

Philippians 2:5-8

by St. John Chrysostom

St. John Chrysostom's sermon emphasizes the importance of humility by reflecting on the mind of Christ and addressing false teachings.

Scripture: Psalm 23:2, Isaiah 51:11, Isaiah 58:7, Matthew 5:45, Matthew 6:24, Matthew 25:34, Luke 10:19, Luke 14:33, 1 Corinthians 3:13, Philippians 2:5

Topics: "Christ's Humility", "Christian Obedience"

Description

John Chrysostom preaches on the humility and obedience of Christ as an example for believers, emphasizing the need to have the same mindset as Christ who humbled Himself and became obedient even unto death. He addresses various heresies of his time, refuting them with scriptural explanations and exhorting the congregation to guard against the love of money and the dangers of covetousness. Chrysostom warns against the consequences of betraying Christ for worldly gain, highlighting the importance of living a life worthy of the faith and avoiding the pitfalls of avarice and disobedience.

Transcript

Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross.

Our Lord Jesus Christ, when exhorting His disciples to great actions, places before them Himself, and the Father, and the Prophets, as examples; as when He says, For thus they did unto the Prophets which were before you Matthew 5:12; Luke 6:23; and again, If they persecuted Me, they will also persecute you John 15:20; and, Learn of me, for I am meek Matthew 11:29; and again, Be merciful, as your Father which is in heaven is merciful. Luke 6:36 This too the blessed Paul did; in exhorting them to humility, he brought forward Christ. And he does so not here only, but also when he discourses of love towards the poor, he speaks in this wise. For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor. 2 Corinthians 8:9 Nothing rouses a great and philosophic soul to the performance of good works, so much as learning that in this it is likened to God. What encouragement is equal to this? None. This Paul well knowing, when he would exhort them to humility, first beseeches and supplicates them, then to awe them he says, That ye stand fast in one Spirit; he says also, that it is for them an evident token of perdition, but of your salvation. Philippians 1:27-28 And last of all he says this, Have this

mind in you, which was also in Christ Jesus, who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking upon Him the form of a servant. Philippians 2:5-7 Attend, I entreat you, and rouse yourselves. For as a sharp two-edged sword, wheresoever it falls, though it be among ten thousand phalanxes, easily cuts through and destroys, because it is sharp on every side, and nought can bear its edge; so are the words of the Spirit. Hebrews 4:12; Revelation 1:16 For by these words he has laid low the followers of Arius of Alexandria, of Paul of Samosata, of Marcellus the Galatian, of Sabellius the Libyan, of Marcion that was of Pontus, of Valentinus, of Manes, of Apollinarius of Laodicea, of Photinus, of Sophronius, and, in one word, all the heresies. Rouse yourselves then to behold so great a spectacle, so many armies falling by one stroke, lest the pleasure of such a sight should escape you. For if when chariots contend in the horse race there is nothing so pleasing as when one of them dashes against and overthrows whole chariots with their drivers, and after throwing down many with the charioteers that stood thereon, drives by alone towards the goal, and the end of the course, and amid the applause and clamor which rises on all sides to heaven, with coursers winged as it were by that joy and that applause, sweeps over the whole ground; how much greater will the pleasure be here, when by the grace of God we overthrow at once and in a body the combinations and devilish machinations of all these heresies together with their charioteers?

And if it seem good to you, we will first arrange the heresies themselves in order. Would you have them in the order of their impiety, or of their dates? In the order of time, for it is difficult to judge of the order of their impiety. First then let Sabellius the Libyan come forward. What does he assert? That the Father, Son, and Holy Spirit, are mere names given to one Person. Marcion of Pontus says, that God the Creator of all things is not good, nor the Father of the good Christ, but another righteous one, and that he did not take flesh for us. Marcellus, and Photinus, and Sophronius assert, that the Word is an energy, and that it was this energy that dwelt in Him who was of the seed of David, and not a personal substance.

Arius confesses indeed the Son, but only in word; he says that He is a creature, and much inferior to the Father. And others say that He has not a soul. Do you see the chariots standing? See then their fall, how he overthrows them all together, and with a single stroke. How? Have the same mind in you, he says, which was in Christ Jesus, who being in the form of God, counted it not a prize to be on an equality with God. And Paul of Samosata has fallen, and Marcellus, and Sabellius. For he says, Being in the form of God. If in the form how do you say, O wicked one, that He took His origin from Mary, and was not before? And how do you say that He was an energy? For it is written, The form of God took the form of a servant. The form of a servant, is it the energy of a servant, or the nature of a servant? By all means, I fancy, the nature of a servant. Thus too the form of God, is the nature of God, and therefore not an energy. Behold also Marcellus of Galatia, Sophronius and Photinus have fallen.

