



BR 60 .L52 v.4
John Chrysostom, d. 407.
The homilies of S. John
Chrysostom, Archbishop of

A

LIBRARY OF FATHERS

OF THE

HOLY CATHOLIC CHURCH,

ANTERIOR TO THE DIVISION OF THE EAST AND WEST.

TRANSLATED BY MEMBERS OF THE ENGLISH CHURCH.

YET SHALL NOT THY TEACHERS BE REMOVED INTO A CORNER ANY MORE, BUT
THINE EYES SHALL SEE THY TEACHERS. *Isaiah xxx. 20.*

VOL. IV.

OXFORD,
JOHN HENRY PARKER;
J. G. F. AND J. RIVINGTON, LONDON.

MDCCCXXXIX.

TO THE
MOST REVEREND FATHER IN GOD
WILLIAM
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IN TOKEN OF
REVERENCE FOR HIS PERSON AND SACRED OFFICE,
AND OF
GRATITUDE FOR HIS EPISCOPAL KINDNESS.

THE
HOMILIES
OF
S. JOHN CHRYSOSTOM,
ARCHBISHOP OF CONSTANTINOPLE.

THE

HOMILIES

OF

S. JOHN CHRYSOSTOM,

ARCHBISHOP OF CONSTANTINOPLE,

ON THE

FIRST EPISTLE OF ST. PAUL THE APOSTLE

TO THE

CORINTHIANS,

TRANSLATED,

WITH NOTES AND INDICES.

PART I. HOM. I.—XXIV.

OXFORD,

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PREFACE.



THE history and remains of St. Chrysostom are in one respect more interesting perhaps to the modern reader, than most of the monuments of those who are technically called the Fathers. At the time when he was raised up, and in those parts of the Christian world to which he was sent, the Patriarchates, namely, of Antioch and Constantinople, the Church was neither agitated by persecution from without, nor by any particular doctrinal controversy within, sufficient to attract his main attention, and connect his name with its history, as the name of St. Athanasius, e. g. is connected with the Arian, or that of St. Augustine with the Pelagian, controversy. The labours of St. Athanasius and St. Basil, and their friends and disciples, had come to a happy issue at the second Œcumenical Council; the civil power favoured orthodox doctrine, and upheld Episcopal authority. The Church seemed for the time free to try the force of her morals and discipline against the ordinary vices and errors of all ages and all nations. This is one reason why the Homilies of St. Chrysostom have always been considered as eminently likely among the relics of Antiquity, to be useful as models for preaching, and as containing hints for the application of Scripture to common life, and the consciences of persons around us.

Another reason undoubtedly is the remarkable energy and fruitfulness of the writer's mind, that command of language and of topics, and above all, that depth of charitable and religious feeling, which enabled him, to a very remarkable extent, to carry his hearers along with him, even when the things he recommended were most distasteful to their natures and prejudices. It is obvious how much of the expression of this quality must vanish in translation: the elegance and fluency of his Greek style, the flow of his periods, the quickness and ingenuity of his turns, all the excellencies to which more especially his surname was owing, must in the nature of things be sacrificed, except in cases of very rare felicity, on passing into a modern language. His dramatic manner indeed, which was one of the great charms of his oratory among the Greeks, and his rapid and ingenious selection and variation of topics, these may in some measure be retained, and may serve to give even English readers some faint notion of the eloquence which produced so powerful effects on the susceptible people of the East.

However, it is not of course as compositions that we desire to call attention to these or any other of the remains of the Fathers. Nor would this topic have been so expressly adverted to, but for the two following reasons. First, it is in such particulars as these, that the parallel mainly subsists, which has more than once been observed, between St. Chrysostom and our own Bishop Taylor: and it is good for the Church in general, and encouraging for our own Church in particular, to notice such providential revivals of ancient graces in modern times.

Again, this profusion of literary talent, and eloquence and vehemence and skill in moral teaching, is of itself, as human nature now exists, a matter of much jealousy to considerate persons, who are aware how hardly and how seldom the

lives of such speakers and writers have been found answerable to the profession implied in their works. And therefore it was desirable to dwell on it in this instance, for the purpose of pointing out afterwards how completely his life gave evidence that he meant and practised what he taught.

Happily the details of that life have been preserved to us on very sufficient contemporary evidence. And perhaps these Homilies cannot be better introduced, than by a slight sketch of their author's history, down to the time when they were delivered^a.

JOHN, afterwards ST. JOHN CHRYSOSTOM, was the only son of Secundus and Anthusa, of good family in the city of Antioch, and was born about A.D. 347. His father, who was a person of some note in the Staff of the Master General, either of cavalry or infantry, on the Euphratean border of the empire, died very soon after his birth, leaving him with one sister, not yet two years old, to the care of his mother, who continued in widowhood. Although his parents were both Christians, his Baptism was deferred, as so often happened in that age; on the same erroneous principle, apparently, which causes so many among us to defer introducing their young people to the Holy Eucharist. He was educated with a view to the profession of the law, and had among his instructors the famous Rhetorician Libanius, the friend of Julian the Apostate; who is reported on his death bed, long after, to have borne this testimony to his pupil's ability; that when his friends enquired of him who should take his place, he answered, "John, if the Christians had not stolen him away." Philosophy he learned of Andragathius, who seems to have been a Platonist. But at the age of 18, "considering," says

^a The authorities from which this sketch is taken are, Palladius, Dialogue on the Life of Chrysostom, §. 5. in Bibl. Patr. Gallandi, t. viii; Socrates, E. H. b. vi. §. 3; Sozomen. E. H. vii. 2; Fleury, E. H. xix. 1—9.

Socrates, "the wearisomeness and unfair subtlety of the forensic life," he determined to apply himself to divine studies and worship, and that which was called in those days Christian philosophy; giving up also the pleasures of the stage, for which, he says, he had then a great fancy. In this he was greatly encouraged by the example and advice of a friend of the name of Basil, the same whom he introduces afterwards in his book concerning Priesthood. But his mother most earnestly remonstrated with him, not to separate himself from her so entirely as his present plans seemed to indicate; and in obedience to her he continued in the city, pursuing his studies, and exercising a modified kind of asceticism, under the guidance and patronage of the Patriarch Meletius, for 3 years, when he was baptized, and ordained Reader. In the course of that time he had prevailed upon several others, pupils with himself of Libanius, to follow his example: one of whom, Theodore, afterwards Bishop of Mopsuestia in Cilicia, was within no long time tempted to renounce his good resolutions, engage himself in marriage, and go back to a secular life. This gave St. Chrysostom occasion to remonstrate with him in two Epistles, now extant, which had the effect of bringing him back to his purpose. It appears that at this time Theodore was but 20 years of age: which gives reason for believing that these letters are some of the earliest extant of the compositions of his friend and companion St. Chrysostom.

The instructors of these young men in theology were Carterius and Diodorus, some time Bishop of Tarsus, who at that time presided over eminent monasteries in Antioch. Diodorus was remarkable for confining his public expositions to the letter of the sacred Scriptures, as one who, it is not said "denied," but, "shrunk from, their mysterious significations^b." This may help to account for the infrequency of

^b Soer. vi. 3. τὰς θεωρίας αὐτῶν ἱκτερόμενος — Soz. viii. 2. ἀποφύγοντα.

mystical allusion in St. Chrysostom's own commentaries: although he fully recognizes the principle, and has given some striking exemplifications of it.

He seems to have been about twenty-one years of age at the time that he was made Reader, and soon found something within him which told him not to limit himself to such labours and self-denials as the city afforded. He withdrew accordingly into the neighbouring mountains. Perhaps an additional cause of his retirement might be his dread of being taken by force (no rare event in those times) and made a Priest: at least this seems as probable a date^c as any for the transaction between him and his friend Basil, which gave occasion to the books *De Sacerdotio*. Basil informed Chrysostom that such a proceeding might be expected, and that he himself should be entirely guided by his example in submitting to or withdrawing from it. Chrysostom put him off for the present, saying, there was no hurry to determine immediately, and then retired without his knowledge: so that the people when they made the attempt, found Basil, and succeeded in forcing the sacred office upon him. His disappointment and remonstrance at finding that his friend had "left him to serve alone," is represented as giving occasion to the seven books of that famous treatise, which is conducted in the way of dialogue between the two friends.

St. Chrysostom continued in his retirement six years: four in company with an aged monk of Syria, whom he selected as his model and director in the ascetic discipline, and two by himself, avoiding observation: in such rigour, of watchfulness particularly, (for it is said that he never lay down by day or by night,) as seriously affected his bodily powers, and made it necessary for him to return to Antioch, "Christ's Providence,"

^c St. Chrysostom's age at the time is certainly a strong objection; but Bingham, 2. 10. 1. gives several instances of such early ordination, though irregular; and it is not easy to assign any later date in his life to which his mother's remonstrances, *De Sacerdot.* i. 2. may be referred.

says his biographer, "so ordering it for the good of the Church." His employment in his solitude was the study of the two Testaments, and the composition of certain works of morality and piety; particularly of three discourses in defence of the monastic life. Two years after his return, he was ordained Deacon by Meletius, being then thirty-one years of age; in which office he wrote his Books on Providence and several others, and obtained more and more influence by his power of teaching, and by a certain engaging kind of austerity which appeared in his life and conversation.

At length, being certainly not less than thirty-five years old, probably thirty-seven, he was prevailed upon to receive the priestly office at the hands of Flavian, who had succeeded Meletius as Bishop of Antioch. Part of his first sermon after his ordination is extant, and is remarkable for the deep sense which he expresses of the dignity to which he was raised, "as yet in mere boyhood:" so he expresses himself. He continued twelve years in this office, preaching as it appears throughout Lent and on every Sunday besides, and, as his remains uniformly testify, exerting himself to the utmost to turn his oratorical powers, and the influence they gave him, to the real benefit of his hearers and of the Church. In the third year of this his ministry, A. D. 387, occurred the well-known tumult, in which the statues of the Emperor Theodosius and some of his family were thrown down by the populace of Antioch, provoked by certain taxes: in consequence of which the whole city was in a kind of agony for some months, expecting the severest penal decrees from the Emperor. The influence of the Church was signally tried, and we may say blessed, on this occasion: for it was by the intercession of the Bishop, Flavian, that Theodosius was induced to grant a free pardon to the whole city, and to all concerned in the outrage: and the principal support and consolation of the citizens during the Bishop's absence on this errand were the

Homilies and other exhortations of the Priest, Chrysostom. Twenty-one still remain, which were pronounced by him on account of this trouble.

At the end of twelve years, about A. D. 397, he was transferred to Constantinople in the office of Bishop. His further fortunes may be more suitably related in the Preface to some subsequent volumes of this Library. But these few particulars may serve to give an idea of the sort of education by which he was prepared for the high and difficult calling which was in store for him; and the readers of the following pages will be able to judge whether his retirement and self-denying habits had impaired the energy and play of his talents, or lessened his knowledge of mankind, or prevented him from exercising that sympathy towards all sorts of people, which holds so high a place among a Pastor's and Teacher's excellencies. On the other hand, the study of these Homilies may help us to appreciate the difficulties of his subsequent position, and the high qualities which he brought to sustain and overcome them, until he became a Confessor, and died in exile. It will be felt, that whatever were the causes of the persecution which he encountered, want of consideration and condescension on his part could not be one of them; those qualities being so strongly marked in every part of these and all his Homilies: and this will naturally excite grave thoughts of the difficulty, not to say impossibility, of a Ruler of the Church escaping persecution in some shape or other, even under circumstances outwardly the most favourable, if he be really impartial and uncompromising in the exercise of Christian discipline.

The Homilies on the First Epistle to the Corinthians are selected as the first portion of St. Chrysostom's works to appear in this Library, because they have ever been considered by learned and devout men as among the most perfect specimens of his mind and teaching. They are of that mixed

form, between exposition and exhortation, which serves perhaps better than any other, first, to secure attention, and then to convey to an attentive hearer the full purport of the holy words as they stand in the Bible, and to communicate to him the very impression, which the preacher himself had received from the text. Accordingly they come in not unfitly in this series, by way of specimen of the hortatory Sermons of the ancients, as St. Cyril's, of their Catechetical Lectures, and St. Cyprian's, of the Pastoral Letters, which were circulated among them.

The date of these Homilies is not exactly known: but it is certain that they were delivered at Antioch, were it only from Hom. xxi. §. 9. ad fin. Antioch was at that time, in a temporal sense, a flourishing Church, maintaining 3,000 widows and virgins^d, maimed persons, prisoners, and ministers of the altar; although, St. Chrysostom adds, its income was but that of one of the lowest class of wealthy individuals. It was indeed in a state of division, on account of the disputed succession in the Episcopate between the followers of Paulinus and Meletius since the year 362: but this separation affected not immediately any point of doctrine; and was in a way to be gradually worn out, partly by the labours of St. Chrysostom himself, whose discourse concerning the Anathema seems to have been occasioned by the too severe way in which the partizans on both sides allowed themselves to speak of each other. It may be that he had an eye to this schism in his way of handling those parts of the Epistles to the Corinthians, which so earnestly deprecate the spirit of schism and of party, and the calling ourselves by human names.

The Text which has been used in this Translation is the Benedictine, corrected however in many places by that of Savile. The Benedictine Sections are marked in the margin, thus (2.) For the Translation, the Editors are indebted to the

^d Hom. 66. on St. Matt. t. ii. p. 422. ed. Savil.

Reverend HUBERT KESTELL CORNISH, M.A. late Fellow of Exeter College, and to the Reverend JOHN MEDLEY, M.A. of Wadham College, Vicar of St. Thomas' in the city of Exeter. The Indices too are almost entirely the result of Mr. Medley's valuable assistance.

J. K.

Note on Hom. xxxiv. §. 4. p. 475.

The Heretics here referred to were the Eunomians or Anomæans, so called from Eunomius their chief Teacher, (for Aetius first promulgated their opinions,) and from their maintaining not merely the inequality but the dissimilarity (*τὸ ἀνόμοιον*) of the Son's nature to that of the Father. By this he carried out Arianism, and made it more consistent and more impious. It seems that he arbitrarily selected the term *ἀγεννητός*, "unbegotten," as setting forth not merely an attribute of the Father, but the very substance of the Godhead, and upon this proceeded, of course, to deny the proper divinity of the Son, because He was confessed to be *γεννητός*, "begotten." And he not only thus implied, but expressly maintained, that knowing thus much of God, we know His whole Nature: whence it followed, that St. Paul's professions of ignorance referred not to the Substance, but to some parts of the Providence of God, called here, "dispensations." Against this result of Eunomius' impiety, St. Chrysostom preached the series of five Homilies, "On the Incomprehensible Nature of God:" in the first of which, (t. vi. 393. ed. Savile,) he argues on this passage almost in the same words. The same fallacy may be seen refuted by St. Basil also, Ep. 234, 235; Epiph. Hær. 76. p. 989, &c; Theodoret, ii. 418; and by others. The whole doctrine as grounded on the word *ἀγεννητός* is exposed at large by St. Basil in his five books against Eunomius, t. i. ed. Bened. In the Appendix to that volume, Eunomius's own treatise is given. The whole forms a melancholy example, how men may deceive themselves by following after simplification and logical consistency, without due reverence for sacred things.

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HOMILY I.

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1 Cor. i. 1—3.

Paul, called to be an Apostle of Jesus Christ, through the will of God, and Sosthenes our brother, unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

HOMILY II.

Page 12.

1 Cor. i. 4, 5.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by Him.

HOMILY III.

Page 22.

1 Cor. i. 10.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

HOMILY IV.

Page 35.

1 Cor. i. 18—20.

For the preaching of the Cross is to them that perish foolishness; but to us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the Scribe? Where is the disputer of this world?

HOMILY V.

Page 51.

1 Cor. i. 26, 27.

For behold your calling, brethren; that not many wise men after the flesh, not many mighty, not many noble, [are called;] but God hath chosen the foolish things of the world to confound the wise.

HOMILY VI.

Page 66.

1 Cor. ii. 1, 2.

And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God; for I determined not to know any thing among you, save Jesus Christ, and Him crucified.

HOMILY VII.

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1 Cor. ii. 6, 7.

Howbeit, we speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.

HOMILY VIII.

Page 100.

1 Cor. iii. 1—3.

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal.

HOMILY IX.

Page 113.

1 Cor. iii. 12, 13, 14, 15.

If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

HOMILY X.

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1 Cor. iii. 18, 19.

Let no man deceive himself. If any man seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God.

HOMILY XI.

Page 134.

1 Cor. iv. 3, 4.

But with me it is a very small thing that I should be judged of you, or of man's judgment: yea I judge not mine own self. For I know nothing by myself, yet am I not hereby justified; but He that judgeth me is the Lord.

HOMILY XII.

Page 148.

1 Cor. iv. 6.

And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written.

HOMILY XIII.

Page 168.

1 Cor. iv. 10.

We are fools for Christ's sake: [for it is necessary from this point to resume our discourse:] but ye are wise in Christ: we are weak, but ye are strong: ye are honourable, but we despised.

HOMILY XIV.

Page 181.

1 Cor. iv. 17.

For this cause have I sent unto you Timotheus, who is my beloved son and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ Jesus.

HOMILY XV.

Page 193.

1 Cor. v. 1, 2.

It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

HOMILY XVI.

Page 208.

1 Cor. v. 9, 10, 11.

I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or idolaters, for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a drunkard, or a railer, or an extortioner; with such an one, no not to eat.

HOMILY XVII.

Page 224.

1 Cor. vi. 12.

All things are lawful for me, but all things are not expedient. All things are lawful for me, but I will not be brought into the power of any.

HOMILY XVIII.

Page 234.

1 Cor. vi. 15.

Know ye not that your bodies are members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid.

HOMILY XIX.

Page 245.

1 Cor. vii. 1, 2.

Now concerning the things whereof ye wrote unto me: it is good for a man not to touch a woman. Nevertheless, because of fornications, let every man have his own wife; and let every woman have her own husband.

HOMILY XX.

Page 260.

1 Cor. viii. 1.

Now concerning things offered to idols: we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

HOMILY XXI.

Page 276.

1 Cor. ix. 1.

Am I not an Apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

HOMILY XXII.

Page 295.

1 Cor. ix. 13, 14.

Do ye not know that they which minister about holy things live of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.

HOMILY XXIII.

Page 308.

1 Cor. ix. 24.

Know ye not, that they which run in a race run all, but one receiveth the prize?

HOMILY XXIV.

Page 324.

1 Cor. x. 13.

There hath no temptation taken you, but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

HOMILY XXV.

Page 337.

1 Cor. x. 25.

Whatsoever is sold in the shambles, eat, asking no question for conscience sake.

HOMILY XXVI.

Page 348.

1 Cor. xi. 2.

Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

HOMILY XXVII.

Page 369.

1 Cor. xi. 17.

Now in this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse.

HOMILY XXVIII.

Page 383.

1 Cor. xi. 28.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

HOMILY XXIX.

Page 395.

1 Cor. xii. 1, 2.

Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

HOMILY XXX.

Page 411.

1 Cor. xii. 12.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.

HOMILY XXXI.

Page 424.

1 Cor. xii. 21.

And the eye cannot say to the hand, I have no need of thee: nor again the hand to the feet, I have no need of you.

HOMILY XXXII.

Page 436.

1 Cor. xii. 27.

Now ye are the body of Christ, and members in particular.

HOMILY XXXIII.

Page 455.

1 Cor. xiii. 4.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

HOMILY XXXIV.

Page 471.

1 Cor. xiii. 8.

But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

HOMILY XXXV.

Page 487.

1 Cor. xiv. 1.

Follow after charity, and desire spiritual gifts; but rather that ye may prophesy.

HOMILY XXXVI.

Page 504.

1 Cor. xiv. 20.

Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men.

HOMILY XXXVII.

Page 520.

1 Cor. xiv. 34.

Let your women keep silence in the churches: for it is not permitted unto them to speak; but to be under obedience, as also saith the law.

HOMILY XXXVIII.

Page 529.

1 Cor. xv. 1, 2.

Moreover, brethren, I declare unto you concerning the gospel which I preached unto you, which also ye received, and wherein ye stand; by which also ye are saved: by what discourse I preached it unto you.

HOMILY XXXIX.

Page 547.

1 Cor. xv. 11.

Therefore whether it were I or they, so we preach, and so ye believed.

HOMILY XL.

Page 570.

