which are only able to terrify what do we not turn away from? Is it not so with wild beasts, with sounds, with sights, with places, with the air, such as darkness?

Let us not therefore think it a great thing, if men fear us. For, in the first place, no man indeed is frightened at us: and, secondly, it is no great thing (if they were). Virtue is a great good: and see how great. However wretched we may deem the things by means of which it consists, yet we admire virtue itself, and count them blessed (that have it). For who would not count the patient sufferer blessed, although poverty and such like things seem to be wretched? When therefore it shines forth through those things which seem to be wretched, see how surpassingly great this is! Thinkest thou much, O man, because thou art in power? And what sort of power? say, was it conferred by appointment? (If so,) of men thou hast received power: appoint thyself to it from within. For the ruler is not he who is so called, but he who is really so. For as a king could not make a physician or an orator, so neither can he make a ruler: since it is not the (imperial)letters nor the name that makes a ruler. For, if you will, let any man build a medicine-shop, let him also have pupils, let him have instruments too and drugs, and let him visit those who are sick: are these things sufficient to make a physician? By no means: but there is need of art, and without that, not only do these things profit nothing, but they even hurt:

since it were better that he who is not a physician should not even possess medicines. He that possesses them not, neither saves nor destroys: but he that possesses them, destroys, if he knows not how to use them: since the healing power is not only in the nature of the medicines, but also in the art of the person applying them: where this is not, all is marred. Such also is the ruler: he has for instruments, his voice, anger, executioners, banishments, honors, gifts, and praises; he has also for medicines., the law; has also for his patients, men; for a place to practise in, the court of justice; for pupils, he has the soldiers: if then he know not the science of healing, all these profit him nothing. The judge is a physician of souls, not

of bodies: but if this art of healing the bodies needs so much care, much more that of healing the soul, since the soul is of more importance than the body. Then not the mere having the name of ruler is to be a ruler: since others also are called by great names: as Paul, Peter, James, and John: but the names do not make them that which they are called, as neither does my name make me (to be that which John was); I bear indeed the same name with that blessed man, but I am not the same thing (omwnumoj, ou mhn sunwnumoj), I am not John, but am called so.

In the same way they are not rulers, but are called so. But those others are rulers even without these adjuncts, just as also a physician, though he may not actually practise his science, yet if he have it in his soul, he is a physician. Those are rulers, who bear rule over themselves. For there are these four things, soul, family; city, world: and the things form a regular progression (odw probainei). He therefore that is to superintend a family, and order it well, must first bring his own soul into order; for it is his family: but if he cannot order his own family, where there is but one soul, where he himself is master, where he is always along with himself, how shall he order others? He that is able to regulate his own soul, and makes the one part to rule, the other to be subject, this man will be able to regulate a family also: but he that can do this by a family, can do it by a city also: and if by a city, then also by the world. But if he cannot do this for his own soul, how then shall he be able to do it for the world? These things have been spoken by me, that we may not be excited about offices of rule; that we may know what ruling is: for this (which is so called) is not ruling, but a there object of derision, mere slavery, and many other names one might call it by.

Tell me, what is proper to a ruler? is it not to help one's subjects, and to do them good? What then, if this be not the case? how shall he help others, who has not helped himself? he who has numberless tyrannies of the passions in his own soul, how shall he root out those of others? Again, with respect to "luxury" or delightful living: the true luxury or delight is not this (which is so called), but quite another thing. For as we have shown that the ruler is not he who is so called, but another (who has something more than the name), so the person who lives indeed in delight is another sort of person (than he whom we so describe). For "luxury" or delightful living seems indeed to be, the enjoying pleasure and the gratifying the belly: yet it is not this thing, but the contrary: it is, to have a soul worthy of admiration, and to be in a state of pleasure. For let there be a man eating, drinking, and wantoning; then let him suffer cares and loss of spirits: can this man be said to be in a state of delight? Therefore, it is not eating and drinking, it is the being in pleasure, that makes true luxury or delightful living. Let there be a man who gets only dry bread, and let him be filled with gladness: is not this pleasure? Well then, it is the true luxury.

Let us see then, to whom this befalls-whether to the rich, or to those who are not rich? Neither to the one part altogether, nor to the other, but to those who so order their own souls, that they may not have many grounds for sorrows. And where is such a life as this to be found? for I see you all eager and Wishing to hear what this life is which has no sorrows. Well then, let this be acknowledged first by you, that this is pleasure, this the true luxury,

to have no sorrow to cause annoyance; and ask not of me meats, and wine, and sauces, and silken robes, and a sumptuous table. But if I shall show that apart from all these such a life as that is present (within our reach), then welcome thou this pleasure, and this life: for the most part of painful things happen to us from our not calculating things as we ought. Who then will have the most sorrows-he that cares for none of these things, or he that cares for them? He that fears changes, or he that does not fear? He that is in dread of jealousy, of envy, of false accusations, of plottings, of destruction, or he that stands aloof from these fears? He that wants many things, or he that wants nothing? He that is a slave to masters without number, or he that is a slave to none? He that has need of many things, or he that is free?

He that has one lord to fear, or he that fears despots innumerable? Well then, greater is the pleasure here. This then let us pursue, and not be excited about the things present: but let us laugh to scorn all the pomp of life, and everywhere practise moderation, that we may be enabled so to pass through this life, that it may he without pain, and to attain unto the good things promised, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together be glory, might, honor, now and ever, world without end. Amen.

Homily 53

ACTS XXVI. 30-32.-"And when he had thus spoken, the king rose up, andthe governor, and Bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar."