Behold Sabellius too. It is written, He counted it not a prize to be on an equality with God. Now equality is not predicated, where there is but one person, for that which is equal has somewhat to which it is equal. Do you see not the substance of two Persons, and not empty names without things? Do you not hear the eternal pre-existence of the Only-begotten?

Lastly, What shall we say against Arius, who asserts the Son is of a different substance? Tell me now, what means, He took the form of a servant? It means, He became man. Wherefore being in the form of God, He was God. For one form and another form is named; if the one be true, the other is also. The form of a servant means, Man by nature, wherefore the form of God means, God by nature. And he not only bears record of this, but of His equality too, as John also does, that he is no way inferior to the Father, for he says, He thought it not a thing to seize, to be equal with God. Now what is their wise reasoning? Nay,

say they, he proves the very contrary; for he says, that, being in the form of God, He seized not equality with God. How if He were God, how was He able to seize upon it? And is not this without meaning? Who would say that one, being a man, seized not on being a man? For how would any one seize on that which he is? No, say they, but he means that being a little God, He seized not upon being equal to the great God, Who was greater than He. Is there a great and a little God? And do ye bring in the doctrines of the Greeks upon those of the Church? With them there is a great and a little God. If it be so with you, I know not. For you will find it nowhere in the Scriptures: there you will find a great God throughout, a little one nowhere. If He were little, how would he also be God? If man is not little and great, but one nature, and if that which is not of this one nature is not man, how can there be a little God and a great one?

He who is not of that nature is not God. For He is everywhere called great in Scripture; Great is the Lord, and highly to be praised. Psalm 48:1 This is said of the Son also, for it always calls Him Lord. You are great, and doest wondrous things. You are God alone. Psalm 86:10 And again, Great is our Lord, and great is His power, and of His greatness there is no end. Psalm 145:3

But the Son, he says, is little. But it is thou that sayest this, for the Scripture says the contrary: as of the Father, so it speaks of the Son; for listen to Paul, saying, Looking for the blessed hope, and appearing of the glory of our great God. Titus 2:13 But can he have said appearing of the Father? Nay, that he may the more convince you, he has added with reference to the appearing of the great God. Is it then not said of the Father? By no means. For the sequel suffers it not which says, The appearing of our great God and Saviour Jesus Christ. See, the Son is great also. How then do you speak of small and great?

Listen to the Prophet too, calling him The Messenger of great counsel. Isaiah 9:6 The Messenger of great counsel, is He not great Himself? The mighty God, is He small and not great? What mean then these shameless and reckless men when they say, that being little He is a God? I repeat oftentimes what they say, that you may the more avoid them. He being a lesser God seized not for Himself to be like the greater God! Tell me now (but think not that these words are mine), if he were little, as they say, and far inferior to the Father in power, how could He possibly have seized to Himself equality with God? For an inferior nature could not seize for himself admission into that which is great; for example, a man could not seize on becoming equal to an angel in nature; a horse could not, though he wished it, seize on being equal to a man in nature. But besides all that, I will say this too. What does Paul wish to establish by this example? Surely, to lead the Philippians to humility. To what purpose then did he bring forward this example? For no one who would exhort to humility speaks thus; Be thou humble, and think less of yourself than of your equals in honor, for such an one who is a slave has not risen against his master; do thou imitate him. This, any one would say, is not humility, but arrogance. Learn ye what humility is, you who have a devilish pride! What then is humility? To be lowly minded. And he is lowly minded who humbles himself, not he who is lowly by necessity. To explain what I say; and do ye attend; he who is lowly minded, when he has it in his power to be high minded, is humble, but he who is so because he is not able to be high minded, is no longer humble. For instance, If a King subjects himself to his own officer, he is humble, for he descends from his high estate; but if an officer does so, he will not be lowly minded; for how? He has not humbled himself from any high estate. It is not possible to show humble-mindedness except it be in our power to do otherwise. For if it is necessary for us to be humble even against our will, that excellency comes not from the spirit or the will, but from necessity. This virtue is called humble-mindedness, because it is the humbling of the mind.