1 Cor. xv. 29.

Else what shall they do which are baptized for the dead? if the dead rise not at all, why are they then baptized for the dead?

HOMILY XLI.

Page 582.

1 Cor. xv. 35, 36.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die.

HOMILY XLII.

Page 596.

1 Cor. xv. 47.

The first man is of the earth, earthy; the second man is the Lord from Heaven.

HOMILY XLIII.

Page 604.

1 Cor. xvi. 1.

Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye.

HOMILY XLIV.

Page 615.

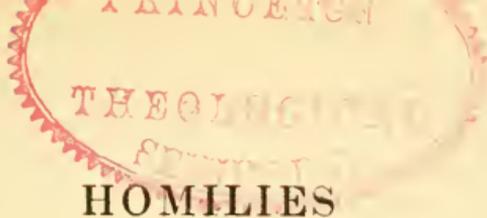
1 Cor. xvi. 10.

But if Timotheus come to you, see that he may be with you without fear.

ERRATUM.

S. AUGUSTINE'S CONFESSIONS, Ed. I.

Page 4. for צרים, צרים read זרים, זרים



THEOLOGICAL
SEMINARY
HOMILIES

OF

S. JOHN CHRYSOSTOM,

ARCHBISHOP OF CONSTANTINOPLE,

ON THE

FIRST EPISTLE OF S. PAUL THE APOSTLE

TO THE

CORINTHIANS.

ARGUMENT.

[1.] AS Corinth is now the first city of Greece, so of old it prided itself on many temporal advantages, and more than all the rest, on excess of wealth. And on this account one of the heathen writers entitled the place "the rich^a." For it lies on the isthmus of the Peloponnesus, and had great facilities for traffic. The city was also full of numerous orators, and philosophers, and one^b, I think, of the seven called wise men, was of this city. Now these things we have mentioned, not for ostentation's sake, nor to make a display of great learning: (for indeed what is there in knowing these things?) but they are of use to us in the argument of the Epistle.

Paul also himself suffered many things in this city; and Christ too in this city appears to him and says, ¹ *Be not silent, but speak*; ¹ Acts *for I have much people in this city*: and he remained there two ^{18. 10.} years. In this city^c also the devil went out, whom the Jews endeavouring to exorcise, suffered so grievously. In this city did those of the magicians, who repented, collect together their books and burn them, and there appeared to be fifty thousand^{2. e} Acts ^{18. 19.} In this city also, in the time of Gallio the Proconsul, Paul was ^{ἀγγυρίου} beaten before the judgment seat¹. ^{omitted.}

^a Homer, Il. ii. 570; Thucyd. i. 13; lapse of memory, for Ephesus.)
Strabo, viii. 20.
^b Periander: but vid. Plutarch. in 18. 17. But the context makes it probable that St. Paul was beaten also.
^c Acts 19. 16. (Corinth put here, by

1 COR.
ARGU-
MENT.

[2.] The Devil therefore, seeing that a great and populous city had laid hold of the truth, a city admired for wealth and wisdom, and the head of Greece ; (for Athens and Lacedæmon were then and since in a miserable state, the dominion having long ago fallen away from them ;) and seeing that with great readiness they had received the word of God ; what doth he ? He divides the men. For he knew that even the strongest kingdom of all, divided against itself, shall not stand. He had a vantage ground too for this device ; the wealth, the wisdom of the inhabitants. Hence certain men, having made parties of their own, and having become self-ordained, put themselves at the head of the people, and some sided with these, and some with those ; with one sort, as being rich ; with another, as wise, and able to teach something out of the common. Who on their part, receiving them, set themselves up forsooth to teach more than the

¹ c. 3. 1. Apostle did^e : at which he was hinting, when he said, *I was not able to speak unto you as unto spiritual* ; evidently not his inability, but their infirmity, was the cause of their not having
² c. 4. 8. been abundantly instructed. And this, *Ye have been rich without us*, is the remark of one pointing that way. And this was no small matter, but of all things most pernicious ; that the Church should be torn asunder.

And another sin too, besides these, was openly committed there : namely, a person who had had intercourse with his step-mother not only escaped rebuke, but was even a leader of the multitude, and gave occasion to his followers to pride themselves

³ c. 5. 2. [on him.] Wherefore he saith, *And ye are puffed up, and have not rather mourned*.

And after this again, certain of those who as they pretended were of the more perfect sort, and who for gluttony's sake used to eat of things offered unto idols, and sit at meat in the temples, were bringing all to ruin.

Others again, having contentions and strifes about money, committed unto the heathen courts⁴ all matters of that kind in which they were concerned.

Many persons also wearing long hair used to go about among them ; whom he ordereth to be shorn.

^e S. Irenæus, iii. v. 1 ; points out this as a main topic of heretical teaching. " These most futile of Sophisters affirm that the Apostles taught feignedly, after the capacity of the hearers, and gave answers after the prejudices

of those who enquired of them, discoursing with the blind blindly according to their blindness, with the feeble according to their feebleness, and with the erring according to their error."

⁴ τὰς
ἐξωθεν
δικαστη-
ρίαις

There was a certain fault besides, no trifling one; their eating in the churches apart by themselves, and giving no share to the needy.

And again, they were erring in another point, being puffed up with the gifts; and hence jealous of one another; which was also the chief cause of the distraction of the Church.

The doctrine of the Resurrection too was lame¹ and unsound¹ among them: for some of them had no strong belief that there is any resurrection of bodies, having still on them the disease of Grecian foolishness. For indeed all these things were the progeny of the madness which belongs to Heathen Philosophy, and she was the mother of all mischief. Hence likewise they had become divided; in this respect also having learned of the philosophers. For these latter were no less at mutual variance, always, through love of rule and vain glory, contradicting one another's opinions, and bent upon making some new discovery in addition to all that was before. And the cause of this their condition was, their having begun to trust themselves to reasonings.

[3.] They had written accordingly to him by the hand of Fortunatus and Stephanas and Achaicus, by whom also he himself writes; and this he has indicated in the end of the Epistle: not however upon all these subjects, but about marriage, and virginity. Wherefore also he said, ²*Now concerning the things whercof ye have written to me, &c.* And he proceeds to give injunctions, both on the points about which they had written, and about which they had not written; having learnt with accuracy all their failings. Timothy too he sends with the letters, knowing that letters indeed have great force, yet that not a little would be added to them by the presence of the disciple also.

Now whereas from a feeling of shame, those who had divided the Church among themselves, lest they should seem to have done so for ambition's sake, contrived clokes for what had happened, their teaching (forsooth) more perfect doctrines, and being wiser than all others; Paul sets himself first against the disease itself, plucking up the root of the evils, and its offshoot, the spirit of separation. And he uses great boldness of speech: for these were his own disciples, more than all others. Wherefore he saith, ³*If unto others I be not an Apostle, yet doubtless I am unto you; for the seal of my apostleship are ye.* Moreoyer they were in a weaker condition (to say the least of it) than the others. Wherefore he saith, ⁴*For I have not spoken unto you as unto spiritual; for hitherto ye were not able, neither yet even now are ye*

1 COR. ARGUMENT. *able.* (This he saith, that they might not suppose that he speaks thus in regard of the time past alone.)

However, it was utterly improbable that all should have been corrupted; rather there were some among them who might be called very holy. And this he hath signified^f in the middle
 1 c. 4. 3, of the Epistle, where he says, *'To me it is a very small thing that I should be judged of you:* and adds, *these things I have in a figure transferred unto myself and Apollos.*
 6.

Since then from arrogance all these evils were springing, and from men's thinking that they knew something out of the common, this he purgeth away first of all, and in beginning saith,

^f It appears by the subsequent commentary on these verses, that S. Chrysostom understood the Apostle to be alluding in them to persons among the Corinthians, who had suffered from unjust censure and party spirit. See Hom. ii. §. 1; xi. near the end; and the opening of Hom. xii.

HOMILY I.

1 COR. i. 1—3.

Paul, called to be an Apostle of Jesus Christ, through the will of God, and Sosthenes our brother, unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

[1.] SEE how immediately, from the very first beginning, he (1.) casts down their pride, and dashes to the ground all their fond imagination, in that he speaks of himself as *called*. For what I have learnt, saith he, I discovered not myself, nor acquired by my own wisdom, but while I was persecuting and laying waste the Church. Now here of Him that calleth is every thing: of him that is called, nothing, (so to speak,) but only to obey.

Of Jesus Christ. Your Teacher is Christ; and do you write yourselves by the names of men, as patrons of your doctrine?

By the will of God. For it was God who willed that you should be saved in this way. We ourselves have wrought no good thing, but by the will of God we have attained to this salvation; and because it seemed good to Him, we were called, not because we were worthy.

And Sosthenes our brother. Another instance of his modesty: he puts in the same rank with himself one inferior to Apollos: for great was the interval between Paul and Sosthenes. Now if where the interval was so wide he stations with himself one far beneath him, what can they have to say who despise their equals?

Unto the Church of God. Not “of this or of that man,” but *of God*.

Which is at Corinth. Seest thou how at each word he puts down their swelling pride; training their thoughts in every

HOMIL. way for heaven? He calls it too the Church “of God;”
 I. shewing that it ought to be united. For if it be “of God,”
 it is united, and it is one, not in Corinth only, but also in all
 the world: for the Church’s name¹ is not a name of separation,
 but of unity and concord.

¹ ἡ ἐκκλησία: properly an assembly.

To the sanctified in Christ Jesus. Again, the Name of Jesus; the names of men he findeth no place for. But what is Sanctification? The Laver, the Purification. For he reminds them of their own uncleanness, from which he had freed them; and so persuades them to lowliness of mind; for not by their own good deeds, but by the loving-kindness of God, had they been sanctified.

Called to be Saints. For even this, to be saved by faith, is not, saith he, of yourselves; for ye did not first draw near, but were called; so that not even this small matter is yours altogether. However, though you had drawn near, accountable as you are for innumerable wickednesses, not even so would the grace be yours, but God’s. Hence also, writing to the Ephesians, he said, ² *By grace are ye saved through faith, and this not of yourselves;* not even the faith is yours altogether; for ye were not first with your belief, but obeyed a call.

² Eph. 2. 8.

With all who call upon the Name of our Lord Jesus Christ. Not “of this or that man,” but “the Name of the Lord.”

[2.] *In every place, both theirs and ours.* For although the letter be written to the Corinthians only, yet he makes mention of all the faithful that are in all the earth; shewing that the Church throughout the world must be one, however separate in divers places; and much more, that in Corinth. And though the place separate, the Lord binds them together, being common to all. Wherefore also uniting them he adds, *both theirs and ours.* And this is far more powerful [to unite,] than the other [to separate.] For as men in one place, having many and contrary masters, become distracted, and their one place helps them not to be of one mind, their masters giving orders at variance with each other, and drawing each their own way, according to what Christ says, ⁵ *Ye cannot serve God and Mammon;* so those in different places, if they have not different lords but one only, are not by the places injured in

⁵ S. Mat. 6. 24.

respect of unanimity, the One Lord binding them together. 1 COR. 1. 1—3.
 “I say not then, (so he speaks,) that with Corinthians only, you being Corinthians ought to be of one mind, but with all that are in the whole world, inasmuch as you have a common Master.” This is also why he hath a second time added *ours*; for since he had said, *the Name of Jesus Christ our Lord*, lest he should appear to the inconsiderate to be making a distinction, he subjoins again, *both our Lord, and theirs*.

[3.] That my meaning may be clearer, I will read it according to its sense thus. *Paul and Sosthenes to the Church of God which is in Corinth, and to all who call upon the name of Him who is both our Lord and theirs in every place, whether in Rome or wheresoever else they may be: grace unto you and peace from God our Father and the Lord Jesus Christ.*

Or again thus; which I also believe to be rather more correct. *Paul and Sosthenes to those that are at Corinth, who have been sanctified, called to be Saints, together with all who call upon the name of our Lord Jesus Christ in every place, both theirs and ours; that is to say, grace unto you, and peace unto you, who are at Corinth, who have been sanctified and called; not to you alone, but with all who in every place call upon the name of Jesus Christ, our Lord and theirs.*

Now if our peace be of grace, why hast thou high thoughts? Why art thou so puffed up, being saved by grace? And if thou hast peace with God, why wish to assign thyself to others? since this is what separation comes to. For what if you be at “peace” with this man, and with the other even find “grace?” My prayer is that both these may be yours from God; both from Him I say, and towards Him. For neither do they abide¹ secure except they enjoy the influence from above; nor unless God be their object will they aught avail you: for it profiteth us nothing, though we be peaceful towards all men, if we be at war with God; even as it is no harm to us, although by all men we are held as enemies, if with God we are at peace. And again it is no good to us, if all men approve, and the Lord be offended; as neither is there any danger, though all shun and hate us, if with God we have acceptance and love. For that which is verily grace, and verily peace, cometh of God, since he who finds grace in

¹ *μίσθ.*
Savile
in marg.

HOMIL. God's sight, though he suffer ten thousand horrors, feareth
 1. none; I say not only, no man, but not even the devil himself; but he that hath offended God suspects all men, though he seem to be in security. For human nature is unstable, and not friends only and brethren, but fathers also, before now, have been altogether changed; and often for a little thing he whom they begat, the branch of their planting, hath been to them, more than all foes, an object of persecution. Children too have cast off their fathers. Thus, if ye will mark it,
 (2.) David was in favour with God, Absalom was in favour with men. What was the end of each, and which of them is in most honour, ye know. Abraham was in favour with God, Pharaoh with men; for to gratify him they gave up the just man's wife¹. Which then of the two was the more illustrious, and the happy man? Every one knows. And why speak I of righteous men? The Israelites were in favour with God, but they were hated by men, the Egyptians; but nevertheless they prevailed against their haters, and vanquished them, with how great triumph, is well known to you all.

¹ See S. Chrys. on Gen. 12. 17.

For this therefore let all of us labour earnestly; whether one be a slave, let him pray for this, that he may find grace with God rather than with his master; or a wife, let her seek grace from God her Saviour rather than from her husband; or a soldier, in preference to his king and commander let him seek that favour which cometh from above. For thus among men also wilt thou be amiable.

[4.] But how shall a man find grace with God? How else, except by lowliness of mind? For *God*, saith one,² *resisteth the proud, but giveth grace unto the humble*; and,³ *the sacrifice of God is a broken spirit, and a heart that is brought low God will not despise*. For if with men humility is so lovely, much more with God. Thus both they of the Gentiles found grace, and the Jews no other way fell from grace; ⁴*for they were not subject unto the righteousness of God*. The lowly man of whom I am speaking, is pleasing and delightful to all men, and dwells in continual peace, and hath in him no ground for contentions. For though you insult him, though you abuse him, whatsoever you say, he will be silent, and will bear it meekly, and will have so great peace towards all men as one

² S. Jas. 4. 6.
³ Ps. 51. 17 *πικρα πεινωμί- νην.*

⁴ Rom. 10. 3.

cannot even describe. Yea, and with God also. For the ^{1 COR. 1. 1—3.} commandments of God are to be at peace with men: and thus our whole life is made prosperous, through peace one with another. For no man can injure God: His nature is imperishable, and above all suffering. Nothing makes the Christian so admirable as lowliness of mind. Hear, for instance, Abraham saying, ¹ *But I am but dust and ashes*; and again, God [saying] of Moses, that ² *he was the meekest of all men*. For nothing was ever more humble than he; who being leader of so great a people, and having overwhelmed in the sea the king and the host of all the Egyptians, as if they had been flies; and having wrought so many wonders both in Egypt, and by the Red Sea, and in the wilderness, and received such high testimony, yet felt exactly as if he had been an ordinary person, and as a son-in-law, was humbler than his father-in-law ³, and took advice from him, and was not indignant, nor did he say, “What is this? After such and so great achievements, art thou come to us with thy counsel?” This is what most people feel; though a man bring the best advice, despising it, because of the lowliness of the person. But not so did he: rather through lowliness of mind he wrought all things well. Hence also he despised the courts of kings ⁴, since he was lowly indeed: for the sound and the high spirit are the fruit of humility. For of how great nobleness and magnanimity, thinkest thou, was it a token, to despise the kingly palace and table? since kings among the Egyptians are honoured as gods, and enjoy wealth and treasures inexhaustible. But nevertheless, letting go all these, and throwing away the very sceptres of Egypt, he hastened to join himself unto captives, and men worn down with toil, whose strength was spent in the clay and the making of bricks, men whom his own slaves abhorred, (for, saith he, ⁵ *The Egyptians abhorred them*;) unto these he ran, ⁵ *ἰβδὲ λίσσαντο*, and preferred them before their masters. From whence it ^{Sept. Ex. 1. 2.} is plain, that whoso is lowly, the same is high and great of soul. For, as pride cometh of an ordinary mind and an ignoble spirit, so moderation, of a temper meet for high purposes and high thoughts.

[5.] And if you please, let us try both by certain examples. (3.)

HOMIL. For tell me, what was there ever more exalted than Abraham?

I. And yet it was he that said, *I am but dust and ashes*; it was
¹ Gen. he who said, ¹ *Let there be no strife between me and thee.* But
^{13. 8.} this man, so humble, ² despised ³ Persian spoils, and regarded
² Gen. not Barbaric trophies; and this he did of much highmind-
^{14. 21—} edness, and of a spirit nobly nurtured. For he is indeed
^{24.} exalted who is truly humble; (not the flatterer nor the
³ "Per- dissembler;) for true greatness is one thing, and arrogance
 sian," another. And this is plain from hence: if one man esteem
 i. e. per- clay to be clay, and despise it, and another admire the clay as
 haps, "of gold, and account it a great thing; which, I ask, is the man of
 Elam." exalted mind? Is it not he who refuses to admire the clay?
 And which, abject and mean? Is it not he who admires it and
 sets much store by it? Just so do thou esteem of this case
 also; that he who calls himself but dust and ashes is exalted,
 although he say it out of humility; but that he who does not
 consider himself dust and ashes, but treats himself lovingly
 and has high thoughts, this man for his part must be counted
 mean, esteeming little things to be great. Whence it is clear
 that out of great loftiness of thought the patriarch spoke that
 saying, *I am but dust and ashes*: from loftiness of thought,
 not from arrogance.

For as in bodies it is one thing to be healthy and
¹ σφι- plump ⁴, and another thing to be swoln, although both
 γώνυα, are betokened by a full habit of flesh, (but in this case of
 firm and elastic. unsound, in that of healthful flesh;) so also here: it is one
 thing to be arrogant, which is, as it were, to be swoln, and
 another thing to be high-souled, which is to be in a healthy
 state. And again, one man is tall from the stature of his
 person; another, being short, by adding buskins⁵ becomes
 taller; now tell me which of the two should we call tall and
 large? Is it not quite plain, him whose height is from him-
 self? For the other has it as something not his own; and
 stepping upon things low in themselves, turns out a tall person.
 Such is the case with many men who mount themselves up on
 wealth and glory; which is not exaltation, for he is exalted

⁵ ἰμβάδας; a leathern shoe coming half way up the leg, with high heels of cork; used especially by tragic actors to elevate their size. Æschylus, says

Horace, improving tragedy, "docuit magnanque loqui, nitique cothurno." A. P. 280.

who wants none of these things, but despises them and has his greatness from himself. Let us therefore become humble that we may become exalted; ¹for he that humbleth himself shall be exalted. Now the self-willed man is not such as this; rather he is of all characters the most ordinary. For the bubble too is inflated, but the inflation is not sound: wherefore we call these persons "puffed up." Whereas the sober-minded man has no high thoughts, not even in high fortunes, knowing his own low estate; but the vulgar even in his trifling concerns indulges a proud fancy.

[6.] Let us then acquire that height which comes by humility. Let us look into the nature of human things, that we may kindle with the longing desire of the things to come; for in no other way is it possible to become humble, except by the love of what is divine, and the contempt of what is present. For just as a man on the point of obtaining a kingdom, if instead of that purple robe one offer him some trivial compliment, will count it to be nothing; so shall we also laugh to scorn all things present, if we desire that other sort of honour. Do ye not see the children, when in their play they make a band of soldiers, and heralds precede them and lictors, and a boy marches in the midst in the general's place, how childish it all is? Just such are all human affairs; yea and more worthless than these: to-day they are, and to-morrow they are not. Let us therefore be above these things; and let us not only not desire them, but even be ashamed if any one hold them forth to us. For thus, casting out the love of these things, we shall possess that other love which is divine, and shall enjoy immortal glory. Which may God grant us all to obtain, through the grace and loving-kindness of our Lord Jesus Christ; to Whom together with the Father and the Holy Spirit be glory, power, honour, now and for evermore, even unto everlasting. Amen.