See how again also they pass sentence in his favor, and after having said, "Thou art beside thyself," (v. 24) they acquit him, as undeserving not only of death, but also of bonds, and indeed would have released him entirely, if he had not appealed to Caesar. But this was done providentially, that he should also depart with bonds. "Unto bonds," he says, "as an evil doer. (1 Tim. ii. 9. For if his Lord "was reckoned among the transgressors" (Mark xv. 28), much more he: but as the Lord did not share with them in their character, so neither did Paul. For in this is seen the marvellous thing, the being mixed up with such, and vet receiving no harm from them. "And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia;one Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon. (ch. xxvii. 1-3. See how far Aristarchus also accompanies Paul. To good and useful purpose is Aristarchus present, as he would take back the report of all to Macedonia. "And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. Julius gave Paul liberty," it says, acting "courteously, that he might refresh himself;

as it was but natural that he should be much the worse from his bonds and the fear, and the being dragged hither and thither. See how the writer does not hide this either, that Paul wished "to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. (v. 4. Again trials, again contrary winds. See how the life of the saints is thus interwoven throughout: escaped from the court of justice, they fall in with shipwreck and storm. "And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. (v. 5, 6. "A ship of Alexandria," it says. It is likely that both those (in the former ship) would bear to Asia the report of what had befallen Paul, and that these would do the same in Lycia. See how God does not innovate or

change the order of nature, but suffers them to sail into the unfavorable winds. But even so the miracle is wrought. That they may sail safely, He did not let them go out in the (open) sea, but they always sailed near the land. "And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and, hardly passing it, came unto a place which is called the fair havens;

nigh whereunto was the city of Lasea. Now when much time was spent, andwhen sailing was now dangerous, because the fast was now already past, Paul admonished them. (v. 7-9. By "the fast" here, I suppose he means that of the Jews. For they departed thence a long time after the Pentecost, so that it was much about midwinter that they arrived at the coasts of Crete. And this too was no slight miracle, that they also should be saved on his account. "Paul admonished them, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the southwest and northwest. And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close to Crete. But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let her drive" (R. V. "were driven.") (v. 10-15.

Paul therefore advised them to remain, and he foretells what would come of it:but they, being in a hurry, and being prevented by the place, wished to winter at Phenice. Mark then the providential ordering of the events: first indeed, "when the south wind blew softly, supposing they had obtained their purpose," they loosed the vessel, and came orth; then when the wind bore down upon them, they gave way to it driving them, and were with difficulty saved. "And running under a certain island which is called Clauda, we had much work to come by the boat: which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. (v. 16-21. Then after so great a storm he does not speak as insultingly over them, but as wishing that at any rate he might be believed for the future.

Wherefore also he alleges what had taken place for a testimony of the truth of what was about to be said by him. "And now I exhort you to be of good cheer: for there shall be no loss or any man's life among you, but of the ship. For there stood by me this night the angel

of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer, for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island. (v. 22-26. And he foretells two things; both that they must be cast upon an island, and that though the ship would be lost, those who were in it should be saved-which thing he spoke not of conjecture, but of prophecy-and that he "must be brought before Caesar. But this that he says, "God hath given thee all," is not spoken boastfully, but in the wish to win those who were sailing in the ship: for (he spoke thus), not that they might feel themselves bound to him, but that they might believe what he was saying. "God hath given thee; as much (as to say), They are worthy indeed of death, since they would not listen to thee:however, this is done out of favor to thee.

"But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; and sounded, and found it twenty fathoms; and when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under color as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off. (v. 27-32. The sailors however, were about to escape, having no faith in what was said: but the centurion does believe Paul, For he says, If these flee, "ye cannot be saved: so saying, not on this account, but that he might restrain them, and the prophecy might not fall to the ground. See how as in a church they are instructed by the calmness of Paul's behavior, how' he saved them out of the very midst of the dangers. And it is of providential ordering that Paul is disbelieved, that after proof of the facts, he might be believed: which accordingly was the case.

And he exhorts them again to take some meat, and they do as he bids them, and he takes some first, to persuade them not by word, but also by act, that the storm did them no harm, but rather was a benefit to their souls. "And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting having taken nothing. (v. 33. (b) And how, say you, did they go without food, having taken nothing? how did they bear it? Their fear possessed them, and did not let them fall into a desire of food, being, as they were, at the point of extreme jeopardy; (f) but they had no care for food. "Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat," (v. 34-36) seeing that there was no question about their lives being saved. (d) "And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. And when it was day, they knew not the land:

but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore. (v. 37-41. "They made towards shore," having given the rudder-handles to the wind: for oftentimes they do it not in this way. They were borne along, having loosed the rigging, i.e. the sails. "And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves; for when there is a strong wind, this is the consequence, the stern bearing the brunt (of the storm). (a) "And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. (v. 42. Again the devil tries to hinder the prophecy, and they had a mind to kill some, but the centurion suffered them not, that he might save Paul, so much was the centurion attached to him. "But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land. (v. 43, 44.

"And when they were escaped, then they knew that the island was called Melita. (ch. xxviii. 1. Do you mark what good came of the storm? Why then it was no mark of their being forsaken, that the storm came upon them. (c) Now this that happened was in consequence of the season of the year; but the wonder is greater, that at such a season they were saved from the midst of the dangers, both he, and for his sake the rest, (e) and this too in the Hadriatic. There were two hundred and seventy-six souls in all: no small matter this also, ifindeed they believed. The voyage was at an unseasonable time. (g) It is natural to suppose they would ask the reason why they were sailing, and would learn all. Nor was it for nothing that the voyage was so protracted; it afforded Paul an opportunity for teaching.