If he who has it not in his power to snatch at another's goods, continues in the possession of his own; should we praise him, think you, for his justice? I trow not, and why? The praise of free choice is taken

away by the necessity. If he, who has it not in his power to usurp and be a king, remains a private citizen, should we praise him for his quietness? I trow not. The same rule applies here. For praise, O you most senseless ones, is not given for abstaining from these things, but for the performance of good deeds; for the former is free indeed from blame, but partakes not yet of praise, while eulogy of the other is meet. Observe accordingly that Christ gives praise on this principle, when He says, Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and you gave Me meat; I was thirsty, and you gave Me drink. Matthew 25:34-35 He did not say, Because you have not been covetous, because you have not robbed; these are slight things; but because ye saw Me an hungered, and fed Me. Who ever praised either his friends or his enemies in this sort? No one ever praised even Paul. Why say Paul? No one ever praised even a common man, as thou dost praise Christ, because he did not take that rule which was not his due. To admire for such things as this, is to give evidence of much evil. And why? Because with evil men this is a matter of praise, as of one that steals, if he steal no more; but it is otherwise among good men. Ephesians 4:28 Because a man has not seized on a rule and an honor which was not his due, is he praiseworthy? What folly is this?

Attend, I entreat you, for the reasoning is long. Again, who would ever exhort to humility from such grounds as this? Examples ought to be much greater than the subject, to which we are exhorting, for no one will be moved by what is foreign to the subject. For instance, when Christ would lead us to do good to our enemies, He brought a great example, even that of His Father, For He makes His sun to rise on the evil and the good, and sends rain on the just and the unjust. Matthew 5:45 When He would lead to endurance of wrong He brought an example, Learn of Me, for I am meek and lowly in heart. Matthew 11:29 And again, If I your Lord and Master do these things, how much more should ye? John 13:14 Do you see how these examples are not distant, for there is no need they should be so distant, for indeed we also do these things, especially as in this case the example is not even near. And how? If He be a servant, He is inferior, and subject to Him that is greater; but this is not lowliness of mind. It was requisite to show the contrary, namely, that the greater person subjected himself to the lesser. But since he found not this distinction in the case of God, between greater and lesser, he made at least an equality. Now if the Son were inferior, this were not a sufficient example to lead us to humility. And why? Because it is not humility, for the lesser not to rise against the greater, not to snatch at rule, and to be obedient unto death.

Again, consider what he says after the example, In lowliness of mind, each counting other better than themselves. Philippians 2:3 He says, counting, for as you are one in substance, and in the honor which comes of God, it follows that the matter is one of estimation. Now in the case of those who are greater and lesser, he would not have said counting, but honor them that are better than yourselves, as he says in another place, Obey them that have the rule over you, and submit to them. Hebrews 13:17 In that instance subjection is the result of the nature of the case, in this of our own judgment. In lowliness of mind, he says, each counting other better than themselves, as Christ also did.

Thus are their explanations overthrown. It remains that I speak of our own after I have first spoken of theirs summarily. When exhorting to lowliness of mind, Paul would never have brought forward a lesser one, as obedient to a greater. If he were exhorting servants to obey their masters, he might have done so with propriety, but when exhorting the free to obey the free, to what purpose could he bring forward the subjection of a servant to a master? Of a lesser to a greater? He says not, Let the lesser be subject to the greater, but you who are of equal honor with each other be ye subject, each counting other better than themselves. Why then did he not bring forward even the obedience of the wife, and say, As the wife obeys her husband, so do ye also obey. Now if he did not bring forward that state in which there is equality and

liberty, since in that the subjection is but slight, how much less would he have brought forward the subjection of a slave? I said above, that no one so praises a man for abstaining from evil, nor even mentions him at all; no one who desires to praise a man for continence would say, he has not committed adultery, but, he has abstained from his own wife; for we do not consider abstinence from evil as a matter of praise at all, it would be ridiculous.

I said that the form of a servant was a true form, and nothing less. Therefore the form of God also is perfect, and no less. Why says he not, being made in the form of God, but being in the form of God? This is the same as the saying, I am that I am. Exodus 3:14 Form implies unchangeableness, so far as it is form. It is not possible that things of one substance should have the form of another, as no man has the form of an angel, neither has a beast the form of a man. How then should the Son?