HOMILY II.

1 COR. i. 4, 5.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him.

(1.) [1.] THAT which he exhorts others to do, saying, ¹*Let your requests with thanksgiving be made known unto God*, the same also he used to do himself: teaching us to begin always from these words, and before all things to give thanks unto God. For nothing is so acceptable to God, as that men should be thankful, both for themselves and for others: wherefore also he prefaces almost every Epistle with this. But the occasion for his doing so is even more urgent here, than in the other Epistles. For he that gives thanks, does so, both as having received a blessing, and as in acknowledgment of a favour: now a favour is not a debt, nor an exchange, nor a repayment: which indeed every where is important to be said, but much more in the case of the Corinthians, who were gaping after the dividers of the Church.

[2.] *Unto my God.* Out of great earnestness he seizes on that which is common, and makes it his own; as the prophets also from time to time use to say, ²*O God, my God*; and by way of encouragement he incites them to use the same language also themselves. For such expressions belong to one who is retiring from all secular things, and moving towards Him whom he calls on with so much earnestness: since he alone can truly say this, who from things of this life is ever mounting upwards unto God, and always preferring Him to all, and giving thanks continually, not [only] for the grace already given^a, but whatever blessing hath been since at any time bestowed, for this also he offereth unto Him the

^a This seems to mean the grace given in Baptism once for all.

same praise. Wherefore he saith not merely, *I give thanks*, ^{1 COR.} but *at all times, for you*; instructing them to be thankful both ^{1. 4—7.} always, and to no one else save God only.

[3.] *For the grace of God.* Seest thou how from every quarter he draws topics for correcting them? For where *grace* is, *works* are not; where *works*, it is no more *grace*. If therefore it be *grace*, why are ye high-minded? Whence is it that ye are puffed up?

Which is given you. And by whom was it given? By me or by another Apostle? Not at all, but *by Jesus Christ*. For the expression, *In Jesus Christ*, signifies this. Observe how in divers places he uses the word ἐν, “in,” instead of δι’ οὗ, “through means of whom;” therefore its sense is no less.

That in every thing ye have been enriched. Again, by whom? By Him, is the reply. And not merely *ye have been enriched*, but *in every thing*. Since then it is first of all, *riches*, then, *riches of God*, next *in every thing*, and lastly, *through the Only-Begotten*, reflect on the ineffable treasure!

Ver. 5. *In all utterance, and in all knowledge.* “Word” [or *utterance*,] not such as the heathen, but that of God. For there is knowledge without “word,” and there is knowledge with “word.” For so there are many who possess knowledge, but have not the power of speech; as those who are uneducated, and unable to exhibit clearly what they have in their mind. Ye, saith he, are not such as these, but competent both to understand and to speak.

Ver. 6. *Even as the testimony of Christ was confirmed in you.* In the course of his praises and thanksgiving he touches them sharply. “For not by heathen philosophy,” saith he, “neither by heathen discipline, but by *the grace of God*, and by the *riches*, and the *knowledge*, and the *word* given by Him, were you enabled to learn the doctrines of the truth, and to be confirmed unto the testimony of the Lord; that is, unto the Gospel. For ye had the benefit of many signs, many wonders, unspeakable grace, to make you receive the Gospel. If therefore ye were established by signs and grace, why do ye waver?” Now these are the words of one both reproofing, and at the same time prepossessing them in his favour.

4.] Ver. 7. *So that ye come behind in no gift.* A great question

HOMIL. here arises. They who had been *enriched in all utterance*, so as in
 II. no respect to *come behind in any gift*, are they carnal? For if
 they were such at the beginning, much more now. How then
¹ 1 Cor. does he call them "carnal?" For, saith he, ¹ *I was not able to*
 2. 1. *speak unto you as unto spiritual, but as unto carnal.* What must
 we say then? That having in the beginning believed, and
 obtained all gifts, (for indeed they were zealously affected,) they
 became remiss afterwards. Or, if not so, that not unto all
 are either these things said or those; but the one to such as
 were amenable to his censures, the other to such as were
 adorned with his praises. For as to the fact that they still
² 1 Cor. had gifts; ² *Each one*, saith he, *hath a psalm, hath a revelation,*
 14. 26, *hath a tongue, hath an interpretation; let all things be done unto*
 29. *edifying.* And, *Let the prophets speak two or three.* Or we may
 state it somewhat differently; that as it is usual with us to
 call the greater part the whole, so also he hath spoken in this
 place. Withal, I think he glances at his own proceedings; for he
 too had shewn forth signs; even as also he saith in the second
³ 2 Cor. Epistle to them, ⁵ *Howbeit the signs of an Apostle were wrought*
 12. 12, *among you in all patience:* and again, *For what is it wherein*
 13. *you were inferior to other churches?*

Either, as I was saying, he reminds them of his own
 miracles also; or further, he speaks thus with an eye to those
 who were as yet approved. For many holy men were there
 who had "*addicted themselves unto the ministry of the saints;*"
⁴ c. 16. and had become "*the first-fruits of Achaia;*" as he declareth ⁴
 15. towards the end.

[5.] In any case, although the praises be not very close to the
 truth, still however they are inserted by way of secret precau-
⁵ οὐκ ἔστιν
 τισὶν. tion⁵, preparing the way beforehand for his discourse. For
 whoever at the very outset speaks things unpleasant, ex-
 cludes his words from a hearing among the weaker: since
 if the hearers be his equals in degree they feel angry; if
 vastly inferior they will be vexed. To avoid this, he
 forms his exordium out of what seem to be praises. I say,
 seem; for not even did this praise belong to them, but to
 the grace of God. For to have had remission of sins, and
 to have been justified, this was of the Gift from above.
 Wherefore also he dwells upon these points, which shew

the loving-kindness of God, in order that he may the more fully purge out their malady. 1 COR.
1. 7, 8.

[6.] *Waiting for the revelation*¹ *of our Lord Jesus Christ.* “Why make ye much ado,” saith he, “why are ye troubled that Christ is not come? Nay, He is come; and the Day is henceforth at the doors.” And consider his wisdom; how withdrawing them from human considerations he terrifies them by mention of the fearful judgment-seat, and thus implying that not only the beginnings must be good, but the end also. For with all these gifts, and with all else that is good, we must be mindful of that Day: and there is need of many labours to be able to come unto the end.

Revelation is his word; implying that although He be not seen, yet He is, and is present even now, and then shall appear. Therefore there is need of patience: for to this end did ye receive the wonders, that ye may remain firm. (2.)

[7.] Ver. 8. *Who shall also confirm you unto the end, that ye may be blameless.* Here he seems to court them, but the saying is free from all flattery; for he knows also how to press them home; as when he saith, ²*Now some are puffed up, as though I would not come to you:* and again, *What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?* And, ³*Since ye seek a proof of Christ speaking in me.* But he is also covertly accusing them: for to say, *He shall confirm,* and the word, *blameless,* marks them out as still wavering, and liable to blame. 2 1 Cor.
4. 18, 21.
3 2 Cor.
13. 3.

But do thou consider how he always fasteneth them as with nails to the Name of Christ. And not any man nor teacher, but continually the Desired One Himself is remembered by him: setting himself, as it were, to arouse those who were heavy-headed after some debauch. For no where in any other Epistle doth the Name of Christ occur so continually. But here it is, many times in a few verses; and by means of it he weaves together, one may say, the whole of the proem. Look at it from the beginning. *Paul called [to be] an Apostle of Jesus Christ, to them that have been sanctified in Jesus Christ, who call upon the Name of our Lord Jesus Christ, grace [be] unto you and peace from God the Father, and the Lord Jesus Christ. I thank my God for the grace which hath been given you by Jesus Christ, even as the testimony of Christ hath been*

HOMIL. confirmed in you, waiting for the revelation of our Lord Jesus
 II. Christ, who shall confirm you unreprouvable in the day of our Lord Jesus Christ. God is faithful, by whom ye have been called into communion with His Son Jesus Christ our Lord. And I beseech you by the Name of our Lord Jesus Christ. Seest thou the constant repetition of the Name of Christ? From whence it is plain even to the most unobservant, that not by chance nor unwittingly he doeth this, but in order that by incessant application^b of that glorious Name he may draw off their swelling humours, and cleanse out the corruption of the disease.

[8.] Ver.9. *God is faithful, by whom ye were called unto the fellowship of His Son.* Wonderful! How great a thing saith he here! How vast is the magnitude of the gift which he declares! Into the fellowship of the Only-begotten have ye been called, and do ye addict yourselves unto men? What can be worse than this wretchedness? And how have ye been called? By the Father. For since *through Him*, and *by Him*, were phrases which he was constantly employing in regard of the Son, lest men might suppose that he so mentioneth Him as being less, he ascribeth the same to the Father. For not by this one and that one, saith he, but *by the Father* have ye been called; by Him also have ye been *enriched*. Again, *ye have been called*; ye did not yourselves approach. But what means, *into the fellowship of His Son*? Hear him declaring

¹ 2 Tim. this very thing more clearly elsewhere. ¹ *If we suffer, we shall*

² 12. *also reign with Him, if we die with Him, we shall also live with Him.* Then, because it was a great thing which he had said,

he adds an argument fraught with unanswerable conviction; for, saith he, *God is faithful*, i. e. *true*. Now if *true*, what things He hath promised He will also perform. And He hath promised that He will make us partakers of His Only-begotten Son; for to this end also did He call us. For ² *His gifts, and the calling of God*, are without repentance.

² Rom. 11. 29.

³ πρὸς κορινθ. α.

These things, by a kind of holy artifice³, he inserts thus early in his discourse, lest after the vehemence of the reproofs they might fall into despair. For assuredly God's part will ensue, if we be not quite impatient of His rein⁴. As the

⁴ ἀφηνείωσιν.

^b The image here seems to be taken from the vulgar use, in medicine, of a charm or amulet.

Jews, being called, would not receive the blessings; but this was no longer of Him that called, but of their inconsideration. For He indeed was willing to give, but they, by refusing to receive, cast themselves away. For, had He called to a painful and toilsome undertaking, not even in that case were they pardonable in making excuse; however, they would have been able to say, that so it was: but if the call be unto cleansing¹, and righteousness, and sanctification, and redemption, and grace, and a free gift, and the good things in store, which eye hath not seen, nor ear heard; and it be God that calls, and calls by Himself; what pardon can they deserve, who come not running to Him? Let no one therefore accuse God; for unbelief cometh not of Him that calleth, but of those who start away² from Him.

¹ 1 COR. 1. 4—7.

¹ Comp. inf. v. 30. and c. vi. 11.

² ἀποπη-
δῶντας.

[9.] But some man will say, “He ought to bring men in, even against their will.” Away with this. He doth not use violence, nor compel^c; for who that bids to honours, and crowns, and banquets, and festivals, drags people unwilling and bound? No one. For this is the part of one inflicting an insult. Unto hell He sends men against their will, but unto the kingdom He calls willing minds. To the fire He brings men bound and bewailing themselves: to the endless store of blessings not so. Else is it a reproach to the very blessings themselves, if their nature be not such as that men should run to them of their own accord, and count it a great favour.

“Whence is it then,” say you, “that all men do not choose them?” From their own infirmity. “And wherefore doth He not cut off their infirmity?” And how, tell me,—in what way,—ought He to have cut it off? Hath He not made a world, to teach His loving-kindness and His power? For ³the heavens, saith one, ³Ps. 19. declare the glory of God. Hath He not also sent prophets?¹ Hath He not both called and honoured us? Hath He not done wonders? Hath He not given a law both written and natural? Hath He not sent His Son? Hath He not commissioned Apostles? Hath He not wrought signs? Hath He not threatened hell? Hath He not promised the kingdom?

^c Yet in St. Luke 14. 23, it is “compel them to come in.” But our Lord is there speaking of the kingdom of heaven, S. Chrysostom here, of heaven itself.

HOMIL. Doth He not every day make His sun to rise? Are not the things
 II. which He hath enjoined so simple and plain, that many tran-

scend His commandments in their exceeding love of perfection¹.

¹ τῆ σι- είουσία
² What was there to do unto the vineyard, and I have not done it?

[10.] "And why," say you, "did He not make knowledge and
 σοφίας. virtue natural to us?" Who speaketh thus? The Greek or the

Christian? Both of them indeed, but not about the same

things; for the one raises his objection with a view to know-

ledge, the other with a view to conduct. First then we will

reply to him who is on our side; for I do not so much regard

those without, as our own members.

What then saith the Christian? "It were meet to have

implanted in us the knowledge itself of virtue." He hath im-

planted it; for if He had not done so, whence should we have

known what things are to be done, what left undone? Whence

all the laws and tribunals?

But, "God should have imparted not [merely] knowledge,

but also the very mode of action." For what then wouldest

thou have to be rewarded, if the whole was to be of God?

For tell me, doth God punish in the same manner thee and

the Greek upon committing sin^d? Surely not. For up to a

certain point thou hast confidence, viz. that which ariseth from

the true knowledge. What then, if any one should now say,

that on the score of knowledge thou and the Greek will be

accounted of like desert? Would it not disgust thee? I think

so indeed. For thou wouldest say that the Greek, having of

his own wherewith to attain knowledge, was not willing. If

then the latter also should say that God ought to have im-

planted knowledge in us naturally, wilt thou not laugh him

to scorn, and say to him, "But why didst thou not seek for it?

why wast thou not in earnest even as I?" And thou wilt

insist on it with much confidence, and say, that it was ex-

treme folly to blame God for not implanting knowledge by

nature. And this thou wilt say, because thou art right in

^d The meaning seems to be, "Whatever other sins you commit, you have not the sin of unbelief to answer for; and would, I suppose, think it hard, if *cæteris paribus* you were counted as guilty as an unbeliever. Now this your instinctive judgment confutes any hope you may have that nature and circumstances may excuse you in any other sin."

what appertains to practice, thou wouldest not have raised these questions: but thou art tired of virtuous practice, therefore thou shelterest thyself with these inconsiderate words. 1 COR.
1. 4—7.

But how could it be at all right to cause that by necessity one should become good? Then shall we next have the brute beasts contending with us about virtue, seeing that some of them are more temperate than ourselves.

But thou sayest, “I had rather have been good by necessity, and so forfeited all rewards, than evil by deliberate choice, to be punished and suffer vengeance.” But it is impossible that one should ever be good by necessity. If therefore thou knowest not what ought to be done, shew it, and then we will tell you what is right to say. But if thou knowest that uncleanness is wicked, wherefore dost thou not fly from the evil thing?

“I cannot,” thou sayest. But others, who have surpassed thee in well-doing, will plead against thee, and will more than prevail to stop thy mouth. For thou, perhaps, though living with a wife, art not chaste; but another even without a wife keeps his chastity inviolate. Now what excuse hast thou for not keeping the rule, while another even leaps beyond the lines^e that have been drawn to mark it?

But thou sayest, “I am not of this sort in my bodily frame, or my turn of mind.” That is for want, not of power, but of will. For thus I prove that all have a certain aptness towards virtue: That which a man cannot do, neither will he be able to do though necessity be laid upon him; but if, necessity being laid upon him, he is able, he that leaveth it undone, leaveth it undone out of choice. The kind of thing I mean is this: to fly up and be borne towards heaven, having a heavy body, is even simply impossible. What then, if a king should command one to do this, and threaten death, saying, “Those men who do not fly, I decree that they lose their heads, or be burnt, or some other such punishment:” would any one obey him? Surely not. For nature is not capable of it. But if in the case of chastity this same thing were done, and he were to lay down laws, that the unclean should be punished, be burnt, be scourged, should suffer the extremity of torture, would not many obey the law? “No,” thou wilt say: “for there is ap-

^e τὰ σκάμματα. The image is borrowed from the gymnastic exercise of leaping.

HOMIL. pointed, even now, a law forbidding to commit adultery^f, and
 II. all do not obey it." Not because the fear loses its power, but because the greater part expect to be unobserved. So that if when they were on the point of committing an unclean action the legislator and the judge came before them, the fear would be strong enough to cast out the lust. Nay, were I to apply another kind of force inferior to this; were I to take the man and remove him from the beloved person, and shut him up close in chains, he will be able to bear it, without suffering any great harm. Let us not say then that such an one is by nature good, and such an one by nature evil: for if a man were by nature good, he could never at any time become evil; and if he were by nature evil, he could never be good. But now we see that changes take place rapidly, and that men quickly shift from this side to the other, and from that fall back again into this. And these things we may see not in the Scriptures only; for instance, that publicans have become apostles; and disciples, traitors; and harlots, chaste; and that robbers have found approval, and magicians have adored, and ungodly men passed over unto godliness, both in the New Testament and in the Old: but even every day a man may see many such things occurring. Now if things were natural, they could not change. For so we, being by nature susceptible, could never by any exertions become void of feeling. For that which is whatever it is by nature, can never fall away from such its natural condition. No one, for example, ever fell away altogether from sleeping: no one from a state of corruption [changed] unto incorruption: no one from hunger to the perpetual absence of that sensation. Wherefore neither are these things matters of accusation, nor do we reproach ourselves for them; nor ever did any one, meaning to blame another, say to him, "O thou, corruptible and subject to passion;" but either adultery or fornication, or something of that kind, we always lay to the charge of those who are counted guilty; and we bring them before judges, who blame and punish, and in the contrary cases award honours.

[11.] Since then both from our conduct towards one another,

^f From the time of Constantine to offence. Gibbon, c. 44. note 197. that of Justinian it was a capital

and from others' conduct to us when judged, and from the things ^{1 COR.} about which we have written laws, and from the things wherein ^{1. 4-7.} we condemn ourselves, though there be no one to accuse us; and from the instances of our becoming worse through indolence, and better through fear; and from the cases wherein we see others doing well and arriving at the height of self-command¹, it is quite clear that we also have it in our power ^{1 φιλοσοφίας.} to do well: why do we, the most part, deceive ourselves in vain with cold pretexts and excuses, bringing not only no pardon, but even punishment intolerable? when we ought to keep before our eyes that fearful day, and to give heed to virtue; and after a little labour, obtain the incorruptible crowns? For these words will be no defence to us; rather our fellow-servants, and those who have practised the contrary virtues, will condemn all who continue in sin: the cruel man will be condemned by the merciful; the evil, by the good; the fierce, by the gentle; the grudging, by the courteous; the vain-glorious, by the self-denying; the indolent, by the serious; the intemperate, by the sober-minded. Thus will God pass judgment upon us, and will set in their place both companies; on the one bestowing praise, on the other punishment. But God forbid that any of those present should be among the punished and dishonoured, but rather among those who are crowned, and the winners of the divine kingdom. Which may God grant us all to obtain through the grace and loving-kindness of our Lord Jesus Christ; with whom unto the Father and the Holy Ghost be glory, power, honour, now, and ever, and unto everlasting ages. Amen.

HOMILY III.

I COR. i. 10.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

WHAT I have continually been saying, that we must frame our rebukes gently and gradually, this, Paul doth here also: in that, being about to enter upon a subject full of many dangers, and enough to tear up the Church from her foundations, he uses very mild language. His word is, that he *beseeches* them, and beseeches them *through Christ*; as though not even he were sufficient alone to make this supplication and to prevail.

But what is this, *I beseech you through Christ*? “I take Christ to fight on my side, and to aid me, His injured and insulted Name.” An awful way of speaking indeed! lest they should prove hard and shameless: for sin makes men stubborn. Wherefore if at once¹ you sharply rebuke, you make a man fierce and impudent: but if you strike awe into him, you bow down his neck, you check his confidence, you make him hang down his head. Which object being Paul’s also, he is content for a while to beseech them by the Name of Christ. And what, of all things, is the object of his request?

That ye may all speak the same thing, and that there be no divisions [schisms] among you. The emphatic force of the word *schism*, I mean the very word, was enough to astound them extremely. For it was not that they had become many parts, each entire within itself, but rather the One [Body which originally existed] had perished. For had they^a been entire Churches, there might be many of them; but if

¹ ὧν μὴ
εὐθείως
σφοδρῶς
ἐπιπλή-
ξῃς Sa-
vil. ὧν μὴ
Bened.