(Recapitulation. And Paul says, "I perceive that (this voyage will be) with hurt and loss. (v. 10. And observe how unassuming the expression is. That he may not seem to prophesy, but to speak as of conjecture, "I perceive," says he. For they would not have. received it, had he said this at the outset. In fact he does prophesy on this former occasion, as he does afterward, and says (there), "The God whom I serve," leading them on. Then how comes it that it was not "with loss" (of any) "of their lives? It wouldhave been so, but that God brought them safethrough it. For as far as depended on thenature of the thing, they had perished, but God prevented it. Then, to show that it was not from conjecture that he so spake, the master of the ship said the contrary (v. 11), and he a man of experience in the matter: so far was it from being the case that Paul's advice was given from conjecture. More over, the place suggested this same (which the master said), "being not commodious; and it was evident that from conjecture "the more part advised" (v. 12) as they did, rather than Paul. Then, severe the storm (that ensued), deep the darkness: and that they may not forget, the vessel also goes to pieces, and the corn is flung out and all beside, that they may not have it in their power after this to be shameless.

For this is why the vessel goes to pieces, and their souls are tightly braced. Moreover, both the storm and the darkness contributed not a little to his obtaining the hearing he did. Accordingly observe how the centurion does as he bids him, insomuch that he even let the boat go, and destroyed it. And if the sailors did not as yet comply with his bidding, yet afterwards they do so: for in fact this is a reckless sort of people. (v. 13-20. "Sirs, ye should have hearkened to me," etc. (v. 21. One is not likely to have a good reception, when he chides in the midst of calamity; but when he tells them what more there is (to come) of the calamity, and then predicts the good, then he is acceptable. Therefore he attacks them then first, when "all hope that they should be saved was taken away: that none may say, Nothing has come of it. And their fear also bears witness. Moreover, the place is a trying one, for it was in the Adriatic, and then their long abstinence. They were in the midst of death. It was now the fourteenth day that they were going without food, having taken nothing. "Wherefore," said he, "I pray you to take some meat: for this is for your health" (v. 34), that ye should eat, lest ye perish of hunger. Observe, his giving thanks after all that had happened strengthened them. For this showed an assured mind that they would be saved.

(b) "Then were they all of good cheer; and they also took some meat. (v. 36. And not only so, but henceforth they so cast all their care upon Paul, that they even cast out the corn (v. 37), being so many. (a) Two hundred and seventy-six souls (v. 38): whence had they victuals? (c) See how they do their part as men, and how Paul does not forbid them. "And when it was day," etc., "they loosed the rudder-bands. (v. 39, 40. And the vessel goes to pieces in the daytime, that they may not be clean dissolved with the terror: that you may see the prophecy brought out as fact. "And the soldiers' counsel," etc. (v. 42. Do you mark that in this respect also they were given to Paul? since for his sake the centurion suffered them not to be slain. So confessedly wicked do those men seem to me to have been: insomuch that they would have chosen even to slay them: but some swam on shore, others were borne on boards, and they all were thus saved, and the prophecy received accomplishment; (a prophecy,) although not solemn from length of time, since he did not deliver it a number of years before, but keeping close to the nature of the things themselves: (still a prophecy it was,) for all was beyond the reach of hope. And (so) it was through themselves being saved that they learnt who Paul was. But some one may say: why did he not save the ship?

That they might perceive how great a danger they had escaped: and that the whole matter depended, not on the help of man, but on God's hand saving them independently of a ship. So that righteous men, though. they may be in a tempest, or on the sea, or in the deep, suffer nothing dreadful, but even save others together with themselves. If (here was) a ship in danger and suffering wreck, and prisoners were saved for Paul's sake, consider what a thing it is to have a holy man in a house: for many are the tempests which assail us also, tempests far more grievous than these (natural ones), but He can also give us to be delivered, if only we obey holy men as those (in the ship) did, if we do what they enjoin. For they are not simply saved, but themselves also contributed to other men's believing (pistin eishnegkan). Though the holy man be in bonds, he does greater works than those who are free. And look how this was the case here. The free centurion stood in need of his bound prisoner: the

skilful pilot was in want of him who was no pilot-nay rather, of him who was the true pilot. For he steered as pilot not a vessel of this (earthly) kind, but the Church of the whole world, having learnt of Him Who is Lord also of the sea; (steered it,) not by the art of man, but by the wisdom of the Spirit.

In this vessel are many shipwrecks, many waves, spirits of wickedness, "from within are fightings, from without are fears" (2 Cor. vii. 5): so that he was the true pilot. Look at our whole life: it is just such (as was this voyage). For at one time we meet with kindliness, at another with a tempest; sometimes from our own want of counsel, sometimes from our idleness, we fall into numberless evils; from our not hearkening to Paul, when we are eager to go somewhither, where he bids us not. For Paul is sailing even now with us, only not bound as he was then: he admonishes us even now, and says to those who are (sailing) on this sea, "take heed unto yourselves: for after my departing grievous wolves shall enter in among you" (Acts xx. 29): and again, "In the last times perilous times shall come: and men shall be lovers of their own selves, lovers of money, boasters. (2 Tim. iii. 2. This is more grievous than all storms. Let us therefore abide where he bids us-in faith, in the safe haven: let us hearken unto him rather than to the pilot that is within us, that is, our own reason. Let us not straightway do just what this may suggest; not what the owner of the ship: no, but what Paul suggests: he has passed through many such tempests. Let us not learn (to our cost) by experience, but before the experience let us "avoid both harm and loss. Hear what he says:

"They that will be rich fall into temptation. (1 Tim. vi. 9. Let us therefore obey him; else, see what they suffered, because they did not take his counsel. And again he tells in another place what causes shipwrecks: "Who," he says, "have made shipwreck concerning the faith. But do thou continue in the things which thou hast learned and wast assured of. (1 Tim. i. 19. Let us obey Paul: though we be in the midst of a tempest, we shall surely. be freed from the dangers: though we remain without food fourteen days, though hope of safety may have left us, though we be in darkness and mist, by doing his bidding, we shall be freed from the dangers. Let us think that the whole world is a ship, and in this the evildoers and those who have numberless vices, some rulers, others guards, others just men, as Paul was, others prisoners, those bound by their sins: if then we do as Paul bids us, we perish not in our bonds, but are released from them: God will give us also to him. Or think you not that sins and passions are grievous bonds? for it is not the hands only that are bound, but the whole man. For tell me, when any one possessed of much money uses it not, nor spends it, but keeps it close,is he not bound more grievously than any prisoner by his miserliness, a bond that cannot be broken?