Now in our own case, since we men are of a compound nature, form pertains to the body, but in the case of a simple and altogether uncompounded nature it is of the substance. But if you contend that he speaks not of the Father, because the word is used without the article, in many places this is meant, though the word be used without the article. Why say I, in many places? For in this very place he says, He counted it not a prize to be on an equality with God, using the word without the article, though speaking of God the Father.

I would add our own explanation, but I fear that I shall overwhelm your minds. Meanwhile remember what has been said for their refutation; meanwhile let us root out the thorns, and then we will scatter the good seed after that the thorns have been rooted out, and a little rest has been given to the land; that when rid of all the evil thence contracted, it may receive the divine seed with full virtue.

Let us give thanks to God for what has been spoken; let us entreat Him to grant us the guarding and safe keeping thereof, that both we and you may rejoice, and the heretics may be put to shame. Let us beseech Him to open our mouth for what follows, that we may with the same earnestness lay down our own views. Let us supplicate Him to vouchsafe us a life worthy of the faith, that we may live to His glory, and that His name may not be blasphemed through us. For, woe unto you, it is written, through whom the name of God is blasphemed. Isaiah 52:5, Septuagint. nearly For if, when we have a son, (and what is there more our own than a son,) if therefore when we have a son, and are blasphemed through him, we publicly renounce him, turn away from him, and will not receive him; how much more will God, when He has ungrateful servants who blaspheme and insult Him, turn away from them and hate them? And who will take up him whom God hates and turns away from, but the Devil and the demons? And whomsoever the demons take, what hope of salvation is left for him? What consolation in life?

As long as we are in the hand of God, no one is able to pluck us out John 10:28, for that hand is strong; but when we fall away from that hand and that help, then are we lost, then are we exposed, ready to be snatched away, as a bowing wall, and a tottering fence Psalm 62:3; when the wall is weak, it will be easy for all to surmount. Think not this which I am about to say refers to Jerusalem alone, but to all men. And what was spoken of Jerusalem? Now will I sing to my well-beloved a song of my beloved touching His vineyard.

My well-beloved has a vineyard in a very fruitful hill, and I made a fence about it, and surrounded it with a dike, and planted it with the vine of Sorech, and built a tower in the midst of it, and also dug a wine press in it, and I looked that it should bring forth grapes, and it brought forth thorns. And now, O men of Judah and inhabitants of Jerusalem, judge between Me and My vineyard. What should have been done to My

vineyard, that I have not done to it? Wherefore, when I looked that it should bring forth grapes, brought it forth thorns?

Now therefore I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be for a prey, and I will break down the wall thereof, and it shall be trodden down. And I will leave My vineyard, and it shall not be pruned or dug, but thorns shall come up upon it, as upon a desert land. I will also command the clouds, that they rain no rain upon it. For the vineyard of the Lord of Sabaoth is the house of Israel, and the men of Judah His pleasant plant.

I looked that it should do judgment, but it did iniquity, and a cry instead of righteousness. Isaiah 5:1-7, Septuagint This is spoken also of every soul. For when God who loves man has done all that is needful and man then brings forth thorns instead of grapes, He will take away the fence, and break down the wall, and we shall be for a prey. For hear what another prophet speaks in his lamentations: Why have you broken down her fences, so that all they which pass by the way do pluck her?

The boar out of the wood does ravage it, and the wild beasts of the field feed on it. Psalm 80:12-13 In the former place He speaks of the Mede and the Babylonian, here nought is said of them, but the boar, and the solitary beast is the Devil and all his host, because of the ferocity and impurity of his disposition. For when it would show us his rapacity, it says, As a roaring lion he walks about, seeking whom he may devour 1 Peter 5:8: when his poisonous, his deadly, his destructive nature, it calls him a snake, and a scorpion; For tread, says He, upon serpents and scorpions, and upon all the power of the enemy Luke 10:19: when it would represent his strength as well as his venom, it calls him a dragon; as when it says, This dragon whom you have formed to take his pastime therein.

Psalm 104:26 Scripture everywhere calls him a dragon, and a crooked serpent, and an adder Psalm 74:13-14; he is a beast of many folds, and varied in his devices, and his strength is great, he moves all things, he disturbs all things, he turns all things up and down. Isaiah 27:1; 51:9; Ezekiel 29:3; 32:2 But fear not, neither be afraid; watch only, and he will be as a sparrow; for, says He, tread upon serpents and scorpions. If we will, He causes him to be trodden down under our feet.