^a i. e. the bodies formed by separation.

they were schisms, then that first One was gone. For that ^{1 COR.} which is entire within itself not only does not become many ^{1.10,11.} by division into many parts, but rather the original One is lost. Such is the nature of schisms.

[2.] In the next place, because he had sharply dealt with them by so applying the word *schism*, he again softens and soothes them, saying, *That ye may be perfectly joined together in the same mind and in the same judgment.* That is; since he had said, *That ye may all speak the same thing*; “do not suppose,” he adds, “that I said concord should be only in words; I seek for that harmony which is of the mind.” But since there is such a thing as agreement in words, and that hearty, not however on all subjects, therefore he added this, *That ye may be perfectly joined together.* For he that is united in one thing, but in another falls apart¹, is no longer *perfectly joined*, nor fitted in to complete accordance. There is also such a thing as ^{δια-} ^{χίαν.} ^{Bened.} ^{διχνοῶν,} ^{at vari-} ^{ance.} harmony of opinions, where there is not yet harmony of sentiments; for instance, when having the same faith we are not joined together in love: for thus, in opinions we are one, (for we think the same things,) but in sentiments not so. And such was the case at that time; this person choosing one [leader], and that, another. For this reason he saith it is necessary to agree both in *mind* and in *judgment*. For it was not from any difference in faith that the schisms arose, but from the division of their judgment through human contentiousness.

[3.] But seeing that whoso is blamed is unabashed so long as he hath no witnesses, observe how, not permitting them to stand forward and deny the fact, he adduces some to bear witness.

Ver. 11. *For it hath been declared unto me of you, my brethren, by them that are of the house of Chloe.* Neither did he say this at the very beginning, but first he brought forward his charge; as one who put confidence in his informants. Because, had it not been so, he would not have found fault: for Paul was not a person to believe lightly. Neither then did he immediately say, *it hath been declared*, lest he might seem to blame on their authority: neither does

HOMIL. he omit all mention of them, lest he should seem to speak
 III. only from himself.

And again, he styles them *brethren*; for although the fault be plain, there is nothing against calling people brethren still.

Consider also his prudence in not speaking of any distinct person, but of the entire family; so as not to make them hostile towards the informer: for in this way he both protects him, and fearlessly opens the accusation. For he had an eye to the benefit not of the one side only, but of the other also. Wherefore he saith not, *It hath been declared to me by certain*, but he indicates also the household, lest they might suppose that he was inventing.

[4.] What was *declared*? *That there are contentions among you*. Thus, when he is rebuking them, he saith, *That there be no schisms among you*; but when he is reporting the statements of others, he doth it more gently; saying, *For it hath been declared unto me . . . that there are contentions among you*; in order that he might not bring trouble upon the informants.

Next he declares also the kind of contention.

Ver. 12. *That every one of you saith, I am of Paul, and I of Apollos, and I of Cephas*. "I say, *contentions*," saith he, "I mean, not about private matters, but of the more grievous sort." *That every one of you saith*; for the corruption pervaded not a part, but the whole of the Church. And yet they were not speaking about himself, nor about Peter, nor about Apollos; but he signifies that if these were not to be leaned on, much less others. For that they had not spoken about them, he saith further on: *And these things I have transferred in a figure unto myself and Apollos, that ye may learn in us not to think above what is written*. For if it were not right for them to call themselves by the name of Paul, and of Apollos, and of Cephas, much less of any others. If under the Teacher and the first of the Apostles, and one that had instructed so much people, it were not right to enrol themselves, much less under those who were nothing. In the very strongest way then, withdrawing them from their disease, he sets down these names in haste. Besides, he makes his argument less severe, not mentioning by name the rude dividers of the Church, but concealing them, as behind a sort of masks, with the name of Apostles.

I am of Paul, and I of Apollos, and I of Cephas. Not esteeming himself before Peter hath he set his name last, but preferring Peter to himself, and that greatly. He hath arranged his statement in the way of climax¹, that he might not be supposed to do this for envy; or, for spiteful jealousy's sake, to be detracting from the other's honour. Wherefore also he hath put his own name first. For he who puts himself foremost to be rejected, doth so not for love of honour, but for extreme contempt of this sort of reputation. He puts himself, you see, in the way of the whole attack, and then he mentions Apollos, and then Cephas. Not therefore to magnify himself hath he done this, but in speaking of wrong things he administers the requisite correction in his own person first.

[5.] But that those who addicted themselves to this or that man were in error, is evident. And rightly he rebukes them, saying, "Ye do not well in that ye say, *I am of Paul, and I of Apollos, and I of Cephas.*" But why did he add, *And I of Christ?* For although those who addicted themselves to men were in error, not surely² those who dedicated themselves unto Christ. But this was not his charge, that they called themselves by the Name of Christ, but that they did not all call themselves by that Name alone. And I think that he added this of himself, wishing to make the accusation more grievous, and to point out that by this rule Christ must be considered as belonging to one party only: although they were not so using the Name themselves. For that this was his secret meaning he hath declared in the sequel, saying,

Ver. 13. *Is Christ divided?* What he saith comes to this: "Ye have cut in pieces Christ, and distributed His body." Here is anger! here is chiding! here are words full of indignation! For whenever instead of proving he interrogates only, his doing so implies a confessed absurdity.

But some say that he glanced at something else, in saying, *Christ is divided*: as if he had said, "He hath distributed to men and parted the Church, and taken one share Himself, giving them the other." Then, in what follows, he labours to overthrow this absurdity, saying, *Was Paul crucified for you, or were ye baptized in the name of Paul?* Observe his Christ-loving mind; how thenceforth he brings the

1 COR.
1. 12, 13.
(2.)

¹ κατὰ
αὐξήσιν.

² οὐδέ
πεν
Bened.
αὐθ' ἴσου
Savil.

HOMIL. whole matter to a point in his own name, shewing, and more
 III. than shewing, that this honour belongs to no one. And that no one might think it was envy which moved him to say these things, therefore he is constantly putting himself forward in all ways. Observe too his considerate way, in that he saith not, "Did Paul make the world? did Paul from nothing produce you into being?" But only those things which belonged as choice treasures to the faithful, and flowed from guardian love in excess,—those he specifies, the Cross, and Baptism, and the blessings following on these. For the loving-kindness of God towards men is shewn by the creation of the world also: in nothing however so much as by the ¹condescension through the Cross. And he said not, "did Paul die for you?" but *was Paul crucified?* setting down also the kind of death.

¹ τῆς
 εὐγ-
 κατου-
 βάσεως.

Or were ye baptized in the name of Paul? Again, he saith not, "did Paul baptize you?" For he did baptize many: but this was not the question, by whom they had been baptized, but, into whose name they had been baptized? For since this also was a cause of schisms, their being called after the name of those who baptized them, he corrects this error likewise, saying, *Were ye baptized into the name of Paul?* "Tell me not," saith he, "who baptized, but into whose name. For not he that baptizeth, but he who is called unto the Baptism, is the subject of enquiry. For this is He who forgives our sins."

And at this point he stays the discourse, and does not pursue the subject any further. For he saith not, "Did Paul declare to you the good things to come? Did Paul promise you the kingdom of heaven?" Why then, I ask, doth he not add these questions also? Because it is not all as one, to promise a kingdom and to be crucified. For the former neither had danger, nor brought shame; but the latter, all these. Moreover he proves the former from the latter: for having said, ²*He that spared not His own Son*, he

² Rom.
 8. 32.

^b This seems to allude to the words of the ancient Oriental Creed, as preserved by S. Cyril of Jerusalem, "I believe in one Baptism of Repentance,

for the Remission of Sins;" (see Bp. Bull, *Jud. Eccl. Cath.* c. vi. §. 4. &c.) into which Creed, in all probability, the people of Antioch had been baptized.

adds, *How shall He not with Him also freely give us all things?* And again, ¹ *For if when we were enemies we were reconciled unto God by the death of His Son, much more, being reconciled, we shall be saved.* This was one reason for his not adding what I just mentioned: and also because the one they had not as yet, but of the other they had already made trial. The one were in promise; the other had already come to pass.

[6.] Ver. 14. *I thank God that I baptized none of you but Crispus and Gaius.* “Why are you elate at having baptized, when I for my part even give thanks that I have not done so?” Thus saying, by a kind of divine art² he does away with their swelling pride upon this point; not with the efficacy of the Baptism, (God forbid) but with the folly of those who were puffed up at having been baptizers: first, by shewing that the Gift is not theirs; and, secondly, by thanking God therefore. For Baptism truly is a great thing: but its greatness is not the work of the person baptizing, but of Him who is called to the Baptism: since to baptize is nothing as regards man’s labour, but is much less than preaching the Gospel. Yea, again I say, great indeed is Baptism, and without Baptism it is impossible to obtain the kingdom. Still a man of no singular excellence is able to baptize, but to preach the Gospel there is need of great labour.

Ver. 15. He states also the reason, why he giveth thanks, that he had baptized no one. What then is this reason? *Lest any one should say that ye were baptized in my own name.* Why, did he mean to say that so it was in those other cases? Not at all; but “I fear,” saith he, “lest the disease should proceed even to that. For if, when insignificant persons, and of little worth, baptize, a heresy ariseth, had I, the first announcer of Baptism, baptized many, it was likely that some, forming a party, would not only call themselves by my name, but also ascribe the Baptism to me.” For if from the inferiors so great an evil arose, from those of higher order it would perhaps have gone on to something far more grievous.

Ver. 16. By this reason, then, having abashed those who were unsound, and subjoining, *I baptized also the house of Stephanas,* he again tacitly exposes their pride, saying, *as to the rest, I know not whether I baptized any other.* For by this

¹ Cor. 1.
14—16.
¹ Rom.
5. 10.

² οἰκονο-
μίας.

HOMIL. he signifies that neither did he seek much to enjoy the honour
 III. accruing hereby from the multitude, nor did he set about this work for glory's sake.

Ver. 17. And not by these only, but also by the next words, he greatly represses their pride, saying, *Christ sent me not to baptize, but to preach the Gospel*: for the more laborious part, and that which needed much toil and a soul of iron, and that on which all depended, was this. And therefore it was that Paul had it put into his hand.

And why, not being sent to baptize, did he baptize? Not in contention with Him that sent him, but in this instance labouring beyond his task. For he saith not, "I was forbidden," but "I was not sent for this, but for that which was of most immediate urgency." For preaching the Gospel is a work perhaps for one or two; but baptizing, for every one endowed with the priesthood. For a man being instructed and convinced, to take and baptize him is what any one whatever might do: for the rest, it is all effected by the will of the person drawing near, and the grace of God. But when unbelievers are to be instructed, there must be great labour, great wisdom. And at that time there was danger also annexed. In the former case the whole thing is done, and he is convinced, who is on the point of initiation: and it is no great thing when a man is convinced, to baptize him. But in the latter case the labour is great, to change the deliberate will, to alter the turn of mind, and to heave up error by the roots, and to plant truth in its place.

Not that he speaks out all this, neither doth he argue in so many words that Baptism has no labour, but that preaching has. For he knows how always to subdue his tone, whereas in the comparison with heathen wisdom he is very earnest, the subject enabling him to use more vehemency of language.

Not therefore in opposition to Him that sent him did he baptize; but, as in the case of the widows¹, though the Apostles had said, ¹ *It pleases not that we should leave the Word of God and serve tables*, he discharged the office² of a deacon, not in opposition to them, but as something beyond his task: so also here. For even now, we commit this matter to the simpler sort of presbyters, but the word of doctrine

¹ Acts 6.

² Acts

12. 25.

την διακονίαν.

^c Perhaps the allusion is to such places as Acts 11. 30; 24. 17; 1 Cor. 16. 4; &c.

unto the wiser: for there is the labour and the sweat. Wherefore he saith himself, ¹ *Let the Elders who rule well be counted worthy of double honour, especially they who labour in word and doctrine.* For as to teach the wrestlers in the games is the part of a spirited and skilful trainer, but to place the crown on the conqueror's head may be that of one who cannot even wrestle, (although it be the crown which adds splendour to the conqueror,) so also in Baptism. It is impossible to be saved without it, yet it is no great thing which the baptizer doth, finding the will ready prepared.

[7.] *Not with wisdom of words, lest the Cross of Christ should be made of none effect.*

Having brought down the swelling pride of those who were arrogant because of their baptizing, he changes his ground afterwards to meet those who boasted about heathen wisdom, and against them he puts on his armour with more vehemency. For to those who were puffed up with baptizing he said, *I give thanks that I baptized no one; and, for Christ sent me not to baptize.* He speaks neither vehemently nor argumentatively, but, having just hinted his meaning in a few words, passeth on quickly. But here at the very outset he gives a severe blow, saying, *Lest the Cross of Christ be made of none effect.* Why then pride thyself on a thing which ought to make thee hide thy face? Since, if this wisdom is at war with the Cross, and fights with the Gospel, it is not meet to boast about it, but to retire with shame. For this was the cause why the Apostles were not wise; not through any weakness of the Gift, but lest the Gospel preached suffer harm. The sort of people therefore above mentioned were not those employed in advocating the Word: rather they were among its defamers. The unlearned men were the establishers of it. This broke in pieces vain glory, this repressed bloated arrogance, this enforced moderation.

“But if it was *not by wisdom of speech*, why did they send Apollos, who was eloquent?” It was not, he replies, through confidence in his power of speech, but because he was ² *mighty in the Scriptures, and confuted the Jews.* And ² *Acts* _{18. 24, 28.} besides, the point enquired of was, the principals and first disseminators of the word not having been eloquent; since these were the very persons to require some great power, for the expulsion of error in the first instance; and

HOMIL.
 III.

 then, namely, at the very outset, was the abundant strength needed. Now He who could do without educated persons at first, if afterwards some being eloquent were admitted by Him, He did so not because He wanted them, but because He would make no distinctions. For as He needed not wise men to effect whatever He would, so neither, if any were afterwards found such, did He reject them on that account.

[8.] But prove to me that Peter and Paul were eloquent. Thou canst not: for they were *unlearned and ignorant men*^d. As therefore Christ, when He was sending out His disciples into the world, having shewn unto them His power in Palestine first, and said¹, *When I sent you away without purse and scrip and shoe, lacked ye any thing?* permitted them from that time forward to possess both a scrip and a purse; so also He hath done here: for the point was the manifestation of Christ's power, not the rejection of persons from the Faith on account of their Gentile wisdom, if they were drawing nigh. When the Greeks then charge the disciples with being uneducated, let us be even more forward in the charge than they. Nor let any one say, "Paul was wise;" but while we exalt those among them who were great in wisdom and admired for their excellency of speech, let us allow that all on our side were uneducated; for it will be no slight overthrow, which they will sustain from us in that respect also: and so the spoils of victory will be brilliant indeed.

¹S. Luke
 22. 35.
 ὑποδη-
 μάτος,
 rec. text
 ὑποδη-
 μάτων.

I have said these things, because I once heard a Christian disputing in a ridiculous manner with a Greek, and both parties in their mutual fray ruining themselves. For what things the Christian ought to have said, these the Greek asserted; and what things it was natural to expect the Greek would say, these the Christian pleaded for himself. As thus: the dispute being about Paul and Plato, the Greek endeavoured to shew that Paul was unlearned and ignorant; but the Christian, from simplicity, was anxious to prove that Paul was more eloquent than Plato. And so the victory was on the side of the Greek, this argument being allowed to prevail. For if Paul was a more considerable person than Plato, many probably would object that it was not by grace but by

^d ἀγράμματοι καὶ ἰδιῶται. Acts iv. 13: and by St. Chrysostom here quoted from there spoken of St. Peter and St. John, memory as of St. Peter and St. Paul.

excellency of speech that he prevailed; so that the Christian's 1 COR. 1. 17. assertion made for the Greek. And what the Greek said made for the Christian; for if Paul was uneducated and yet overcame Plato, the victory, as I was saying, was brilliant; the disciples of the latter, in a body, having been attracted by the former, unlearned as he was, and convinced, and brought over to his side. From whence it is plain that the Gospel was a result not of human wisdom, but of the grace of God.

Wherefore, lest we fall into the same error, and be laughed to scorn, arguing thus with Greeks, (for we were supposing ourselves in controversy with them;) let us charge the Apostles with want of learning; for this same charge is praise. And when they say that the Apostles were rude, let us follow up the remark, and say, that they were also untaught, and unlettered, and poor, and vile, and wanting in acuteness, and insignificant persons. It is not a slander on the Apostles to say so, but it is even a glory that, being such, they should have outshone the whole world. For these untrained, and rude, and illiterate men, as completely vanquished the wise, and powerful, and the tyrants, and those who flourished in wealth and glory, and all outward good things, as though they had not been men at all: from whence it is manifest that great is the power of the Cross; and that these things were done by no human strength. For the results do not keep the course of nature, rather the good done was above all nature. Now when any thing takes place above nature, and exceedingly above it, on the side of rectitude and utility; it is quite plain that these things are done by some Divine power and co-operation. And observe; the fisherman, the tentmaker, the publican, the ignorant, the unlettered, coming from the far-distant country of Palestine, and having beaten off their own ground the philosophers, the masters of oratory, the skilful debaters, alone prevailed against them in a short space of time; in the midst of many perils; the opposition of people and kings, the striving of nature herself, length of time, the vehement resistance of inveterate custom, demons in arms, the devil in battle array and stirring up all, kings, rulers, people, nations, cities, barbarians, Greeks, philosophers, orators, sophists, historians, laws, tribunals, divers kinds of punishments,

HOMIL. III. deaths innumerable and of all sorts. But nevertheless all these were confuted, and gave way when the fishermen spake; just like the light dust, which cannot bear the rush of violent winds. Now what I say is, let us learn thus to dispute with the Grecks; that we be not like beasts and cattle, but *prepared* as concerning *the hope which is in us*¹. And let us pause for a while to work out this topic, no unimportant one; and let us say to them, How did the weak overcome the strong; the twelve, the world? Not by using the same armour, but in nakedness contending with men in arms.

¹ 1S. Pet.
3. 15.

For say, if twelve men, unskilled in matters of war, were to leap into an immense and armed host of soldiers, themselves not only unarmed but of weak frame also; and to receive no harm from them, nor yet be wounded, though assailed with ten thousand weapons; if while the darts were piercing them through, with bare naked body they overthrew all their foes, using no weapons but striking with the hand, and in conclusion killed some, and others took captive and led away, themselves receiving not so much as a wound; would any one have ever said that the thing was of man? And yet the trophy of the Apostles is much more wonderful than that. For a naked man's escaping a wound is not so wonderful by far, as that the ordinary and unlettered person,—that a fisherman,—should overcome such a body of talent²: and neither for fewness, nor for poverty, nor for dangers, nor for prepossession of habit, nor for so great austerity of the precepts given in charge, nor for the daily deaths, nor for the multitude of those who were deceived, nor for the great reputation of the deceivers, be turned from his purpose.

² δεινότη-
τος.

[9.] Let this, I say, be our way of overpowering them, and of conducting our warfare against them; and let us, before all words, astound them by our way of life. For this is the main battle, this is the unanswerable argument, the argument from actions. For though we give ten thousand precepts of philosophy in words, if we do not exhibit a life better than theirs, the gain is nothing. For it is not what is said that draws their attention, but their enquiry is, what we do; and they say, "Do thou first obey thine own words, and then admonish others. But if while thou sayest, 'Infinite are the blessings in the world to come,' thou seem thyself nailed down to this world, just as

if no such things existed, thy works to me are more credible ^{1 COR. 1. 17.} than thy words. For when I see thee seizing other men's goods, weeping immoderately over the departed, doing ill in many other things, how shall I believe thee that there is a Resurrection?" And what if men utter not this in words? they think it, and turn it often in their minds. And this is what stays the unbelievers from becoming Christians.