What again, when a man gives himself up to (the belief in) Fate, is not he too bound with other fetters? What, when he gives himself up to observations (of times)? What, when to omens? are not these more grievous than all bonds? What again, when he gives himself up to an unreasonable lust and to love? Who shall break in pieces these bonds for you? There is need of God's help that they may be loosed. But when there are both bonds and tempest,

think how great is the amount of dangers. For which of them is not enough to destroy? The hunger, the tempest, the wickedness of those on board, the unfitness of the season? But against all these, Paul's glory stood its ground. So is it now: let us keep the saints near us, and there will be no tempest: or rather, though there be a tempest, there will be great calm and tranquillity, and freedom from dangers: since that widow had the saint for her friend, and the death of her child was loosed, and she received back her son alive again. (1 Kings xvii. 17. Where the feet of saints step, there will be nothing painful; and if such should happen, it is for proving us and for the greater glory of God. Accustom the floor of thy house to be trodden by such feet, and an evil spirit will not tread there. For as where a sweet odor is, there a bad odor will not find place:

so where the holy unguent is, there the evil spirit is choked, and it gladdens those who are near it, it delights, it refreshes the soul. Where thorns are, there are wild beasts: where hospitality is, there are no thorns: for almsgiving having entered in, more keenly than any sickle it destroys the thorns, more violently than any fire. Be not thou afraid: (the wicked one) fears the tracks of saints, as foxes do lions. For "the righteous," it says, "is as bold as alion. (Prov. xxviii. 1. Let us bring these lions into our house, and all the wild beasts are put to flight, the lions not needing to roar, but simply to utter their voice. For not so much does the roaring of a lion put the wild beasts to flight, as the prayer of a righteous man puts to flight evil spirits: let him but speak, they cower. And where are such men now to be found, you will say? Everywhere, if we believe, if we seek, if we take pains. Where hast thou sought, tell me? When didst thou take this work in hand? When didst thou make this thy business? But ifthou seekest not, marvel not that thou dost not find. For "he that seeketh findeth" (Matt. vii. 7), not he that seeketh not. Listen to those who live in deserts: away with thy gold and silver: (such holy men) are to be found in every part of the world.

Thoughthou receive not such an one in thy house, yet go thou to him, live with the man, be at his dwelling-place, that thou mayest be able to obtain and enjoy his blessing. For a great thing it is to receive a blessing from the saints: which let us be careful to obtain, that being helped by their prayers we may enjoy mercy from God, through the grace and loving-kindness of His only-begotten Son, with Whom to the Father and the Holy Ghost together be glory, might, honor, now and ever, world without end. Amen.

Homily 54

ACTS XVIII. 1.-"And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand."

"Showed," he says, "no little kindness to us-barbarians" (as they were)-"having kindled a fire: else it were of no use that their lives be saved, if the wintry weather must destroy them. Then Paul having taken brushwood, laid it on the fire. See how active he is; observe how we nowhere find him doing miracles for the sake of doing them, but only upon emergency. Both during the storm when there was a cause he prophesied, not for the sake of prophesying, and here again in the first instance he lays on brushwood:-nothing for vain display, but (with a simple view) to their being preserved, and enjoyingsome warmth. Then a viper "fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. (v. 4. Well also was this permitted, that they should both see the thing and utter the thought, in order that, when the result ensued, there might be no disbelieving the miracle. Observe their good feeling (towards the distressed), in saying this (not aloud, but) among themselves-observe (also) the natural judgment clearly expressed even among barbarians, and how they do not condemn without assigning a reason. And these also behold, that they may wonder the more. "And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly:

but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. (v. 5, 6. They expected him, it says, to fall down dead: and again, having seen that nothing of the kind happened to him, they said, He is a god. Again (viz. as in ch. xiv. 11), another excess on the part of these men. "In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. (v. 7, 8. Behold again another hospitable man, Publius, who was both rich and of great possessions: he had seen nothing, but purely out of compassion for

their misfortune, he received them, and took care of them. So that he was worthy to receive kindness: wherefore Paul as a requital for his receiving them, "healed him. So when this was done, others also, which had diseases in the island, came, and were healed: who also honored us with many honors; and when we departed, they laded us with such things as were necessary" (v. 9, 10), both us and the rest.

See how when they were quit of the storm, they did not become more negligent, but what a liberal entertainment was given to them for Paul's sake: and three months were they there, all of them provided with sustenance. See how all this is done for the sake of Paul, to the end that the prisoners should believe, and the soldiers, and the centurion. For if they were very stone, yet from the counsel they heard him giving, and from the prediction they had heard him making, and from the miracles they knew him to have wrought, and from the sustenance they by his means enjoyed, they must have got a very high notion of him. See, when the judgment is right, and not preoccupied by some passion, how immediately it gets right judgings, and gives sound verdicts. "And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we tarried there three days. And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and the Three Taverns: whom when Paul saw, he thanked God, and took courage. (v. 11-15. Already the preaching has reached to Sicily:

see how it has run through (even to those lands): at Puteoli also they found some: others also came to meet them. Such was the eagerness of the brethren, it nothing disconcerted them, that Paul was in bonds. But observe also how Paul himself also was affected after the manner of men. For it says, "he took courage, when he saw the brethren. Although he had worked so many miracles, nevertheless even from sight he received an accession (of confidence). From this we learn, that he was both comforted after the manner of men, and the contrary. "And when we came to Rome, Paul was suffered to dwell by himself with a soldier that kept him. (v. 16. Leave was given him to dwell by himself. No slight proof this also of his being held in much admiration: it is clear they did not number him among the rest. "And it came to pass, that after three days he called together them that were the chief of the Jews. After three days he called the chief of the Jews, that their ears might not be preoccupied. And what had he in common with them? for they would not (else) have been like to accuse him. Nevertheless, it was not for this that he cared; it was for the teaching that he was concerned, and that what he had to say might not offend them.