See now what scorn is it, yea, what misery, to see him standing over our heads, who has been given to us to tread down. And whence is this? It is of ourselves. If we choose, he becomes great; and if we choose, he becomes of small power. If we take heed to ourselves, and take up our stand with Him who is our King, he draws himself in, and will be no better than a little child in his warfare against us. Whenever we stand apart from Him, he puffs himself up greatly, he utters terrible sounds, he grinds his teeth, because he finds us without our greatest help. For he will not approach to us, except God permit him; for if he dared not to enter into the herd of swine, except by God's permission, how much less into men's souls. But God does permit him, either chastening or punishing us, or making us more approved, as in the case of Job. Do you see that he came not to him, neither dared to be near him, but trembled and quaked? Why speak I of Job? When he leaped upon Judas, he dared not to seize on him wholly, and to enter into him, until Christ had severed him from the sacred band. He attacked him indeed from without, but he dared not enter in, but when he saw him cut off from that holy flock, he leaped upon him with more than wolfish vehemence, and left him not till he had slain him with a double death.

These things are written for our admonition. What gain have we from knowing that one of the twelve was a traitor? What profit? What advantage? Much. For, when we know whence it was that he arrived at this deadly counsel, we are on our guard that we too suffer not the like. Whence came he to this? From the

love of money. He was a thief. For thirty pieces of silver he betrayed his Lord. So drunken was he with the passion, he betrayed the Lord of the world for thirty pieces of silver. What can be worse than this madness? Him to whom nothing is equivalent, nothing is equal, before whom the nations are as nothing Isaiah 40:15, Him did he betray for thirty pieces of silver. A grievous tyrant indeed is the love of gold, and terrible in putting the soul beside itself. A man is not so beside himself through drunkenness as through love of money, not so much from madness and insanity as from love of money.

For tell me, why did you betray Him? He called you, when a man unmarked and unknown. He made you one of the twelve, He gave you a share in His teaching, He promised you ten thousand good things, He caused you to work wonders, thou were sharer of the same table, the same journeys, the same company, the same intercourse, as the rest. And were not these things sufficient to restrain you? For what reason did you betray Him? What had you to charge Him with, O wicked one? Rather, what good did you not receive at His hands? He knew your mind, and ceased not to do His part. He often said, One of you shall betray Me. Matthew 26:21 He often marked you, and yet spared you, and though He knew you to be such an one, yet cast you not out of the band. He still bore with you, He still honored you, and loved you, as a true disciple, and as one of the twelve, and last of all (oh, for your vileness!), He took a towel, and with His own unsullied hands He washed your polluted feet, and even this did not keep you back. You stole the things of the poor, and that you might not go on to greater sin, He bore this too. Nothing persuaded you. Had you been a beast, or a stone, would you not have been changed by these kindnesses towards you, by these wonders, by these teachings? Though you were thus brutalized, yet still He called you, and by wondrous works He drew you, you were more senseless than a stone, to Himself. Yet for none of these things did you become better.

You wonder perhaps at such folly of the traitor; dread therefore that which wounded him. He became such from avarice, from the love of money. Cut out this passion, for to these diseases does it give birth; it makes us impious, and causes us to be ignorant of God, though we have received ten thousand benefits at His hands. Cut it out, I entreat you, it is no common disease, it knows how to give birth to a thousand destructive deaths. We have seen his tragedy. Let us fear lest we too fall into the same snares. For this is it written, that we too should not suffer the same things. Hence did all the Evangelists relate it, that they might restrain us. Flee then far from it. Covetousness consists not alone in the love of much money, but in loving money at all. It is grievous avarice to desire more than we need. Was it talents of gold that persuaded the traitor? For thirty pieces of silver he betrayed his Lord. Do ye not remember what I said before, that covetousness is not shown in receiving much, but rather in receiving little things? See how great a crime he committed for a little gold, rather not for gold, but for pieces of silver.