Let us win them therefore by our life. Many, even among the untaught, have in that way astounded the minds of philosophers, as having exhibited in themselves also that philosophy which lies in deeds, and uttered a voice clearer than a trumpet by their mode of life and self-denial. For this is stronger than the tongue. But when I say, "one ought not to bear malice," and then do all manner of evils to the Greek, how shall I be able by words to win him, while by my deeds I am frightening him away? Let us catch them then by our mode of life; and by these souls let us build up the Church, and of these let us amass our wealth. There is nothing to weigh against a soul, not even the whole world. So that although thou give countless treasure unto the poor, thou wilt do no such work as he who converteth one soul. ^{1 For he¹ Jer. 15. 19.} *that taketh forth the precious from the vile shall be as my mouth:* so He speaks. A great good it is, I grant, to have mercy on the poor; but it is nothing equal to the withdrawing them from error. For he that doth this resembles Paul and Peter: we being permitted to take up their Gospel, not with perils such as theirs;—with endurance of famines and pestilences, and all other evils, (for the present is a season of peace;)—but so as to display that diligence which cometh of zeal. For even while we sit at home we may practise this kind of fishery. Whoso hath a friend or relation or inmate of his house, these things let him say, these do; and he shall be like Peter and Paul. And why do I say Peter and Paul? He shall be the mouth of Christ. For He saith, *He that taketh forth the precious from the vile shall be as My mouth.* And though thou persuade not to-day, to-morrow thou shalt persuade. And though thou never persuade, thou shalt have thine own reward in full. And though thou persuade not all, a few out of many thou mayest; since neither did the Apostles persuade all men that are; but still they discoursed with all,

HOMIL. and for all they have their reward. For not according to the
III. result of the things that are well done, but according to the
intention of the doers, is God wont to assign the crowns:
though thou pay down but two farthings, He receiveth them;
and what He did in the case of the widow, the same will He
do also in the case of those who teach. Do not thou then,
because thou canst not save the world, despise the few; nor
through longing after the greater things, withdraw thyself
from the lesser. If thou canst not an hundred, take thou
charge of ten; if thou canst not ten, despise not even five; if
thou canst not five, do not overlook one; and if thou canst
not one, neither so despair, nor keep back what may be done
by thee. Seest thou not how, in matters of trade, they who
are so employed make their profit not only with gold but
with silver also? For if we are not come to slighting the
little things, we shall keep hold also of the great. But if we
despise the small, neither shall we easily lay hand upon the
other. Thus individuals become rich, gathering both small
and great. And so let us act; that in all things enriched, we
may obtain the kingdom of heaven; through the grace and
loving-kindness of our Lord Jesus Christ, with whom unto
the Father together with the Holy Spirit be glory, power,
honour, now and henceforth and for evermore. Amen.

HOMILY IV.

1 COR. i. 18—20.

For the preaching of the Cross is to them that perish foolishness; but to us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the Scribe? Where is the disputer of this world.

TO the sick and broken-spirited even wholesome meats are unpleasant, friends and relations burdensome; who are often-^{1COR.1.}18—20. times not even recognized, but are rather accounted intruders. Much like this often is the case of those who are perishing in their souls. For the things which tend to salvation they know not; and those who are careful about them they consider to be troublesome. Now this ensues not from the nature of the thing, but from their disease. And just what the insane do, hating those who take care of them, and ever after reviling them, the same is the case with unbelievers also. But as in the case of the former, they who are insulted then more than ever compassionate them, and weep, taking this as the worst symptom of the disease in its intense form, when they know not their best friends; so also in the case of the Gentiles let us act; yea more than for our wives let us wail over them, because they know not the common salvation. For not so dearly ought a man to love his wife as we should love all mankind, and draw them over unto salvation; be a man a Gentile, or be he what he may. For these then let us weep; for *the preaching of the Cross is to them foolishness*, being itself Wisdom and Power. *For*, saith he, *the preaching of the Cross to them that perish is foolishness.*

For since it was likely that they, the Cross being derided by the Greeks, would resist and contend by aid of

HOMIL. that wisdom, which came (forsooth) of themselves, as being
 IV. disturbed by the expressions of the Greeks; Paul comforting them saith, Think it not strange and unaccountable, which is taking place. This is the nature of that which we now treat of, to have them that perish fail in acknowledging its power. For they are beside themselves, and behave as madmen; and so they rail and are disgusted at the medicines which bring health.

[2.] But what sayest thou, O man? Christ became a slave for thee, *having taken the form of a slave*¹, and was crucified, and rose again. And when thou oughtest to adore Him risen for this, and admire His loving-kindness; because what neither father, nor friend, nor son, did for thee, all this the Lord wrought, for thee, the enemy and offender—when, I say, thou oughtest to admire Him for these things, callest thou that foolishness, which is full of so great wisdom? Well, it is nothing wonderful; for it is a mark of them that perish not to recognize the things which lead to salvation. Be not troubled therefore, for it is no strange nor unaccountable event, that things truly great are mocked at by those who are beside themselves. Now such as are in this mind you cannot convince by human wisdom. Yea, if you want so to convince them, you do but the contrary. For the things which transcend reasoning require faith alone. Thus, should we set about convincing men by reasonings, how God became man, and entered into the Virgin's womb, and not commit the matter unto faith, they will but deride the more. Therefore they who enquire by reasonings, these are they who perish.

And why speak I of God? for in regard of created things, should we do this, great derision will ensue. For suppose a man, wishing to make out all things by reasoning; and let him try by thy discourse to convince himself how we see the light; and do thou try to convince him by reasoning. Nay, thou canst not: for if thou sayest that it suffices to see by opening the eyes, thou hast not expressed the manner, but the fact. For "why see we not," one will say, "by our hearing, and with our eyes hear? And why hear we not with the nostril, and with the hearing smell?" If then, he being in doubt about these things, and we unable to give the explanation of them, he is to begin laughing, shall not we rather

laugh him to scorn? “For since both have their origin from 1 COR. I. 18—20. one brain, since the two members are near neighbours to each other, why can they not do the same work?” Now we shall not be able to state the cause, nor the method of the unspeakable and curious operation; and should we make the attempt, we shall be laughed to scorn. Wherefore, leaving this unto God’s power and boundless wisdom, let us be silent.

Just so with regard to the things of God; should we desire to explain them by the wisdom which is from without, great derision will ensue, not from their infirmity, but from the folly of men. For the great things of all no language can explain.

[3.] Now observe: when I say, “He was crucified;” the Greek saith, “And how can this be reasonable? Himself He helped not when undergoing crucifixion and sore trial at the moment of the Cross: how then after these things did He rise again and help others? For if He had been able, before death was the proper time.” (For this the Jews actually said¹.) “But 1 Mat. 27. 41, 42. He who helped not Himself, how helped He others? There is no reason in it,” saith he. True, O man, for indeed it is above reason; and unspeakable is the power of the Cross. For that being actually in the midst of horrors, He should have shewn Himself above all horrors; and being in the enemy’s hold should have overcome; this cometh of Infinite Power. For as in the case of the Three Children, their not entering the furnace would not have been so astonishing, as that having entered in they trampled upon the fire;—and in the case of Jonah, it was a greater thing by far, after he had been swallowed by the fish, to suffer no harm from the monster, than if he had not been swallowed at all;—so also in regard of Christ; His not dying would not have been so inconceivable, as that being dead He should loose the bands of death. Say not then, “why did He not help Himself on the Cross?” for He was hastening on to close conflict with death himself². He descended not from the Cross, not because He could not, but because He would not. For Him Whom the tyranny of death restrained not, how could the nails of the Cross restrain? See Hooker, E.P. v. 48. 9.

[4.] But these things, though known to us, are not so as yet to the unbelievers. Wherefore he said, that *the preaching of* (2.)

HOMIL. *the Cross is to them that perish foolishness; but to us who are*
 IV. *saved it is the power of God. For it is written, I will destroy*
the wisdom of the wise, and the understanding of the prudent
will I bring to nothing. Nothing from himself which might
give offence, does he advance up to this point; but first he
comes to the testimony of the Scripture, and then, furnished
with boldness from thence, adopts more vehement words and
saith,

Ver. 20, 21. *Hath not God made foolish the wisdom of this*
world? Where is the wise? Where the Scribe? Where the
disputer of this world? Hath not God made foolish the wisdom
of this world? For after that, by the wisdom of God, the
world by wisdom knew not God, it pleased God, by the foolishness
of preaching, to save them that believe. Having said, It is
written, I will destroy the wisdom of the wise, he subjoins
the demonstration from facts, saying, Where is the wise?
where the Scribe? at the same time glancing at both
 Gentiles and Jews. For what sort of philosopher, which
 among those who have studied logic, which of those knowing
 in Jewish matters, hath saved us, and made known the truth?
 Not one. It was the Fishermen's work, the whole of it.

Having then inferred what he had in view, and brought
 down their pride, and said, *Hath not God made foolish the*
wisdom of this world? he states the reason also, why these
 things were so done. *For after that by the wisdom of God,*
saith he, the world by wisdom knew not God, the Cross
appeared. Now what means, by the wisdom of God? The
wisdom apparent in those works, whereby it was His will
to make Himself known. For to this end did He frame them,
and frame them such as they are, that by a sort of proportion¹,
from the things which are seen, admiration of the Maker
might be learned. Is the heaven great, and the earth bound-
less? Wonder then at Him who made them. For this heaven,
great as it is, not only was made by Him, but made with
ease; and that boundless earth too, was brought into being
even as if it had been nothing. Wherefore of the former He
saith², The works of Thy fingers are the heavens; and con-
cerning the earth³, Who hath made the earth as it were
nothing. Since then by this wisdom the world was unwilling
to acknowledge God, He employed what seemed to be

¹ ἀναλό-
 γως.

² Ps.
 102. 25.
 τῶν χει-
 ρῶν.
 LXX.
³ Isa. 40.
 23.
 LXX.

foolishness, i. e. the Gospel, to persuade men; not by reasonings, but by faith. It remains that where God's wisdom is, ^{1COR.1.} 18—20. there is no longer need of man's. For before, to infer that He who made the world, such and so great, must in all reason be a God possessed of a certain uncontrollable, unspeakable power; and by these means to apprehend Him;—this was the part of human wisdom. But now we need no more reasonings, but faith alone. For to believe on Him that was crucified and buried, and to be most fully persuaded that this person Himself both rose again, and sat down on high; this needeth not wisdom, nor reasonings, but faith. For the Apostles themselves came in not by wisdom, but by faith, and surpassed the heathen wise men in wisdom and loftiness, and that so much the more, by how much to raise disputings is less, than to receive by faith the things of God. For this transcends all human understanding.

But how hath He *destroyed wisdom*? Being made known to us by Paul and others like him, He hath shewn it to be unprofitable. For towards receiving the evangelical proclamation, neither is the wise profited at all by wisdom, nor the unlearned injured at all by ignorance. But if one may speak somewhat even wonderful, ignorance rather than wisdom is a condition suitable for that impression, and more easily dealt with. For the shepherd and the rustic will more quickly receive this, once for all repressing all doubting thoughts, and delivering himself to the Lord. In this way then He hath destroyed wisdom. For since she first cast herself down, she is ever after useful for nothing. Thus when she ought to have displayed her proper powers, and by the works to have seen the Lord, she would not. Wherefore though she were now willing to introduce herself, she is not able. For the matter is not of that kind: this way of knowing God being far greater than the other. You see then, faith and simplicity are needed, and this we should seek every where, and prefer it before the wisdom which is from without. For *God*, saith he, *hath made wisdom foolish*.

But what is *He hath made foolish*? He hath shewn it foolish in regard of receiving the faith. For since they prided themselves on it, He lost no time in exposing it. For what

HOMIL. sort of wisdom is it, when it cannot discover the chief of
 IV. things that are good? He caused her therefore to appear foolish, after she had first convicted herself. For if when discoveries might have been made by reasoning, she proved nothing, now when things proceed on a larger scale, how will she be able to accomplish ought? now when there is need of faith alone, and not of acuteness? You see then, God hath shewn her to be foolish.

It was His good pleasure too by the foolishness of the Gospel to save; foolishness, I say, not real, but appearing to be such. For that which is more wonderful yet is His having prevailed by bringing in, not another such wisdom more abundant than the first, but what seemed to be foolishness. He cast out Plato, for example, not by means of another philosopher of more skill, but by an unlearned fisherman. For thus the defeat became greater, and the victory more splendid.

[5.] Ver. 22—24. Next, to shew the power of the Cross, he saith, *For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the Power of God, and the Wisdom of God.*

(3.) Vast is the import of the things here spoken! For he means to say how by contraries God hath overcome, and how the Gospel is not of man. What he saith is something of this sort. When, saith he, we say unto the Jews, Believe; they answer, Raise the dead, Heal the demoniacs, Shew unto us signs. But instead thereof what say we? That He was crucified, and died, who is preached. And this is enough, not only to fail in drawing over the unwilling, but utterly to drive away those even who are willing. Nevertheless, it drives not away, but attracts, and holds fast, and overcomes.

Again; the Grecks demand of us a rhetorical style, and the acuteness of sophistry. But we to these also preach the Cross: and that which in the case of the Jews is deemed to be of weakness, this in the case of the Grecks is foolishness. Wherefore, when we not only fail in producing what they demand, but also produce the very opposites of their demand; (for the Cross has not merely no appearance of being a sign

sought out by reasoning, but even the very annihilation of a ^{1COR.1.} sign;—is not merely deemed no proof of power, but a con- ^{22—25.} conviction of weakness;—not merely no display of wisdom, but a ground for surmising foolishness;—when therefore they who seek for signs and wisdom not only receive not the things which they ask, but even hear the contrary to what they desire, and then by means of contraries are persuaded;—how is not the power of Him that is preached unspeakable? As if to some one tempest-tost and longing for a haven, you were to shew not a haven but another wilder portion of the sea, and so could make him follow with thankfulness! Or as if a physician could attract to himself the man that was wounded and in need of remedies, by promising to cure him not with drugs, but with burning of him again! For this is a result of great power indeed. So also the Apostles prevailed, not simply by a sign, but even by a thing which seemed contrary to all the known signs. Which thing also Christ did in the case of the blind man. For when He would heal him, He restored him by a thing which increased the blindness: i. e. He put on clay¹. As then by means of clay He healed the ^{1 S. John} blind man, so also by means of the Cross hath He brought ^{9. 6.} the world to Himself. That certainly was adding an offence, not taking an offence away. So did He also in the Creation, working out things by their contraries. With sand, for instance, He walled in the sea, having made the weak a bridle to the strong. He placed the earth upon water, having taken order that the heavy and the dense might be borne on the soft and fluid. By means of the Prophets again with a small piece of wood He raised up iron from the bottom². In like manner also with the Cross He hath drawn ^{2 2Kings} the world to Himself. For as the water beareth up the earth, ^{6. 5—7.} so also the Cross beareth up the world. You see now, it is proof of great power and wisdom, to convince by means of the things which tell directly against us. Thus the Cross seems to be matter of offence; and yet far from scandalizing, it even attracts.

[6.] Ver. 25. All these things, therefore, Paul bearing in mind, and being struck with astonishment, said, that *the foolishness of God is wiser than men, and the weakness of God is stronger than men*; in relation to the Cross, speaking of a folly and weakness,

HOMIL. not real but apparent. For he is answering with respect
 IV. unto the other party's opinion. For that which philosophers were not able by means of reasoning to accomplish, this, what seemed to be foolishness did excellently well. Which then is the wiser, he that persuadeth the many or but few, I should say, no one? He who persuadeth concerning the greatest points, or about matters which are nothing¹? What great labours did Plato endure, and his followers, discoursing to us about a line, and an angle, and a point, and about numbers even and odd, and equal unto one another and unequal, and such-like spiderwebs; (for indeed those webs are not more useless to man's life, than were these subjects:) and without doing good to any one great or small by their means, so he made an end of his life. How greatly did he labour, endeavouring to shew that the soul is immortal! and even as he came he went away, having spoken nothing with certainty, nor persuaded any hearer. But the Cross wrought persuasion by means of unlearned men; yea it persuaded even the whole world: and not about common things, but in discourse of God and the godliness which is according to truth, and the evangelical way of life, and the judgment of the things to come. And of all men it made philosophers: the very rustics, the utterly unlearned. Behold how *the foolishness of God is wiser than men, and the weakness stronger!* How, *stronger?* Because it overran the whole world, and took all by main force, and while men were endeavouring by ten thousands to quench the name of the Crucified, the contrary came to pass: that flourished and increased more and more, but they perished and wasted away; and the living, in war with the dead, had no power. So that when the Greek calls me foolish, he shews himself exceedingly above measure foolish: since I who am esteemed by him a fool, evidently appear wiser than the wise. When he calleth me weak, then he sheweth himself to be weaker. For the noble things which publicans and fishermen were able to effect by the grace of God, these, philosophers, and rhetoricians, and tyrants, and in short the whole world, running ten thousand ways here and there, could not even form a notion of. For what did not the Cross introduce? The Doctrine concerning the Immortality of the Soul; that concerning the Resurrection

¹ μηδὲν
 ὄντων
 Reg.
 MS. μὴ
 διόντων
 Bened.

of the Body; that concerning the contempt of things present; ¹ COR. 1. that concerning the desire of things future. Yea, Angels ^{25.} it hath made of men, and all, every where, practise self-denial¹, and shew forth all kinds of fortitude.

[7.] But among them also, it will be said, many have been found contemners of death. Tell me who? was it he who drank the hemlock? But if thou wilt, I can bring forward ten thousand such from within the Church. For had it been lawful when persecution befel them to drink hemlock and depart, all had become more famous than he. And besides, he drank when he was not at liberty to drink or not to drink; but willing or against his will he must have undergone it: no effect surely of fortitude, but of necessity, and nothing more. For even robbers and man-slayers, having fallen under the condemnation of their judges, have suffered things more grievous. But with us it is all quite the contrary. For not against their will did the martyrs endure, but of their will, and being at liberty not to suffer; shewing forth fortitude harder than all adamant. This then you see is no great wonder, that he whom I was mentioning drank hemlock, it being no longer in his power not to drink, and also when he had arrived at a very great age. For when he despised life he stated himself to be seventy years old; if this can be called despising. For I for my part could not affirm it: nor, what is more, can any one else. But shew me some one enduring firm in torments for godliness' sake, as I shew thee ten thousand every where in the world. Who, while his nails were tearing out, nobly endured? Who, while his joints were wrenching² asunder? Who, while his body was enduring spoil³, member by member? or his head? Who, while his bones were being heaved out by levers⁴? Who, while placed without intermission upon frying-pans? Who, when thrown into a caldron? Shew me these instances. For to die by hemlock is all as one with a sleeping man's continuing in a state of sleep. Nay even sweeter than sleep is this sort of death, if report say true. But if certain [of them] did endure torments, yet of these too the praise is gone to nothing. For on some disgraceful occasion they perished; some for revealing mysteries; some for aspiring to dominion; others detected in the foulest crimes; others again at random,

¹ φιλοσοφούσι.
(A.)

² ἀνασκαπτομήγαν.
³ τοῦ σώματος κατὰ μέρος πορθουμένου; τῆς κεφαλῆς; ἀναμοχλευμένον.

HOMIL. and fruitlessly, and ignorantly, there being no reason for it, made
 IV. away with themselves. But not so with us. Wherefore of their
 deeds nothing is said; but these flourish and daily increase.
 Which Paul having in mind said, *The weakness of God is stronger
 than all men.*

[8.] For that the Gospel is divine, even from hence is evident; namely, from what quarter could it have occurred to twelve ignorant men to attempt such great things? who sojourned in marshes, in rivers, in deserts; who never at any time perhaps had entered into a city nor into a forum:—whence did it occur, to set themselves in array against the whole world? For that they were timid and unmanly, he shews who wrote of them, not shrinking back, nor enduring to throw their failings into the shade: which indeed of itself is a very great token of the truth. What then doth he say about them? That when Christ was apprehended, after ten thousand wonders, the rest fled; and he who remained, being the leader of the rest, denied. Whence was it then that they who, when Christ was alive, endured not the attack of the Jews; now that He was dead and buried, and, as ye say, had not risen again, nor had any talk with them, nor infused courage into them,—whence did they set themselves in array against so great a world? Would they not have said among themselves, “What ever meaneth this? Himself He was not able to save, and will He protect us? Himself He defended not when alive, and will He stretch out the hand unto us now that He is dead? Himself, when alive, subdued not even one nation; and are we to convince the whole world by uttering His Name?” How, I ask, could all this be reasonable, I will not say, as something to be done, but even as something to be imagined? From whence it is plain, that had they not seen Him after He was risen, and received most ample proof of His power, they would not have ventured so great a cast.