(Recapitulation. "And the barbarians," etc. (v. 2. The Jews then, beholding all the many miracles they did, persecuted and harassed (Paul); but the barbarians, who had seen none, merely on the ground of his misfortune, were kind to him.-"No doubt," say they, "this man is a murderer: (v. 4). They do not simply pronounce their judgment, but say, "No doubt," (i.e. as any one may see "and vengeance," say they, "suffereth him not to live. Why then,

they held also the doctrine of a Providence, and these barbarians were far more philosophic than the philosophers, who allow not the benefit of a Providence to extend to things "below the moon: whereas (these barbarians) suppose God to be present everywhere, and that although a (guilty) man may escape many (a danger), he will not escape in the end. And they do not assail him forthwith, but for a time respect him on account of his misfortune: nor do they openly proclaim their surmise, but speak it "among themselves: a murderer; for the bonds led them to suspect this. "They showed no small kindness," and yet (some of them) were prisoners. Let those be ashamed that say, Do not do good to those in prison: let these barbarians shame us; for they knew not who these men were, but simply because they were in misfortune (they were kind): thus much they perceived, that they were human beings, and therefore they considered them to have a claim upon their humanity. "And for a great while," it says, "they expected that he would die.

(v. 6. But when he shook his hand, and flung off the beast, then they saw and were astonished. And the miracle did not take place suddenly, but the men went by the length of time, "after they had looked a great while," so plainly was there no deceit, no haste here (sunarpagh). "Publius," it says, "lodged them courteously" (v. 7): two hundred and seventy-six persons. Consider how great the gain of his hospitality: not as of necessity, not as unwilling, but as reckoning it a gain he lodged them for three days: thereafter having met with his requital, he naturally honored Paul much more, when the others also received healing. "Who also," it says, "honored us with many honors" (v. 10): not that he received wages, God forbid; but as it is written, "The workman is worthy of his meat. And when we departed, they laded us with such things as were necessary. (Matt. x. 10. It is plain that having thus received them, they also received the word of the preaching: for it is not to be supposed, that during an entire three months they would have had all this kindness shown them, had these persons not believed strongly, and herein exhibited the fruits (of their conversion): so that from this we may see a strong proof of the great number there was of those that believed. Even this was enough to t establish (Paul's) credit with those (his fellow-voyagers).

Observe how in all this voyage they nowhere touched at a city, but (were cast) on an island, and passed the entire winter (there, or) sailing-those being herein under training for faith, his fellow-voyagers, I mean. (a) "And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. (v. 11. Probably this was painted on it: so addicted were they to their idols. (d) "And when the south wind blew, we came the next day to Puteoli: where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. (v. 13, 14. (b) Observe them tarrying a while, and again hasting onwards. (e) "And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and the Three Taverns" (v. 15): not fearing the danger. (c) Paul therefore was now so much respected, that he was even permitted to be by himself: for if even before this they used him kindly, much more would they now. (g) "He was suffered," it says, "to dwell by himself, with a soldier that kept him. (v. 16. That it might not be possible for any plot to be laid against him there either-for there could be no

raising of sedition now. So that in fact they were not keeping Paul in custody, but guarding him, so that nothing unpleasant should happen:

for it was not possible now, in so great a city, and with the Emperor there, and with Paul's appeal, for anything to be done contrary to order. So surely is it the case, that always through the things which seem to be against us, all things turn out for us. "With the soldier"-for he was Paul's guard. "And having called together the chief of the Jews" (v. 17), he discourses to them, who both depart gainsaying, and are taunted by him, yet they dare not say anything: for it was not permitted them to deal with his matter at their own will. For this is a marvellous thing, that not by the things which seem to be for our security, but by their very opposites, all comes to be for us. And that you may learn this-Pharaoh commanded the infants to be cast into the river. (Exod. i. 22. Unless the infants had been cast forth, Moses would not have been saved, he would not have been brought up in the palace. When he was safe, he was not in honor; when he was exposed, then he was in honor. But God did this, to show His riches of resource and contrivance. The Jew threatened him, saying, "Wouldest thou kill me? (ib. 14) and this too was of profit to him. It was of God's providence, in order that he should see that vision in the desert, in order that the proper time should be completed, that he should learn philosophy in the desert, and there live in security.

And in all the plottings of the Jews against him the same thing happens: then he becomes more illustrious. As also in the case of Aaron; they rose up against him, and thereby made him more illustrious (Num. xvi. xvii.): that so his ordination should be unquestionable, that he might be held in admiration for the future also from the plates of brass (twn petalwn tou xalkou). Of course you know the history: wherefore I pass over the narration. And if ye will, let us go over the same examples from the beginning.

Cain slew his brother, but in this he rather benefited him: for hear what Scripture says, "The voice of thy brother's blood crieth unto Me" (Gen. iv. 10): and again in another place, "To the blood that speaketh better things than that of Abel. (Heb. xii. 24. He freed him from the uncertainty of the future, he increased his reward: we have all learnt hereby what love God had for him. For what was he injured? Not a whit, in that he received his end sooner. For say, what do they gain, who die more slowly? Nothing: for the having good days does not depend on the living many years or few years, but in the using life properly. The Three Children were thrown into the furnace, and through this they became more illustrious: Daniel was cast into the pit, and thence was he made more renowned. (Dan. iii. and vi. You see that trials in every case bring forth great good even in this life, much more in the life to come: but as to malice, the case is the same, as if a man having a reed should set himself to fight with the fire: it seems indeed to beat the fire, but it makes it brighter, and only consumes itself. For the malice of the wicked becomes food and an occasion of splendor to virtue: for by God's turning the unrighteousness to good account, our character shines forth all the more. Again, when the devil works anything of this kind, he makes those more illustrious that endure.