It cannot, it cannot be that an avaricious man should ever see the face of Christ! This is one of the things which are impossible. It is a root of evils, and if he that possesses one evil thing, falls from that glory, where shall he stand who bears with him the root? He who is the servant of money cannot be a true servant of Christ. Christ Himself has declared that the thing is impossible. You cannot, He says, serve God and Mammon, and, No man can serve two masters Matthew 6:24, for they lay upon us contrary orders. Christ says, Spare the poor; Mammon says, Even from the naked strip off the things they have. Christ says, Empty yourself of what you have; Mammon says, Take also what you have not. Do you see the opposition, do you see the strife? How is it that a man cannot easily obey both, but must despise one? Nay, does it need proof? How so? Do we not see in very deed, that Christ is despised, and Mammon honored? Perceive ye not how that the very words are painful? How much more then the thing itself? But it does not appear so painful in reality, because we are possessed with the disease. Now if the soul be but a

little cleansed of the disease, as long as it remains here, it can judge right; but when it departs elsewhere, and is seized by the fever, and is engaged in the pleasure of the thing, it has not its perception clear, it has not its tribunal uncorrupt. Christ says, Whosoever he be of you that renounces not all that he has, he cannot be My disciple Luke 14:33; Mammon says, Take the bread from the hungry. Christ says, Cover the naked Isaiah 58:7; the other says, Strip the naked. Christ says, You shall not hide yourself from your own flesh, Isaiah 58:7 and those of your own house; Mammon says, You shall not pity those of your own seed; though you see your mother or your father in want, despise them. Why say I father or mother? Even your own soul, he says, destroy it also. And he is obeyed! Alas! He who commands us cruel, and mad, and brutal things, is listened to rather than He who bids us gentle and healthful things! For this is hell appointed; for this, fire; for this, a river of fire; for this, a worm that dies not.

I know that many hear me say these things with pain, and indeed it is not without pain I say them. But why need I say these things? I could wish the things concerning the kingdom to be ever my discourse, of the rest, of the waters of rest, of the green pastures, as the Scripture says, He makes me to lie down in green pastures, He leads me beside the still waters Psalm 23:2, there He makes me to dwell. I could wish to speak of the place, whence sorrow and sighing shall flee away. Isaiah 51:11

I could wish to discourse of the pleasures of being with Christ, though they pass all expression and all understanding. Yet would I speak of these things according to my power. But what shall I do? It is not possible to speak concerning a kingdom to one that is diseased and in fever; then we must needs speak of health. It is not possible to speak of honor to one that is brought to trial, for at that time his desire is that he be freed from judgment, and penalty, and punishment.

If this be not effected, how shall the other be? It is for this cause that I am continually speaking of these things, that we may the sooner pass over to those other. For this cause does God threaten hell, that none may fall into hell, that we all may obtain the kingdom; for this cause we too make mention continually of hell, that we may thrust you onward towards the kingdom, that when we have softened your minds by fear, we may bring you to act worthily of the kingdom. Be not then displeased at the heaviness of our words, for the heaviness of these words lightens our souls from sin.

Iron is heavy, and the hammer is heavy, but it forms vessels fit for use, both of gold and silver, and straightens things which are crooked; and if it were not heavy, it would have no power to straighten the distorted substance. Thus too our heavy speech has power to bring the soul into its proper tone. Let us not then flee from heaviness of speech, nor the strokes it gives; the stroke is not given that it may break in pieces or tear the soul, but to straighten it. We know how we strike, how by the grace of God we inflict the stroke, so as not to crush the vessel, but to polish it, to render it straight, and meet for the Master's use, to offer it glittering in soundness, skillfully wrought against that Day of the river of fire, to offer it having no need of that burning pile.

For if we expose not ourselves to fire here, we must needs be burned there, it cannot be otherwise; For the day of the Lord is revealed by fire. 1 Corinthians 3:13 Better is it that you be burned for a little space by our words, than for ever in that flame. That this will indeed be so, is plain, and I have oftentimes given you reasons which cannot be gainsaid. We ought truly to be persuaded from the Scriptures, but forasmuch as some are contentious, we have also brought forward many arguments from reason.

Nothing hinders that I now mention them, and what were they? God is just. We all acknowledge this, both Greeks and Jews, and Heretics, and Christians. But many sinners have had their departure without

punishment, many righteous men have had their departure after suffering ten thousand grievous things. If then God be just, where will He reward their good to the one, and their punishment to the other, if there be no hell, if there be no resurrection? This reason then do ye constantly repeat to them and to yourselves, and it will not suffer you to disbelieve the resurrection, and whoever disbelieves not the resurrection will take care to live with all heed so as to obtain eternal happiness, of which may we all be counted worthy, by the grace and lovingkindness of our Lord Jesus Christ, with whom, etc.

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