[9.] For suppose they had possessed friends innumerable; would they not presently have got them all for enemies, disturbing ancient customs, and removing their father's land-marks¹? But as it was, they had before gotten them for enemies, all, both their own countrymen and foreigners. For although they had been recommended to veneration by every thing external, would

¹ ὄρια
 MS.
 Reg. ἴδιον
 Bened.

not all men have abhorred them, introducing a new polity?^{1COR.1.}
 But now they were even void of all; and it was likely that even 25.
 on that account all would hate and scorn them at once. For
 whom will you name? The Jews? Nay, they had against
 them an inexpressible hatred on account of the things which
 had been done unto the Master. The Greeks then? Why,
 first of all, these had rejected one not inferior to them; and
 no men know these things so well as the Greeks. For Plato,
 who wished to strike out a new form of government, or rather
 a part of government; and that, not by changing the customs
 relating to the gods, but merely by substituting one line of
 conduct for another; being cast out of Sicily, went near to
 lose his life^a. This however did not ensue: so that he lost
 his liberty alone. And had not a certain Barbarian been
 more gentle than the tyrant of Sicily, nothing could have
 rescued the philosopher from slavery throughout life in a
 foreign land. And yet it is not all one to innovate in affairs
 of a kingdom, and in matters of religious worship. For the
 latter more than any thing else causes disturbance and
 troubles men. For to say, “let such and such an one marry
 such a woman, and let the guardians^b [of the commonwealth]
 exercise their guardianship so and so,” is not enough to cause
 any great disturbance: and especially when all this is lodged
 in a book, and no great anxiety on the part of the legislator to
 carry the proposals into practice. On the other hand, to say,
 “they be no gods which men worship, but demons; He
 who was crucified is God;” ye well know how great wrath

^a Plutarch. in Dion. t. v. p. 162. ed. Bryan. “Plato having been introduced to Dionysius, they discoursed in general about human virtue; when Plato maintained that any thing might be credible rather than for tyrants to be truly brave. Then changing the subject, he argued concerning Justice, that the life of the just is blessed, of the unjust miserable. The tyrant was not well pleased with the discourse, understanding it as a reproof: and he was vexed with the bystanders, who mightily approved the man, and were taken with his remarks. At last, in anger and bitterness, he asked him what was his object in coming to Sicily. He said, To look for a good man. By heaven, he replied, it is clear you have not yet found him. Now

Dion’s friends thought this had been the end of his anger, and as Plato was anxious to go, they provided him with a passage in a galley, in which Pollis the Spartan was sailing to Greece. But Dionysius secretly besought Pollis, if possible, to kill him at sea, but at any rate to sell him for a slave, for that he would never be the worse for it, but just as happy, in that Justice of his, though he became a slave. Upon which it is said that Pollis took Plato to Ægina and sold him there, the Æginetæ being at war with Athens, and having made a decree, that any Athenian coming there should be sold.”

^b *φύλακες*, Plato’s word in the Republic for citizens.

HOMIL. it kindled, how severely men must have paid for it, what a
 IV. flame of war it fanned.

(5.) For Protagoras, who was one of them, having dared to say, "I know of no gods," not going round the world and proclaiming it, but in a single city, was in the most imminent peril of his life^c. And Diagoras^d the Milesian^e, and Theodorus, who was called Atheist^f, although they had friends, and that influence which comes from eloquence, and were held in admiration because of their philosophy; yet nevertheless none of these profited them. And the great Socrates too, he who surpassed in philosophy all among them, for this reason drank hemlock, because in his discourses concerning the gods he was suspected of moving things a little aside. Now if the suspicion alone of innovation brought so great danger on philosophers and wise men, and on those who had attained boundless popularity; and if they were not only unable to do what they wished, but were themselves also driven from life and country; how canst thou choose but be in admiration and astonishment, when thou seest that the fisherman hath produced such an effect upon the world, and accomplished his purposes; hath overcome both Barbarians and Greeks all of them.

[10.] But they did not, you will say, introduce strange gods as the others did. Well, and in that you are naming the very point most to be wondered at: that the innovation is two-fold, both to pull down those which are, and to announce the Crucified. For from whence came it into their minds to proclaim such things? whence, to be confident about their event? Whom of those before them could they perceive to

^c Cic. de Nat. Deor. i. 23. Protagoras of Abdera, a distinguished Sophist of his time, having opened a certain treatise with these words, "Concerning the Gods, I cannot speak of them either as being or as not being;" the Athenians banished him from Athens and Attica, and burned his books in the Assembly. He flourished about B. C. 444. Clinton, *Fasti Hellenici*, i. 53.

^d B. C. 466. Clinton, *F. H. i.* 39. The Scholiast on Aristophanes calls him "a writer of songs, called an Atheist; a bringer in of strange gods. Whereupon the Athenians condemned

him, voting a talent of silver to whoever should kill him, and two talents to any one who should bring him alive: and prevailed on the Pelponnesians to join with them." Of Theodorus, Cicero says that he was threatened with death by Lysimachus, but he does not say that it was for his "atheism:" this must have been between B. C. 306—281. Clinton, *F. H. i.* 174, 184.

^e *ὁ Μηθεός*. Schol. in Aristoph. *Ran.* 323.

^f Cic. de N. D. i. 23; *Tusc. Disp. i.* 43.

have prospered in any such attempt? Were not all men ¹ worshipping devils? Were not all used to make gods of the ¹ elements? Was not the difference [but] in the mode of impiety? But nevertheless they attacked all, and overthrew all, and overran in a short time the whole world, like a sort of winged beings; making no account of dangers, of deaths, of the difficulty of the thing, of their own fewness, of the multitude of the opponents, of the authority, the rank, the wisdom of those at war with them. For they had above all these, mightier aid, the power of Him that had been crucified and was risen again. It would not have been so wondrous, had they chosen to wage war with the world in the literal sense¹, ¹ πόλι-
μον αι-
σθητόν. as this which in fact has taken place. For according to the law of battle they might have stood over against the enemies, and occupying some adverse ground, have arrayed themselves accordingly, to meet the array of their foes, and have taken their time for attack and close conflict. But in this case it is not so. For they had no camp of their own, but were absolutely mingled with their enemies, and thus overcame them. Even in the midst of their enemies as they went about, they glided away from their hold², and became ² superior, and achieved a splendid victory; a victory which ² fulfils the prophecy that saith, *Even in the midst of thine enemies thou shalt have dominion*³. For this it was which was ³ full of all astonishment, that their enemies having them in their power, and casting them into prisons and chains, not only did not vanquish them, but themselves also eventually had to stoop under them: the scourgers to the scourged, the binders in chains to those who were bound, the persecutors to the fugitives. All these things then we say unto the Greeks, yea rather more than these; for the truth has enough and greatly to spare⁴. And if ye will follow the argument, we ⁴ will teach you the whole method of fighting against them. In the mean while let us hold fast these two heads; How did the weak overcome the strong? and, From whence came it into their thoughts, being such as they were, to form such plans, unless they enjoyed Divine aid?

[11.] So far then as to what we have to say. But let us shew forth by our actions all excellencies of conduct, and kindle (6.)

HOMIL. abundantly the fire of virtue. For *ye are lights*, saith he,
 IV. *shining in the midst of the world*¹. And unto each of us God
 1 Phil. 2, hath committed a greater function than He hath to the sun:
 15. greater than heaven, and earth, and sea; and by so much
 greater, as spiritual things be more excellent than things
 sensible. When then we look unto the solar orb, and admire
 the beauty, and the body, and the brightness of the luminary,
 let us consider again that greater and better is the light which
 is in us, as indeed the darkness also is more dreadful unless
 we take heed. And in fact a deep night oppresses the whole
 world. This is what we have to dispel and dissolve. It is
 night not among heretics, nor among Greeks only, but also in
 the multitude on our side, in respect of doctrines and of life.
 For many entirely disbelieve the resurrection; many fortify
 themselves with their horoscope²; many adhere to superstitious
 observances, and to omens, and auguries, and presages. And
 some likewise employ amulets and charms. But to these
 also we will speak afterwards, when we have finished what we
 have to say to the Greeks.

² γίνονται
 ἑαυτοῖς
 ἰσχυροί
 ζουσι.

³ περὶ
 φιλοσοφίας.

In the mean while hold fast the things which have been said,
 and be ye fellow-helpers with me in the battle; by your way of
 life attracting them to us and changing them. For, as I am always
 saying, He that teaches high morality³ ought first to teach it in
 his own person, and be such as his hearers cannot do without.
 Let us therefore become such, and make the Greeks feel kindly
 towards us. And this will come to pass if we make up our minds
 not to do ill, but rather to suffer ill. Do we not see when little
 children being borne in their father's arms, give him that
 carries them blows on the cheek, how sweetly the father
 lets the boy have his fill of wrath, and when he sees that he
 has spent his passion, how his countenance brightens up?
 In like manner let us also act; and as fathers with children,
 so let us discourse with the Greeks. For all the Greeks
 are children. And this, some of their own writers have
 said, that "that people are children always, and no Greek is
 an old man." Now children cannot bear to take thought
 for any thing useful; so also the Greeks would be for ever
 at play; and they lie on the ground, grovelling in posture
 and in affections. Moreover, children oftentimes, when we

are discoursing about important things, give no heed to 1 COR. 1.
 any thing that is said, but will even be laughing all the 25.
 time: such also are the Greeks. When we discourse of the
 Kingdom, they laugh. And as spittle dropping in abundance
 from an infant's mouth, which oftentimes spoils its meat and
 drink, such also are the words flowing from the mouth of the
 Greeks, vain and unclean. Even if thou art giving children
 their necessary food, they keep on vexing those who furnish it
 with evil speech, and we must bear with them all the while.¹ 1 διαβα-
 Again, children, when they see a robber entering and taking στέλε-
 away the furniture, far from resisting, even smile on him in his σθαι.
 mischievous craft; but shouldest thou take away the little
 basket or the jingles² or any other of their play-things, they³ σίστρας.
 take it to heart and fret, tear themselves, and stamp on the
 floor; just so do the Greeks also: when they behold the
 devil pilfering all their paternal wealth, and even the things
 which support their life, they laugh and run to him as to
 a friend: but should any one take away any possession,
 be it wealth or any childish thing whatsoever of that kind,
 they cry, they tear themselves. And as children expose
 their limbs unconsciously and blush not for shame; so the
 Greeks, wallowing in whoredoms and adulteries, and laying
 bare the laws of nature, and introducing unlawful inter-
 courses, are not abashed.

Ye have given me vehement applause and acclamation[§]:
 but with all your applause have a care lest you be among
 those of whom these things are said. Wherefore I beseech
 you all to become men: since, so long as we are children,
 how shall we teach them manliness? How shall we restrain

§ This custom is referred to by St. Chrysostom in many places, as also by St. Augustin and others: the earliest mention of it appears to be the censure passed on Paul of Samosata in the Synod of Antioch, A.D. 272, for demanding and encouraging such applause. vid. Euseb. E. H. vii. 30. St. Chrysostom in his 30th Hom. on the Acts says, "When I am applauded in my speaking, for the moment I feel as an infirm human being, (for why should not one confess the truth?) . . . but when I am come home and consider that those who have been ap-

plauding are no wise profited, but rather by their applause and acclamation have lost what good they might have attained, I feel as if I had said all to no purpose. And often I have thought of making a law to forbid all signs of applause, and to enforce listening in silence and with becoming order. Yea, if you please, let us even now pass such a law. Why do you applaud at the very moment that I am making a rule to check that practice? &c." iv. 784. Ed. Savil. Vid. Bingham Antiquit. xiv. 4. 27; Suicer, v. κρότος.

HOMIL. them from childish folly? Let us, therefore, become men;
IV. that we may arrive at the measure of the stature which
hath been marked out for us by Christ, and may obtain
the good things to come: through the grace and loving-
kindness, &c. &c.

HOMILY V.

1 COR. i: 26, 27.

For behold^a your calling, brethren; that not many wise men after the flesh, not many mighty, not many noble, [are called;] but God hath chosen the foolish things of the world to confound the wise.

HE hath said that *the foolishness of God is wiser than men*; he hath shewed that human wisdom is cast out, both by the testimony of the Scriptures and by the issue of events: by the testimony, where he says, *I will destroy the wisdom of the wise*: by the event, putting his argument in the form of a question, and saying, *Where is the wise? Where the Scribe?* Again; he hath proved at the same time that the thing is not new, but ancient, so as to be presignified and foretold from the beginning. For, *It is written*, saith he, *I will destroy the wisdom of the wise*. Withal he shews that it was neither inexpedient nor unaccountable for things to take this course: (for, *after that by the wisdom of God the world, saith he, knew not God, God was well pleased by the foolishness of preaching to save them which believe* :) and that the Cross is a demonstration of ineffable power and wisdom, and that the foolishness of God is far mightier than the wisdom of man. And this again he proves not by means of the teachers, but by means of the disciples themselves. For, *Behold your calling*, saith he: that not only teachers of an untrained sort, but disciples also of the like class, were objects of His choice; that He chose *not many wise men* (that is his word) *according to the flesh*. And so that of which he is speaking is proved to surpass both in strength and wisdom, in that it convinces both the many and the unwise: it being extremely hard to convince an ignorant person, especially when the discourse is concerning

^a βλίσματα. He takes it imperatively; see below. So also the Vulgate, *Videte*.

HOMIL. great and necessary things. However, they did work con-
 V. viction. And this he calls the Corinthians themselves to witness. For *behold your calling, brethren*, saith he: consider; examine: for that doctrines so wise, yea, wiser than all, should be received by ordinary men, testifies the greatest wisdom in the teacher.

[2.] But what means, *according to the flesh*? According to what is in sight; according to the life that now is; according to the discipline of the Gentiles. Then, lest he should seem to be at variance with himself, (for he had convinced both the Proconsul¹, and the Areopagite², and Apollos³; and other wise men too we have seen coming over to the Gospel;) he said not, No one wise man, but *Not many wise men*. For he did not, as one assigning fixed portions⁴, call the ignorant and send away the wise, but these also he received, yet the others in much larger number. And why? Because the wise man according to the flesh is full of extreme inconsideration; and it is he who especially answers to the term "foolish," when he will not cast away his corrupt doctrine. And as in the case of a physician, who might wish to teach certain persons the secrets of his art, those who know a few things, having a bad and perverse mode of practising the art, which they make a point of retaining, would not endure to learn quietly, but they who knew nothing would most readily embrace what was said: even so it was here. The unlearned were more open to conviction, for they were free from the extreme of madness, I mean the accounting themselves wise. For indeed the excess of folly is in these more than any, these I say, who commit unto reasonings things which cannot be ascertained except by faith. Thus, suppose the smith by means of the tongs drawing out the red-hot iron; if this sort of person should insist on doing it with his hand, we should vote him guilty of extreme folly: so in like manner the philosophers' reason for disparaging the faith was, because they insisted on finding out these things for themselves. And it was owing to this that they found not out any one of the things they sought for.

Not many mighty, not many noble; for these also are filled with pride. And nothing is so useless towards an accurate

¹ Acts

13. 12.

² Acts

17. 34.

³ Acts

18. 26;

through

Aquila

and Priscilla.

⁴ ἀποκρί-

κλήρω-

μύνας.

knowledge of God, as arrogance, and being nailed down¹ to wealth: for these dispose a man to admire things present, and make no account of the future; and they stop up the ears through the multitude of cares: but *the foolish things of the world hath God chosen*: which thing is the greatest sign of victory, that they were uneducated by whom He conquers. For the Greeks feel not so much shame, when they are defeated by means of *the wise*, but are then confounded, when they see the artisan and the sort of person one meets in the market more of a philosopher than themselves. Wherefore also he said himself, *That He might confound the wise*. And not in this instance alone hath he done this, but also in the case of the other advantages of life. For, to proceed, *the weak things of the world hath He chosen, that He might put to shame the strong*. For not unlearned persons only, but needy also, and contemptible, and obscure, He called, that He might humble those who were in high places. (2.)

V. 28. *And the base things of the world, and things which are despised, and things which are not, that He may bring to nought things which are*. Now what doth He call things “which are not?” Those persons who are considered to be nothing because of their great insignificance. Thus hath he shewn forth His great power, casting down the great by means which are accounted to be nothing. The same elsewhere he thus expresses², *For my strength is made perfect in weakness*. For a great power it is, to teach abject persons, and such as never at any time applied themselves to any branch of learning, how all at once to discourse wisely on the things which are above the heavens. For suppose a Physician, an Orator, or any thing else: we then most admire him, when he convinces and instructs those completely uneducated. Now if to instil into an uneducated man the rules of art be a very wonderful thing, much more those which pertain to so high philosophy.

[3.] But not for the wonder's sake only, neither to shew His own power, hath He done this, but for the purpose also of repressing the arrogant. And therefore he both said before, *That He might confound the wise, that He might bring to nought things which are*, and here again,

V. 29. *That no flesh should glory in the presence of God*. For God doeth all things to this end, to repress vainglory and

1 Cor. 1.
26—29.
1 προση-
λωθαι.

2 2 Cor.
12, 9.

HOMIL. V. pride, to pull down boasting. “Do you too, saith he, employ yourselves in that work. He doth all, that we may put nothing to our own account; that we may ascribe all unto God. And have ye given yourselves over unto this person or to that? And what pardon will ye obtain?”

For God Himself hath shewn that it is not possible we should be saved only by ourselves: and this He did from the beginning. For neither then could men be saved by themselves, but it required their compassing the beauty of the heaven, and the extent of the earth, and the mass of creation besides; if so they might be led by the hand to the Great Artificer of all the works. And He did this, repressing beforehand the self-sufficiency and wisdom which was after to arise. Just as if a master, who had given his scholar charge to follow wheresoever he might lead, when he sees him forestalling, and desiring to learn all things of himself, should permit him to go utterly astray; and when he hath proved him incompetent to acquire the knowledge, should thereupon at length introduce to him what himself has to teach: so God also commanded in the beginning to trace Him by the idea which the creation gives; but since they would not, He, after shewing by the experiment, that they are not sufficient for themselves, conducts them again unto Him by another way. He gave for a tablet, the world; but the philosophers studied not in those things, neither were willing to obey Him, nor to approach unto Him by that way which Himself commanded. He introduces another way more evident than the former; one that might bring conviction that man is not of himself alone sufficient unto himself. For then, scruples of reasoning might be started, and the Gentile wisdom employed, on their part whom He through the creature was leading by the hand; but now, unless a man become a fool, that is, unless he make void all reasoning and all wisdom, and deliver up himself unto the faith, it is impossible to be saved. You see that besides making the way easy, He hath rooted up hereby no trifling disease, namely, in forbidding to boast, and have high thoughts: *that no flesh should glory*: for hence came the sin, that men insisted on being wiser than the laws of God; not willing so to obtain knowledge as He had enacted: and therefore they did not obtain it at all. So also was it from the

beginning. He said unto Adam, "Do such a thing, and such another thou must not do." He, as thinking to find out something more, disobeyed; and even what he had, he lost. He spake unto those that came after, "Rest not entirely in the creature; but by means of it contemplate the Creator." They forsooth, as if making out something wiser than what had been commanded, set in motion turnings and windings innumerable. Hence they kept dashing against themselves and one another, and neither found God, nor concerning the creature had any distinct knowledge; nor had any meet and true opinion about it. Wherefore again, with a very high hand¹, lowering their conceit, He admitted the uneducated first, shewing thereby that all men need the wisdom from above. And not only in the matter of knowledge, but also in all other things, both men and all other creatures He hath constituted so as to be in great need of Him; that they might have this also as a most forcible motive to be subject and own themselves His. For this cause He did not suffer them to be sufficient unto themselves. For if even now, many, for all their indigency, despise Him, were the case not so, whither would they not have wandered in haughtiness? So that He stayed them from boasting as they did, not from any grudge to them, but to draw them away from the destruction thence ensuing.

[4.] V. 30. *For of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

The expression, *of Him*, I suppose he uses here, not of our introduction into being, but with reference to the faith: that is, to our having become children of God, *not of blood, nor of the will of the flesh*². "Think not then, that having withdrawn us from our confidence, He left us so: for there is another, a greater confidence, His gift. For *in His presence* it is not meet to glory. Ye are His children, having become so through Christ." And since he has said, *The foolish things of the world hath He chosen, and the base*, he signifies that they are nobler than all, having God for their Father. And of this nobility of ours, not this person or that, but Christ, is the cause, having made us wise, and righteous, and holy. For so mean the words, *He is made unto us wisdom*.

1 COR. 1. 29, 30.

¹ ἐκ πολλοῦ τοῦ ἀπαισιότητος.