How then, you will say, was this not the case with Adam, but, on the contrary, he became more disgraced? Nay, in this case of all others God turned (the malice of) that (wicked one) to good account: but if (Adam) was the worse for it, it was he that injured himself: for it is the wrongs that are done to us by others that become the means of great good to us, not so the wrongs which are done by ourselves. As indeed, because the fact is that when hurt by others, we grieve, but not so when hurt by ourselves, therefore it is that God shows, that he who suffers unjustly at the hands of another, gets renown, but he who injures himself, receives hurt: that so we may bear the former courageously, but not the latter. And besides, the whole thing there was Adam's own doing. Wherefore didst thou the woman's bidding? (Gen. iii. 6. Wherefore when she counselled thee contrary to God), didst thou not repel her? Thou wast assuredly thyself the cause. Else, if the devil was the cause, at this rate all that are tempted ought to perish: but if all do not perish, the cause (of our destruction) rests with ourselves. "But," you will say, "all that are tempted ought (at that rate) to succeed. No: for the cause is in ourselves. "At that rate it ought to follow that (some) perish without the devil's having anything to do with it. Yes:

and in fact many do perish without the devil's being concerned in it: for surely the devil does not bring about all (our evil doings); no, much comes also from our own sluggishness by itself alone: and if he too is anywhere concerned as a cause, it is from our offering the occasion. For say, why did the devil prevail in Judas' case? When "Satan entered into him" (John xiii. 27), you will say. Yes, but hear the cause: it was because "he was a thief, and bare what was put in the bag. (ib. xii. 6. It was he that himself gave the devil a wide room for entering into him: so that it is not the devil who puts into us the beginning, it is we that receive and invite him. "But," you will say, "if there were no devil, the evils would not have become great. True, but then our punishment would admit of no plea for mitigation: but as it is, beloved, our punishment is more mild, whereas if we had wrought the evils of ourselves, the chastisements would be intolerable. For say, if Adam, without any counsel, had committed the sin he did, who would have snatched him out of the dangers? "But he would not have sinned," you will say? What right hast thou to say this? For he who had so little solidity, that was so inert and so ready for folly as to receive such advice as this, much more would he without any counsel have become this (that he did become).

What devil incited the brethren of Joseph to envy? If then we be watchful brethren, the devil becomes to us the cause even of renown. Thus, what was Job the worse for his falling into such helplessness of distress? "Speak not of this instance," you will say: "(Job was not the worse,) but the weak person is the worse. Yes, and the weak person is the worse, even if there be no devil. "But in a greater degree," you will say, "when there is the devil's power working along with him. True, but he is the less punished, when he has sinned through the devil's working with him; for the punishments are not the same for all sins. Let us not deceive ourselves: the devil is not the cause of our taking harm, if we be watchful: rather what he does, is to awake us out of our sleep; what he does, is to keep us on the alert. Let us for a while examine these things: suppose there were no wild beasts, no irregular states of the atmosphere; no sicknesses, no pains, no sorrows, nor anything else of the kind:

what would not man have become? A hog rather than a man, revelling in gluttony and drunkenness, and troubled by none of those things. But as it is, cares and anxieties are an exercise and discipline of philosophy, a method for the best of training.

For say, let a man be brought up in a palace, having no pain, nor care, nor anxiety, and having neither cause for anger nor failure, but whatever he sets his mind upon, that let him do, in that let him succeed, and have all men obeying him: (see whether) such a man would not become more irrational than any wild beast. But as it is, our reverses and our afflictions are as it were a whetstone to sharpen us. For this reason the poor are for the most part wiser than the rich, as being driven about and tost by many waves. Thus a body also, being idle and without motion, is sickly and unsightly: but that which is exercised, and suffers labor and hardships, is more comely and healthy: and this we should find to hold also in the case of the soul. Iron also, lying unused, is spoilt, but if worked it shines brightly; and in like manner a soul which is kept in motion. Now these reverses are precisely what keeps the soul in motion. Arts again perish, when the soul is not active: but it is active when it has not everything plain before it: it is made active by adverse things. If there were no adverse things, there would be nothing to stir it: thus, if everything existed ready-made in beautiful sort, art would not have found wherein to exercise itself. So, if all things were level to our understanding, the soul would not find wherein to exert itself:

if it had to be carried about everywhere, it would be an unsightly object. See you not, that we exhort nurses not to make a practice of carrying children always, that they may not bring them into a habit (of wanting to be carried) and so make them helpless? This is why those children which are brought up under the eyes of their parents are weak, in consequence of the indulgence, which by sparing them too much injures their health. It is a good thing, even pain in moderation; a good thing, care; a good thing, want; for they make us strong: good also are their opposites: but each of these when in excess destroys us; and the one relaxes, but the other (by overmuch tension) breaks us. Seest thou not, that Christ also thus trains His own disciples? If they needed these things, much more do we. But if we need them, let us not grieve, but even rejoice in our afflictions. For these are remedies, answering to our wounds, some of them bitter, others mild; but either of them by itself would be useless. Let us therefore return thanks to God for all these things: for He does not suffer them to happen at random, but for the benefit of our souls.

Therefore, showing forth our gratitude, let us return Him thanks, let us glorify Him, let us bear up courageously, considering that it is but for a time, and stretching forward our minds to the things future, that we may both lightly bear the things present, and be counted worthy to attain unto the good things to come, through the grace and mercy of His only begotten Son, with Whom to the Father and the Holy Ghost together be glory, might, honor, now and ever, world without end. Amen.

Homily 55

ACTS XXVIII. 17-20.-"And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, thought I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had aught to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain."