² S. John 1. 13.

HOMIL. Who then is wiser than we are, who have not the wisdom of
 V. Plato, but Christ Himself, God having so willed.

(3.) But what means, *of God?* Whenever he speaks great things concerning the Only-begotten, he adds mention of the Father, lest any one should think that the Son is unbegotten. Since therefore he had affirmed His power to be so great,—he had referred the whole unto the Son, saying that He had *become wisdom unto us, and righteousness, and sanctification, and redemption*;—through the Son again referring the whole to the Father, he saith, *of God.*

But why said he not, He hath made us wise, but *hath been made unto us wisdom?* To shew the copiousness of the Gift. As if he had said, He gave unto us Himself. And observe how he goes on in order. For first He made us wise by delivering from error, and then righteous and holy, by giving us the Spirit; and He hath so delivered us from all our evils as to be *of Him*; and this is not meant to express communication of being¹, but is spoken concerning the faith. Elsewhere we find him saying, *We have been made righteousness in Him*; in these words, *He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him*²: but now he saith, *He hath been made righteousness unto us*; so that whosoever will, may partake plentifully. For it is not this man or that who hath made us wise, but Christ. *He that glorieth, therefore, let him glory in Him, not in such or such an one.* From Christ have proceeded all things. Wherefore, having said, *Who hath been made unto us wisdom, and righteousness, and sanctification, and redemption*, he added, *that, according as it is written, he that glorieth, let him glory in the Lord.*

For this cause also he had vehemently inveighed against the wisdom of the Greeks, to teach men this lesson³, and no other: that (as indeed is no more than just) they should boast themselves in the Lord. For when of ourselves we seek the things which are above us, nothing is more foolish, nothing weaker than we are. In such case, a tongue well whetted we may have; but stability of doctrine we cannot have. Rather, reasonings, being alone, are like the webs of spiders. For unto such a point of madness have some advanced, as to say that there is nothing real in the whole of being: yea, they maintain positively that all things are contrary to what is most evident.

¹ οὐσιώ-
σιως.

² 2 Cor.
5. 21.

³ τοῦτο
αὐτὸ
σαβίλε;
τοῦτο
αὐτῶ
Bened.

Say not therefore that any thing is from thyself, but ^{1COR.1.} in all things glory in God. Impute unto no man any thing ^{29, 30.} at any time. For if unto Paul nothing ought to be imputed, much less unto any others. For, saith he¹, *I have planted*, ^{1 ch.3.6.} *Apollos watered, but God gave the increase.* He that hath learnt to make his boast in the Lord, shall never be elated, but will be moderate at all times, and thankful under all circumstances. But not such is the mind of the Greeks; they refer all to themselves; wherefore even of men, they make gods. To so great shame hath desperate arrogance exposed them².

[5.] It is time then, in what remains, to go forth to the battle against these. Recollect where we left our discourse on the former day. We were saying that it was not possible, according to human cause and effect, that the fishermen should have got the better of the philosophers. But nevertheless it became possible: from whence it is clear that by grace it became so. We were saying that it was not possible even for them to have conceived such great exploits: and we shewed that they not only conceived, but brought them to a conclusion with great ease. Let us handle, to-day, the same head of our argument: viz. From whence did it enter their thoughts to expect to overcome the world, unless they had seen Christ after He was risen? What? Were they beside themselves, to reckon upon any such thing inconsiderately and at random? For it goes even beyond all madness, to look, without Divine grace, for success in so great an undertaking. How did they succeed in it, if they were insane and frenzied? But if they were in their sober senses, as indeed the events shewed, how, but on receiving credible pledges from the heavens, and enjoying the influence which is from above, did they undertake to go forth to so great wars, and to make all venture against earth and sea, and to strip and stand their ground so nobly, for a change in the customs of the whole world, which had been so long time fixed, they being but twelve men?

And, what is more, what made them expect to convince their hearers, by inviting them to heaven and the mansions above? Even had they been brought up in honour, and wealth, and power, and erudition, not even so would it have been at all

² ἐξέστησαν-
χάλισεν.

HOMIL. likely that they should have been roused to so burthensome
 V. an undertaking. However, there would have been somewhat more of reason in their expectation. But as the case now stands, some of them had been occupied about lakes, some about hides^b, some about the customs: than which pursuits nothing is more unprofitable towards philosophy, and the persuading men to have high imaginations: and especially when a man hath no example to shew.

Nay, they had not only no examples to make their success likely, but they had examples against all likelihood of success, and those within their own doors¹. For many for attempting innovations had been utterly quenched, I say not among the Greeks, for all that was nothing, but among the Jews themselves at that very time; who not with twelve men, but with great numbers had applied themselves to the work. Thus both Theudas and Judas, having great bodies of men, perished together with their disciples. And the fear arising from their examples was enough to control these, had they not been strongly persuaded, that victory without divine power is out of the question.

Yea even if they did expect to prevail, with what sort of hopes undertook they such great dangers, except they had an eye to the world to come? But let us suppose that they hoped for no less than victory; what did they expect to gain, from the bringing all men unto Him, "who is not risen again," as ye say? For if now, men who believe concerning the kingdom of heaven and blessings unnumbered, with reluctance undertake dangers, how could they have undergone so many for nothing, yea rather, for evil? For if the things which were done did not take place, if Christ did not ascend into heaven; surely in their obstinate zeal to invent these things, and convince all the world of them, they were doing what must offend God, and could but expect ten thousand thunderbolts from on high.

[6.] Or, in another point of view; if they had felt all this great zeal while Christ was living, yet on His death they would have let it go out. For He would have seemed to them, had He not risen, as a sort of deceiver and pretender. Know ye not that armies, while the general and the king is alive, even though they be weak, keep together; but when

^b That is, some were fishers in the sea or lake of Tiberias, some, as St. Paul, engaged in making tents out of hides.

those in such office have departed, however strong they may be, they are broken up? 1COR.1.
26, 27.

Tell me, then, what were the enticing arguments, whereupon they acted, when about to apply themselves to the Gospel, and to go forth unto all the world? Was there any kind of impediment wanting to restrain them? If they had been mad, (for I will not cease repeating it,) there would have been no possibility of their succeeding at all; for no one follows the advice of madmen. But if they succeeded, as in truth they did succeed, and the event proves, then none so wise as they. Now if none were so wise as they, it is quite plain, they would not lightly have come to the Gospel. Had they not seen Him after He was risen, what was there sufficient to draw them out unto this war? What which would not have turned them away from it? He said unto them, *After three days I will rise again*, and He made promises concerning the kingdom of heaven. He said, they should master the whole world, after they had received the Holy Spirit; and ten thousand other things besides these, surpassing all nature. So that if none of these things had come to pass, although they believed in Him while alive, after His death they would not have believed in Him, unless they had seen Him after He was risen. For they would have said, “‘After three days,’ He said, ‘I will rise again,’ and He hath not arisen. He promised that He would give the Spirit, and He hath not sent Him. How then shall His sayings about the other world find credit with us, when His sayings about this are tried and found wanting?’”

And why, if He rose not again, did they preach that He was risen? “‘Because they loved Him,” you will say. But surely, it was likely that they would hate Him afterwards, for deceiving and betraying them; and because, having lifted them up with innumerable hopes, and divorced them from house, and parents, and all things, and set in hostility against them the entire nation of the Jews, He had betrayed them after all. And if indeed the thing were of weakness, they might have pardoned it; but now we were supposing it a result of exceeding craft. For He ought to have spoken the truth, and not have promised heaven, being a mortal man, as ye say. So that the very opposite was the likely line for them to take; to proclaim the cheat, and declare Him a pretender

HOMIL. and impostor. Thus again would they have been rid of all
 V. their perils; thus have put an end to the war. Moreover, seeing that the Jews gave money unto the soldiers to say that they stole the body, if the disciples had come forward and said, "We stole Him, He is not risen again," what honour would they not have enjoyed? Thus it was in their power to be honoured, nay, crowned. Why then did they for insults and dangers barter away these things, if it was not some Divine power which influenced them, and proved mightier than all these?

[7.] But if we do not yet convince, take this also into consideration; that had this not been so, though they were ever so well disposed, they would not have preached this Gospel in His name, but would have treated Him with abhorrence. For ye know that not even the names of those who deceive us in this sort are we willing to hear. But for what reason preached they also His name? Expecting to gain the mastery through Him? Truly the contrary was natural for them to expect; that even if they had been on the point of prevailing, they were ruining themselves by bringing forward the name of a deceiver. But if they wished to throw into the shade former events, their line was to be silent: at any rate, to contend for them earnestly was to give more and more fuel, both for serious hostility and for ridicule. From whence then did it enter their thoughts to invent such things? I say, "invent:" for what they had heard, they had forgotten. But if, when there was no fear, they forgot many things, and of some had not even a notion, (as also the Evangelist himself saith,) now that so great a danger came upon them, how could it be otherwise than that all should fleet away from them? Why speak I of words? when even their love towards their Master Himself began gradually to fade away, through fear of what was coming: wherewith also He upbraided them. For since, before this, they hung upon Him, and were asking continually, *Whither goest Thou*, but afterwards on His drawing out His discourse to so great length, and declaring the terrors which at the very time of the Cross should befall them, they just continued speechless and frozen through fear;—hear how He alleges to them the very point we are now upon, saying, *None of you asketh me, Whither goest thou?*

But because I have said these things unto you, sorrow hath filled your heart¹. Now if the expectation that He would die and rise again was such a grief to them, had they failed to see Him after He was risen, how could it be less than annihilation? Yea, they would have been fain to sink into the depths of the earth, what with dejection at being so deceived, and what with dread of the future, feeling themselves sorely straitened.

Again: from whence came their high doctrines? For the higher points, He said, they should hear afterwards. For, saith He², *I have many things to speak unto you, but ye cannot bear them now*. So that the things not spoken were higher. And one of the disciples was not even willing to depart with Him into Judea, when he heard of dangers, but said, *Let us also go that we may die with Him*³, taking it hardly^a, because he expected that He should die. Now if that disciple, while he was with Him, expected to die, and shrunk back on that account, what must he not have expected afterwards, when parted from Him and the other disciples, and when the exposure of their shameless conduct was so complete?

[8.] Besides, what had they to say when they went forth? For the Passion indeed all the world knew: for He had been hanged on high, upon the frame of wood⁴, and in mid-day, and in a chief city, and in a principal feast, and that from which it was least permitted that any one should be absent. But the Resurrection no man saw of those who were without: which was no small impediment to them in working conviction. Again, that He was buried, was the common talk of all: and that His disciples stole His body, the soldiers and all the Jews declared: but that He had risen again no one of them who were without knew by sight. Upon what ground then did they expect to convince the world? For if, while miracles were taking place, certain soldiers were per-

^a S. Chrys. Hom. 62. on St. John. "All feared the violence of the Jews, but Thomas more than the rest. Wherefore also he said, *Let us also go*. Some indeed say that he desired to share our Lord's death: but it is not so: for it is the saying rather of a coward. Yet he was not reprov'd. For as yet He went on bearing their weakness. Afterwards,

however, he (St. Thomas) became stronger than any, and irreproachable: this being the great wonder, that one so weak before the time of the Cross, after the Cross and faith in the Resurrection should be seen more zealous than all. So great is the power of Christ."

1 Cor. 1, 26, 27.
S. John 16. 5, 6.

2 S. John 16. 12.

3 S. John 11. 16.

4 *ixοίου*.

HOMIL. V. suaded to testify the contrary, upon what ground did these expect without miracles to do the work of preachers, and without one farthing's gain, to convince land and sea concerning the Resurrection? Again, if through desire of glory they attempted this, so much the rather would they have ascribed doctrines each one to himself, and not to Him that was dead and gone. Will it be said, men would not have believed them? And which of the two was the likelier, being preached, to win their belief? He that was apprehended and crucified, or those who had escaped the hands of the Jews?

[9.] Next, tell me with what view were they to take such a course? They did not immediately, leaving Judea, go into the Gentile cities, but went up and down within its limit. But how unless they worked miracles, did they convince? For if such they really wrought, (and work them they did,) it was God's power, whatever resulted. If on the other hand they wrought none and prevailed, much more wonderful was the event. Knew they not the Jews—tell me—and their evil practice, and their soul full of grudgings? For they

¹ Numb. 14. 10. comp. Exod. 17. 4. stoned even Moses¹, after the sea which they had crossed on foot; after the victory, and that marvellous trophy which they raised without blood, by means of his hands, over the Egyptians who had enslaved them; after the manna; after the rocks, and the fountains of rivers which brake out thence; after ten thousand miracles in the land of Egypt, and the Red sea, and the wilderness. Jeremiah they cast into a pit, and many of the prophets they slew. Hear, for example, what saith Elias, after that fearful famine, and that marvellous rain, and the fire which he brought down from heaven, and the strange holocaust; driven, as he was, so very far, to the very extreme edge of their country: *Lord, Thy prophets they have killed, Thine altars they have digged down, and I am*

² 1 Kgs. 19. 10. *left alone, and they seek my life*². Yet were not those (who were so persecuted) disturbing any of the established rules. Tell me then, what ground had men for attending to these of whom we are speaking? For on the one hand they were meaner persons than any of the prophets; on the other, they were introducing just such novelties, as had caused the Jews to nail even their Master to the Cross.

And in another way too, it seemed less unaccountable for ^{1COR.1.} Christ to utter such things, than for them ; for He, they might 26, 27. suppose, acted thus to acquire glory for Himself ; but these they would have hated even the more, as waging war with them in behalf of another.

[10.] But did the laws of the Romans help them? Nay, by these they were more involved in difficulties. For their language was, ^{1 S. John} *Whosoever maketh himself a king, is not Cæsar's friend.* ^{19. 12.} So that this alone was a sufficient impediment to them, that of Him who was accounted an usurper they were first disciples, and afterwards desirous to strengthen His cause. What in the world then set them upon rushing into such great dangers? And by what statements about Him would they be likely to gain credit? That He was crucified? That He was born of a poor Jewish woman, who had been betrothed to a Jewish carpenter? That He was of a nation hated by the world? Nay, all these things were enough not only to fail of persuading and attracting the hearers, but also to disgust every one; and especially those things which were affirmed by the tent-maker and the fisherman. Would not the disciples then bear all these things in mind? Timid natures can invent more than the reality, and such were their natures. Upon what ground then did they hope to succeed? Nay, rather, they had no hope, there being things innumerable to draw them aside, if so be that Christ had not risen.

Is it not quite plain even unto the most thoughtless, that (6.) unless they had enjoyed a copious and mighty grace, and had received pledges of the Resurrection, they would have been unable, I say not, to do and undertake these things, but even so much as to have them in their minds? For if, when there were so great hindrances in the way of their planning, I say not of their succeeding, they yet both planned and brought to effect, and accomplished things greater than all expectation, every one, I suppose, can see, that not by human power but by divine grace they wrought all things.

Now these arguments we ought to practise, not by ourselves only, but one with another; and thus also the discovery of what remains will be easier to us.

[11.] And do not, because thou art an artisan, suppose that this sort of exercise is out of your province; for even Paul was

HOMIL. a tent-maker. " Yes," saith some one, " but at that time he was
 V. also filled with abundant grace, and out of that he spake all things." Well ; but before this grace he had been at the feet of Gamaliel ; yea, moreover, and had received the grace because of this, that he shewed a mind worthy of the grace ; and after these things he again put his hand to his craft. Let no one therefore of those who have trades be ashamed ; but those, who are brought up to nothing and are idle, who employ many attendants, and are served by an immense retinue. For to be supported by continual hard work is a sort of asceticism¹. The souls of such men are clearer, and their minds better strung. For the man who has nothing to do is apter to say many things at random, and do many things at random ; and he is busy all day long about nothing, a huge lethargy taking him up entirely. But he that is employed will not lightly entertain in himself any thing useless, in deeds, in words, or in thoughts ; for his whole soul is altogether intent upon his laborious way of livelihood. Let us not therefore despise those who support themselves by the labour of their own hands ; but let us rather call them happy on this account. For tell me, what thanks are due unto thee, when after having received thy portion from thy father, thou goest on not in any calling, but lavishing away the whole of it at random ? Knowest thou not that we shall not all have to render the same account, but those who have enjoyed greater licence here, a more exact one ; those who were afflicted with labour, or poverty, or any thing else of this kind, one not so severe ? And this is plain from Lazarus and the rich man. For as thou, for neglecting the right use of thy leisure, art justly accused ; so the poor man, who having full employment hath spent his remnant of time upon right objects, great will be the crowns which he shall receive. But dost thou urge that a soldier's duties should at least excuse thee ; and dost thou charge them with thy want of leisure ? The excuse cannot be founded in reason. For Cornelius was a Centurion, yet in no way did the soldier's belt impair his strict rule of life. But thou, when thou art keeping holiday with dancers and players, and making entire waste of thy life upon the stage, never thinkest of excusing thyself from such engagements by the necessity of military service, or the fear of rulers :

¹ φιλσοφ.

φίας
 ειδος.

comp.

Hooker,
 E. P. v.

72. 18.

but when it is the Church to which we call you, then occur ^{1COR.1.} these endless impediments. 26, 27.

And what wilt thou say in that day, when thou seest the flame, and the rivers of fire, and the chains never to be broken; and shalt hear the gnashing of teeth? Who shall stand up for thee in that day, when thou shalt see him that hath laboured with his own hand, and hath lived uprightly, enjoying all glory, but thyself, who art now in silken robes, and steaming with perfumes, in incurable woe? What good will thy wealth and superfluity do thee? And the artisan,—what harm will his poverty do him?

Therefore that we may not suffer then, let us fear what is said now, and let all our time of occupation be spent in employment on things which are really indispensable. For so, having propitiated God in regard of our past sins, and adding good deeds for the future, we shall be able to attain unto the kingdom of heaven: through the favour and loving-kindness, &c. &c.

HOMILY VI.

1 COR. ii. 1, 2.

And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God; for I determined not to know any thing among you, save Jesus Christ, and Him crucified.

NOTHING was ever more prepared for combat than the spirit of Paul; or rather, I should say, not his spirit, (for he was not himself the inventor of these things,) but, nothing was ever equal to the grace working within him, which overcometh all things. For sufficient indeed is what had been said before to cast down the pride of the boasters about wisdom; or rather, though it were but a part of what had been said. But to enhance the splendour of the prize, he contends anew for the points which he had been affirming; trampling upon the prostrate foe. Look at it in this way. He hath brought forward the prophecy which saith, *I will destroy the wisdom of the wise*; he hath shewn the wisdom of God, in that by means of what seemed to be foolishness, He had destroyed the philosophy of the Gentiles; he hath shewn that *the foolishness of God is wiser than men*; he hath shewn that not only did He teach by untaught persons, but also chose untaught persons to learn of Him. Now he sheweth that both the thing itself which was preached, and the manner of preaching it, were enough to stagger people; and yet did not stagger them. As thus: “not only,” saith he, “are the disciples uneducated, but I myself also, who am the preacher.”

Therefore he saith, *And I, brethren*, (again he useth the word “brethren,” to smooth down the harshness of what he saith,) *came not with excellency of speech, declaring unto you the testimony of God.* “What then? tell me, hadst thou chosen to come *with excellency*, wouldest thou

have been able?" "I, indeed, had I chosen, should not have ^{1COR.2.} been able; but Christ if He had chosen, was able. But He 1, 2. would not; in order that He might render His trophy more brilliant." Wherefore also in a former passage, shewing that it was His work which had been done, His will that the word should be preached in an unlearned manner, he said, *For Christ sent me not to baptize, but to preach the Gospel; not with wisdom of words.* But far greater, yea infinitely greater, than Paul's willing this, is the fact that Christ willed it.

"I do not therefore," saith he, "by display of eloquence, neither armed with arguments from without, do I declare the testimony of God." He saith not *the preaching*, but *the testimony^a of God*; which word was itself sufficient to withhold him. For he went about preaching death: and for this reason he added, *for I determined to know nothing among you, save Jesus Christ, and Him crucified.* This was the meaning he meant to convey, that he is altogether destitute of the wisdom which is without; as indeed he was saying above, *I came not with excellency of speech*: for that he might have possessed this also is plain; for he whose garments raised the dead, and whose shadow expelled diseases^b, much more was his soul capable of receiving eloquence. For this is among things which may be taught: but the former transcendeth all art. He then who knows things beyond the reach of art, much more must he have had strength for lesser things. But Christ permitted not; for it was not expedient. Rightly therefore he saith, *For I determined not to know any thing*: "for I too for my part have just the same will as Christ."