He wished to exculpate both himself and others; himself, that they might not accuse him, and by so doing hurt themselves; and thoseothers), that it might not seem that the whole thing was of their doing. For it was likely that a report was prevalent, that he had been delivered up by the Jews; and this was enough to alarm them. He therefore addresses himself to this, and defends himself as to his own conduct. "How then is it reasonable," it might be said, "that they should deliver thee up without a cause? The Roman governors, he says, bear me witness, who wished to let me go. "How was it then that they did not let (thee) go? "When the Jews spake against it," he says. Observe how he extenuates (in speaking of) their charges against him. Since if he had wished to aggravate matters, he might have used them so as to bear harder upon them. Wherefore, he says, "I was constrained to appeal unto Caesar: so that his whole speech is of a forgiving nature. What then? didst thou this, that thou mightest accuse them? No, he says: "Not that I had aught to accuse my nation of: but that I might escape the danger. For it is for your sakes "that I am bound with this chain. So far am I, he says, from any hostile feeling towards you. Then they also were so subdued by his speech, that they too apologized for those of their own nation:

"And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee. (v. 21. Neither through letters, nor through men, have they made known any harm of thee. Nevertheless, we wish to hear from thyself: "But we desire to hear of thee what thou thinkest" (v. 22): and then forestalled him by showing their own sentiments. "For as concerning this sect, it is known to us, that everywhere it is spoken against. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God,

persuading them concerning Jesus, both out of the Law of Moses and out of the Prophets, from morning till evening. And some believed the things which were spoken, and some believed not. (v. 23, 24. They said not, we speak against it, but "it is spoken against. Then he did not immediately answer, but gave them a day, and they came to him, and he discoursed, it says, "both out of the Law of Moses, and out of the Prophets. And some believed, and some be-believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. (v. 25-27. But when they departed, as they were opposed to each other, then he reproaches them, not because he wished to reproach those (that believed not), but to confirm these (that believed). "Well said Esaias," says he to them. So that to the Gentiles it is given to know this mystery. No wonder then, if they did gainsay: this was foretold from the first. Then again he moves their jealousy (on the score) of them of the Gentiles. "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. Amen. (v. 28-31. It shows the freedom he had now: without hindrance in Rome, he who had been hindered in Judea; and he remained teaching there for two years. What of the (years) after these?

(Recapitulation. (d) "Who having examined me," says he, "found nothing in me" (v. 18). When those ought to have rescued, they "delivered (him) into the hands of the Romans. And such the superabundance, * * because those had not power to condemn but delivered him prisoner. "Not as having aught to accuse my nation of," (v. 19) am I come. See what friendliness of expression "my nation: he does not hold them as aliens. He does not say, I do not accuse, but, "I have not (whereof) to accuse: although he had suffered so many evils at their hands. But nothing of all this does he say, nor make his speech offensive: neither does he seem to be sparing them as matter of favor. For this was the main point, to show that they delivered him prisoner to the Romans, when those ought to have condemned him. (a) "For this cause," he says, "I wished to see you" (v. 20): that it might not be in any man's power to accuse me, and to say what (naturally) might suggest itself (ta paristamena), that having escaped their hands I have come for this: not to bring evils upon others, but myself fleeing from evils. "I was compelled to appeal unto Cae6sar. Observe them also speaking more mildly to him. "We beg," say they: and wish to speak in exculpation of those (at Jerusalem). (e) Whereas they ought to accuse them, they plead for them: by the very fact of their exonerating them, they do in fact accuse them.

(b) For this very thing was a proof that they knew themselves exceedingly in the wrong. Had they been confident, they would at any rate have done this, so that he should not have it in his power to make out his story in his own way, and besides they shrank from coming. And by their many times attempting they showed * * (f) "As for this sect, it is known to us," say they, "that it is everywhere spoken against. (v. 21, 21. True, but (people) are also everywhere persuaded (as, in fact, here), "some were persuaded, and some believed not. And when they had appointed him a day," etc. (v. 23-25. See again how not by miracles but by Law and Prophets he puts them to silence, and how we always find him doing this. And yet he might also have wrought signs; but then it would no longer have been matter of faith. In fact, this (itself) was a great sign, his discoursing from the Law and the Prophets. Then that you may not deem it strange (that they believed not), he introduces the prophecy which saith "Hearing ye shall hear and not understand," more now than then: "and ye shall see and not perceive" (v. 26) more now than then. This is not spoken for the former sort, but for the unbelievers. How then? Was it contrary to the prophecy, that those believed? ("Go,") it says, "unto this people" (that is), to the unbelieving people.

He did not say this to insult them, but to remove the offence. "Be it known then," he says, "unto you, that unto the Gentiles is sent the salvation of God. They," says he, "will hear it too. (v. 28. Then why dost thou discourse to us? Didst thou not know this? Yes, but that ye might be persuaded, and that I might exculpate myself, and give none a handle (against me). (c) The unbelieving were they that withdrew. But see how they do not now form plots against him. For in Judea they had a sort of tyranny. Then wherefore did the Providence of God order that he should go thither, and yet the Lord had said, "Get thee out quickly from Jerusalem? (ch. xxii. 18. That both their wickedness might be shown and Christ's prophecy made good, that they would not endure to hear him: and so that all might learn that he was ready to suffer all things, and that the event might be for the consolation of those in Judea: for there also (the brethren) were suffering many grievous evils. But if while preaching the Jewish doctrines, he suffered thus, had he preached the doctrines of the glory of Christ, how would they have endured him? While "purifying himself" (ch. xxi. 26) he was intolerable, and how should he have been tolerable while preaching? What lay ye to his charge? What have ye heard? He spoke nothing of the kind. He was simply seen, and he exasperated all against him.

Well might he then be set apart for the Gentiles: well might he be sent afar off: there also destined to discourse to the Gentiles. First he calls the Jews, then having shown them the facts he comes to the Gentiles. (ch. xxiv. 18. "Well spake the Holy Ghost," etc. But this saying, "The Spirit said," is nothing wonderful: for an angel also is said to say what the Lord saith: but He (the Spirit) not so. When one is speaking of the things said by the angel, one does not say, Well said the angel, but, Well said the Lord. "Well said the Spirit: as much as to say, It is not me that ye disbelieve. But God foreknew this from the first. "He discoursed," it says, "with boldness, unhindered" (v. 31): for it is possible to speak with boldness, yet hindered. His boldness nothing checked: but in fact he also spoke unhindered. (c) "Discoursed, " it says, "the things concerning the kingdom of God: mark, nothing of the

things of sense, nothing of the things present. (f) But of his affairs after the two years, what say we? (b) (The writer) leaves the hearer athirst for more: the heathen authors do the same (in their writings), for to know everything makes the reader dull and jaded. Or else he does this, (e) not having it in his power to exhibit it from his own personal knowledge.

(a) Mark the order of God's Providence, "I have been much hindered from coming unto you ...having a great desire these many years to come unto you. (Rom xv. 22, 23. (d) But he fed them with hopes. (g) I am in haste to go to Spain, and "I hope," says he, "to see you in my journey, and to be brought thitherward on my journey by you, if first I be filled with your company in some measure. (ib. 24. (i) Of this he says, I will come and rest together with you "in the fulness of the blessing of the Gospel" (ib. 29): and again "I am going to Jerusalem to minister to the saints" (ib. 25): this is the same that he has said here, "To do alms to my nation I came. (Acts xxiv. 17. (h) Do you mark how he did not foresee everything-that sacred and divine head, the man higher than the heavens, that had a soul able to grasp all at once, the holder of the first place-Paul? The man whose very name, to them that know him, suffices for rousing of the soul, for vigilance, for shaking off all sleep! Rome received him bound, coming up from the sea, saved from a ship-wreck-and was saved from the shipwreck of error. Like an emperor that has fought a naval battle and overcome, he entered into that most imperial city. (k) He was nearer now to his crown. Rome received him bound, and saw him crowned and proclaimed conqueror.

There he had said, I will rest together with you: but this was the beginning of a course once more, and he added trophies to trophies, a man not to be overcome. Corinth kept him two years, and Asia three, and this city two for this time; a second time he again entered it, when also he was consummated. Thus he escaped then, and having filled the whole world, he so brought his life toa close. Why didst thou wish to learn what happened after these two years? Those too are such as these: bonds, tortures, fightings, imprisonments, lyings in wait, false accusations, deaths, day by day. Thou hast seen but a small part of it? How much soever thou hast seen, such is he for all the rest. As in the case of the sky, if thou see one part of it, go where thou wilt thou shalt see it such as this: as it is with the sun, though thou see its rays but in part, thou mayest conjecture the rest: so is it with Paul. His Acts thou hast seen in part; such are they all throughout, teeming with dangers. He was a heaven having in it the Sun of Righteousness, not such a sun (as we see): so that that man was better than the very heaven. Think you that this is a small thing-when you say "The Apostle," immediately every one thinks of him (as), when you say "The Baptist," immediately they think of John? To what shall one compare his words?

To the sea, or even to the ocean? But nothing is equal to them.

More copious than this (sea) are (his) streams; purer and deeper; so that one would not err in calling Paul's heart both a sea and a heaven, the one for purity, the other for depth. He is a sea, having for its voyagers not those who sail from city to city, but those from earth to heaven: if any man sail in this sea, he will have a prosperous voyage. On this sea, not winds, but instead of winds the Holy and Divine Spirit wafts the souls which sail thereon:

no waves are here, no rock, no monsters: all is calm. It is a sea which is more calm and secure than a haven, having no bitter brine, but a pure fountain both sweeter than * *, and brighter and more transparent than the sun: a sea it is, not having precious stones, nor purple dye as ours, but treasures far better than those. He who wishes to descend into this sea, needs not divers, needs not oil, but much loving-kindness (filanqrwpiaj): he will find in it all the good things that are in the kingdom of Heaven. He will even be able to become a king, and to take the whole world into his possession, and to be in the greatest honor; he who sails on this sea will never undergo shipwreck, but will know all things well. But as those who are inexpert in this (our visible sea) are suffocated (in attempting to dive therein), so is it in that other sea:

which is just the case with the heretics, when they attempt things above their strength. It behooves therefore to know the depth, or else not to venture. If we are to sail on this sea, let us come well-girded. "I could not," he says, "speak unto you as unto spiritual, but as unto carnal. (1 Cor. iii. 1. Let no one who is without endurance sail on this sea. Let us provide for ourselves ships, that is, zeal, earnestness, prayers, that we, may pass over the sea in quiet. For indeed this is the living water. Like as if one should get a mouth of fire, such a mouth does that man get who knows Paul well: like as if one should have a sharp sword, so again does such an one become invincible. And for the understanding of Paul's words there is needed also a pure life. For therefore also he said: "Ye are become such as have need of milk, seeing ye are dull of hearing. (Heb. v. 11, 12. For there is, there is an infirmity of hearing. For as a stomach which is infirm could not take in wholesome food (which it finds) hard of digestion, so a soul which is become tumid and heated, unstrung and relaxed, could not receive the word of the Spirit. Hear the disciples saying, "This is a hard saying: who can hear it" (John vi. 60)? But if the soul be strong and healthy, all is most easy, all is light: it becomes more lofty and buoyant:

it is more able to soar and lift itself on high. Knowing then these things, let us bring our soul into a healthy state: let us emulate Paul,and imitate that noble, that adamantine soul:that, advancing in the steps of his life, we may be enabled to sail through the sea of this present life, and to come unto the haven wherein are no waves, and attain unto the good things promised to them that love Him, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father and Holy Ghost together be glory, might, honor, now and ever, world without end. Amen.

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