And to me it seems that he speaks to them in a lower tone even than to any others, in order to repress their pride. Thus, the expression, *I determined to know nothing*, was spoken in contradistinction to the wisdom which is without. "For I came not weaving syllogisms nor sophisms, nor saying unto you any thing else than *Christ is crucified*. They indeed have ten thousand things to say, and concerning ten thousand things they speak, winding out long courses of words, framing

^a τὸ μαρτύριον, the martyrdom, or testimony by death: see 1 Tim. 2. 6.

Peter is taken as if written of St. Paul: see Acts 19. 12; 5. 15.

^b Here again what is written of St.

HOMIL. calculations and argumentations, compounding sophisms
 VI. without end. But I came unto you saying no other thing than *Christ is crucified*, and all of them I outstripped: which is a sign, such as no words can express, of the power of Him whom I preach.”

[2.] Ver. 3. *And I was with you in weakness, and in fear, and in much trembling.*

This again is another topic: for not only are the believers unlearned persons; not only is he that speaketh unlearned; not only is the manner of the teaching of an unlearned cast throughout; not only was the thing preached of itself enough to stagger people; (for the cross and death were the message brought;) but together with these there were also other hindrances, the dangers, and the plots, and the daily fear, and the being hunted about. For the word *weakness*, with him in many places stands for the persecutions: as also elsewhere. *My weakness which I had in my flesh ye did*

¹ Gal. 4. *not set at nought*¹: and again, *If I must needs glory, I will*
^{13, 14.} *glory of the things which concern mine infirmity*². What
² 2 Cor. [infirmity]? *The governor under Aretas the king kept the*
^{11. 30.} *city of the Damascenes, desirous to apprehend me*³. And
^{5 v. 32.} again, *Wherefore I take pleasure in infirmities*⁴: then,
⁴ 2 Cor. saying in what, he added, *In reproaches, in necessities, in*
^{12. 10.} *distresses.* And here he makes the same statement; for having

said, *And I was in weakness*, &c. he did not stop at this point, but explaining the word *weakness*, makes mention of his dangers. He adds again, *and in fear, and much trembling, I was with you.*

“How sayest thou? Did Paul also fear dangers?” He did fear, and dreaded them excessively; for though he was Paul, yet he was a man. But this is no charge against Paul, but the infirmity of human nature; and it is to the praise of his fixed purpose of mind, that when he even dreaded death and stripes, he did nothing wrong because of this fear. So that they who assert that he feared not stripes, not only do not honour him, but they rather abridge him greatly of his praises. For if he feared not, what endurance or what self-restraint was there in bearing the dangers? I, for my part, on this account admire him; because being in fear, and not simply in *fear*, but even in *trembling*, at his perils, he so ran as ever to keep his

crown; and gave not in for any danger, in his task of purging ^{1COR.2.} out^b the world, and every where both by sea and land sowing _{3-5.} the Gospel.

[3.] Ver. 4. *And my speech and my preaching was not with enticing words of man's wisdom:* that is, had not the wisdom from without. Now if neither the doctrine preached had any thing subtle, and they that were called were unlearned, and he that preached, of the same description, and thereto was added persecution, and trembling, and fear; tell me how did they overcome? By divine power. And this is why, having said, *My speech and my preaching was not with enticing words of man's wisdom,* he added, *but in demonstration of the Spirit and power.*

Dost thou perceive how *the foolishness of God is wiser* (2.) *than men, and the weakness stronger?* They for their part, being unlearned, and preaching such a Gospel, in their chains and persecution overcame their persecutors. Whereby? was it not by their furnishing that evidence which is of the Spirit? For this indeed is confessed demonstration. For who, tell me, after he had seen dead men rising to life, and devils cast out, could have helped admitting it?

But seeing that there are also deceiving wonders, such as those of sorcerers, he removes this suspicion also. For he said not simply *of power*, but first, *of the Spirit*, and then, *of power*: signifying that the things done were spiritual.

You see, it is no disparagement, that the Gospel was not declared by means of wisdom; rather it is a very great ornament. For this, it will be allowed, is the clearest token of its being divine, and having its roots from above, out of the heavens. Wherefore he added also,

Ver. 5. *That your faith should not stand in the wisdom of men, but in the power of God.*

Seest thou how clearly in every way he hath set forth the vast gain of this *ignorance*, and the great loss of this *wisdom*? For the latter made void the Cross, but the former proclaimed the power of God:—the latter, besides their failing to discover any of those things which they most needed, set them

^b ἰκκαβαίγων: there seems to be an allusion to the classical fable about Hercules, who is represented as “purging the world” of monsters and oppressors; Soph. Trach. 1078. ed. Musgrave.

HOMIL. also upon boasting of themselves; the former, besides their
 VI. receiving the truth, led them also to be joyful in God. Again, wisdom would have persuaded many to suspect that the doctrine was of man: this clearly demonstrated it to be divine, and to have come down from heaven. Now when demonstration is made by wisdom of words, even the more ordinary sort oftentimes overcome the better, having more skill in words; and falsehood outstrips the truth. But in this case it is not so: for neither doth the Spirit enter into an unclean soul, nor, having entered in, can It ever be subdued; even though all possible talent of reasoning assail It. For the demonstration by works and signs, is far more evident than that by words.

[4.] But one of them may say perhaps, "If the Gospel is to prevail, and hath no need of words, lest the Cross be made of none effect; for what reason are signs withholden now?" For what reason? Speakest thou in unbelief, and not allowing that they were done even in the times of the Apostles, or dost thou truly seek to know? If in unbelief, I will first make my stand against this. I say then, If signs were not done at that time, how did they, chased, and persecuted, and trembling, and in chains, and having become the common enemies of the world, and exposed to all as a mark for ill usage, and with nothing of their own to allure, neither speech, nor show, nor wealth, nor city, nor nation, nor family, nor pursuit¹, nor glory, nor any such like thing; but with all things contrary, ignorance, meanness, poverty, hatred, enmity, and setting themselves against whole commonwealths, and with such a message to declare; how, I say, did they work conviction? For both the precepts brought much labour, and the doctrines, many dangers. And they that heard and were to obey, had been brought up in luxury, and drunkenness, and in great wickedness. Tell me then, how did they convince? Whence had they their credibility? For, as I said before, If without signs they wrought conviction, far greater does the wonder appear. Do not then urge the fact, that signs are not done now, as a proof that they were not done then. For as then they were profitably wrought; so now profitably are they no longer wrought.

¹ ἰκιστή-
 δειψια.

Not that it necessarily followeth, from discourse being the

only instrument of conviction, that now the "preaching" is ^{1COR.2.} by "wisdom." For both they, who from the beginning ^{5.} sowed the word, were unprofessional¹ and unlearned, and ¹ ἰδιώται. spake nothing of themselves; but what things they received from God, these they distributed to the world: and we ourselves at this time introduce no inventions of our own; but the things which from them we have received, we speak unto all. And not even now persuade we by argumentation; but from the Divine Scriptures, and from the miracles done at that time, we produce the proof of what we say. On the other hand, even they at that time persuaded not by signs alone, but also by discoursing. And the signs, and the testimonies out of the Old Scriptures, not the cleverness of the things said, made their words appear more powerful.

[5.] How then, you will say, was it expedient that signs should be then, and now inexpedient? Let us suppose a case, (for as yet I am contending against the Greek, and therefore I speak hypothetically of what must certainly come to pass,) let us, I say, suppose a case; and let the unbeliever endure to believe our affirmations, though it be only just for the time of conflict²: for instance, That Christ will come. When then ² καὶ Christ shall come, and all the angels with Him, and be ^{κατὰ} manifested as God, and all things made subject unto Him; ^{συνδρο-} ^{μήν.} will not even the Greek believe? It is quite plain that he will also fall down and worship, and confess Him God, though his stubbornness exceed all reckoning. For who, at (3.) sight of the heavens opened, and Him coming upon the clouds, and all the congregation of the powers above spread around Him, and rivers of fire coming on, and all standing by and trembling, will not fall down before Him and believe Him God? Tell me, then; shall that adoration and knowledge be accounted unto the Greek for faith? No, on no account. And why not? Because this is not faith. For necessity hath done this, and the evidence of the things seen; and it is not of choice, but by the vastness of the spectacle the powers of the mind are dragged along. It follows, that by how much the more evident and overpowering the course of events, by so much is the part of faith abridged. For this reason miracles are not done now.

And that this is the truth, hear what He saith unto

HOMIL. Thomas¹; *Blessed are they who have not seen, and yet have*
 VI. *believed.* Therefore, in proportion to the evidence wherewith
 I S. John
 20. 29. the miracle is set forth, is the reward of faith lessened. So
 that if now also miracles were wrought, the same thing would
 ensue. For that then we shall no longer know Him by faith,
 Paul hath shewn, saying, *For now we walk by faith, not by*
 2 Cor. 5. *sight*². As at that time, although thou believe, it shall not
 7. νῦν
 not in
 the re-
 ceived
 text. be imputed unto thee, because the thing is so palpable; so
 also now, supposing that such miracles were done as were
 formerly. For when we admit things which in no degree
 and in no way can be made out by reasoning, then it is faith.
 It is for this that hell is threatened, but is not shewn: for if
 it were shewn, the same would again ensue.

[6.] Besides, if signs be what thou seekest after, even now
 thou mayest see signs, although not of the same kind; the
 predictions without end, and on an endless variety of subjects:
 the conversion of the world, the self-denying³ course of the
 3 φιλοσο-
 φίαν. Barbarians, the change from savage customs, the greater
 intenseness of piety. "What predictions?" you will say.
 "For all the things just mentioned were written after the
 present state of things had begun." When? Where? By
 whom? Tell me. How many years ago? Will you have fifty,
 or an hundred? They had not then, a hundred years ago,
 any thing written at all. How then did the world retain the
 Creed, and all the rest, since memory would not be sufficient?
 How knew they that Peter was crucified⁴? How could it
 4 ἀνεσκού-
 λασίαν. have entered the minds of men who came after the events
 had taken place, to foretel, for instance, that the Gospel
 should be preached in every part of the whole world? that
 the Jewish institutions should cease, and never return again?
 And they who gave up their lives for the Gospel, how would
 they have endured to see the Gospel adulterated? And how
 would the writers have won credit, miracles having ceased?
 And how could the writings have penetrated to the region of
 Barbarians, and of Indians, and unto the very bounds of the
 ocean, if the relators had not been worthy of credit? The
 writers too, who were they? When, how, and why, did they
 write at all? Was it to assume glory to themselves? Why
 then inscribed they the books with other men's names?
 "Why, from a wish to recommend the doctrine." As true,

or as false? For if you say, they stuck to it, as being false; ¹CoR.2. their joining it at all was out of all likelihood: but if as being 5. truth, there was no need of inventions, such as you speak of. And besides, the prophecies are of such a kind, as that even until now time has been unable to force aside the predicted course of things¹: for the destruction indeed of Jerusalem¹ ^{ὡς μὴ} took place many years ago; but there are also other pre- ^{δυνασθαι} dictions which extend along from that time until His ^{βιαζέσθαι} coming; which examine as you please: for instance, this, *I am with you always, even unto the end of the world*²: and, ^{χρόνον τὰ} *Upon this Rock I will build my Church, and the gates of hell* ^{ειρημίαια.} ²S.Mat. shall not prevail against it³: and, *This Gospel shall be* ^{28. 20.} ³S.Mat. ^{16. 18.} *preached unto all nations*⁴: and that which the woman, ⁴S.Mat. which was an harlot, did^c: and many others more than ^{24. 14.} these. Whence then the truth of this prediction? at least, if it were a forgery. How did *the gates of hell not prevail against the Church?* How is *Christ with us?* For had He not been *with us*, the Church would not have been victorious. How was the Gospel spread abroad in every part of the world? They also who have spoken against us are enough to testify the antiquity of the books; I mean such as Celsus^d and he of Batanea^e, who came after him. For they, I suppose, were not speaking against books composed after their time.

[7.] And besides, there is the whole world, which with one consent hath received the Gospel. Now there could not have been so great agreement from one end of the earth to the other, unless it had been the Grace of the Spirit; but the authors of the forgery would have been quickly found out. Neither could so great excellencies have originated from

^c Vid. S. Matt. 26. 13. and comp. S. Luke 7. 37. which two texts St. Chrys. apparently considers as relating to the same person: but in his commentary on St. Matthew 26. 6. he distinctly says they were not the same. The Fathers are divided on this point. Tertullian (de Pudic. c. 11.) and St. Augustine (de Consensu Evangelist. ii. 79.) consider them as the same, St. Augustine adding, that she was led to repeat the action with circumstances that shewed her increased perfection: Ambrosiaster (in loc.) leaves the matter

doubtful.

^d Celsus, the Epicurean philosopher, against whom Origen wrote, about A.D. 170.

^e Porphyry; so called also by St. Jerome, in the Preface to his Commentary on Galatians: where the Editor's conjecture is, that the name was that of Porphyry's residence or birth, but that it was also a term of reproach, alluding to the fat bulls of Basan, Ps. 22. 12. He is commonly called a Tyrian, but they suppose that Batanea, which is in Syria, was a colony of Tyre.

HOMIL. VI. inventions and falsehood. Dost thou not see the whole world coming in; error extinguished; the austere wisdom¹ of the monks shining brighter than the sun; the choirs of the virgins; the piety among Barbarians; all men serving under one yoke? For neither by us alone were these things foretold, but also from the beginning, by the Prophets. For you will not, I trow, cavil at their predictions also: for the books are with their enemies; yea with the Greeks; through the zeal of certain men they have been transferred into the Greek tongue. Many things then do these also foretel concerning these matters, shewing that He was God who should come among us.

- (4.) [8.] Why then do not all believe now? Because things have degenerated: and for this we are to blame. (For from hence the discourse is addressed unto us also.) For surely not even then did they trust to signs alone, but by the mode of life also many of the converts were attracted. For, *Let your light so shine before men*, saith He, *that they may see your good works, and glorify your Father which is in heaven*².
- ² S. Mat. 5. 16. And, *They were all of one heart and one soul, neither said any man that aught of the things which he possessed was his own, but they had all things common; and distribution was made unto every man, according as he had need*³; and they lived an angelic life. And if the same were done now, we should convert the whole world, even without miracles. But in the mean while, let those who will be saved attend to the Scriptures; for they shall find there both these noble doings, and those which are greater than these. For it may be added, that the Teachers themselves surpassed the deeds of the others; living in hunger, in thirst, and nakedness. But we are desirous of enjoying great luxury, and rest, and ease; not so they: they cried aloud, *Even unto the present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place*⁴. And one ran from Jerusalem unto Illyricum⁵, and another unto the country of the Indians, and another unto that of the Moors, and this to one part of the world, that to another. Whereas we have not the courage to depart even out of our own country; but seek for luxurious living and splendid houses, and all other superfluities. For which of us ever was furnished for the word of

⁴ 1 Cor. 4. 11.

⁵ Rom.

15. 19.

God's sake? Which ever abode in a wilderness? Which ever 1COR.2.
set out on a distant peregrination? Which of our teachers 5.
hath lived by the labour of his hands, to assist others? Which
hath endured death daily? Hence it is that they also who
are with us have become slothful. For suppose that one saw
soldiers and generals struggling with hunger, and thirst, and
death, and with all dreadful things, and bearing cold and
dangers and all like lions, and so prospering; then afterwards,
relaxing that strictness, and becoming enervated, and fond
of wealth, and addicted to business and bargains, and then
overcome by their enemies; it were extreme folly to seek for
the cause of all this. Now let us reason thus in our own
case and that of our ancestors; for we too have become
weaker than all, and are nailed down unto this present life.

And if one be found having a vestige of the ancient wisdom,
leaving the cities and the market-places, and the society of
the world, and the ordering of others, he betakes himself to
the mountains: and if one ask the reason of that retirement,
he invents a plea which cannot meet with allowance. For,
saith he, "lest I perish too, and the edge of my goodness be
taken off, I start aside." Now how much better were it for
thee to become less keen, and to gain others, than abiding on
high to neglect thy perishing brethren?

When however the one sort are careless about virtue, and
those, who do regard it, withdraw themselves far from our ranks,
how are we to subdue our enemies? For even if miracles were
wrought now, who would be persuaded? Or who of those with-
out would give heed unto us, our iniquity being so on the
surface? For so it is, that our upright living seems unto the
many the more trustworthy argument of the two: miracles
admitting of a bad construction on the part of obstinate and
bad men: whereas a pure life will have power to stop the
mouth of the devil himself, yea, and much more than so.

[9.] These things I say, both to governors and governed;
and, before all others, unto myself; to the end that the way of
life shewn forth in us may be truly admirable, that taking
our stations, we may look down on all things present; may
despise wealth, and not despise hell; overlook glory, and not
overlook salvation; endure toil and labour here, lest we fall
into punishment there. Thus let us wage war with the

HOMIL. VI. Greeks; thus let us take them captive, with a captivity better than liberty.

But while we say these things without intermission, over and over, they are realized very seldom. Howbeit, be they realized or not, it is right to employ such topics by way of continual admonition. For if some are engaged in deceiving by their fair speech, so much the more is it the duty of those who allure back unto the truth, not to grow weary of speaking what is profitable. Again: if the deceivers make use of so many contrivances—spending as they do money, and applying arguments, and undergoing dangers, and making a parade of their patronage—much more should we, who are winning men from deceit, endure both dangers, and deaths, and all things; that we may gain both ourselves and others, and become to our enemies irresistible, and so obtain the promised blessings, through the grace and loving-kindness, &c.

HOMILY VII.

1 COR. ii. 6, 7.

Howbeit, we speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.

DARKNESS seems to be more suitable than light to those that are diseased in their eyesight: wherefore they betake themselves by preference to some room that is thoroughly shaded over. This also is the case with the wisdom which is spiritual. As the wisdom which is of God, seemed to be foolishness unto those without: so their own wisdom, being foolishness indeed, was accounted by them wisdom. The result has been, just as if a man having skill in navigation, were to promise that without a ship or sails he would pass over a boundless tract of the sea, and then endeavour by reasonings to prove that the thing is possible; but some other person, ignorant of it all, committing himself to a ship and a steersman, and to sailors, were thus to sail in safety. For the seeming ignorance of this man is wiser than the wisdom of the other. For excellent is the art of managing a ship; but when it makes too great professions, it is a kind of folly. And so is every art which is not contented with its own proper limits. Just so the wisdom which is without, [were wisdom indeed^a,] if it had had the benefit of the Spirit. But since it trusted all to itself, and supposed that it wanted none of that help, it became foolishness, although it seemed to be wisdom. Wherefore having first exposed it by the facts, then and not till then he calls it foolishness; and having first called the wisdom of God folly, according to their reckoning, then and not till then he shews it to be wisdom. (For after our proofs, not before, we are best able to abash the gainsayers.)

His words then are, *Howbeit, we speak wisdom among them*

^a There seems to be a word or two been supplied by conjecture in the wanting in the text here, which has translation.

HOMIL. VII. *which are perfect*: for when I, accounted as I am foolish, and a preacher of follies, get the better of the wise, I overcome wisdom, not by foolishness, but by a more perfect wisdom; a wisdom too so ample, and so much greater, that the other appears foolishness. Wherefore having before called it by a name such as they named it at that time, and having both proved his victory from the facts, and shewn the extreme foolishness of the other side; he thenceforth bestows upon it its right name, saying, *Howbeit, we speak wisdom among them that are perfect.* *Wisdom* is the name he gives to the Gospel, to the method of salvation, the being saved by the Cross. *The perfect*, are those who believe. For indeed they are *perfect*, who know all human things, that they are utterly helpless, and who overlook them from conviction, that by such they are profited nothing: such as were the true believers.

But not the wisdom of this world. For where is the use of the wisdom which is without, terminating here, and proceeding no further, and not even here able to profit its possessors?

Now by the *princes of the world*, here, he means not certain demons, as some suspect^b, but those in authority, those in power, those who esteem the thing worth contending about, philosophers, rhetoricians, and writers of speeches¹. For these were the dominant sort, and often became leaders of the people.

Rulers of this world he calls them, because beyond this present world their dominion extends not. Wherefore he adds further, *which come to nought*; disparaging it both on its own account, and from those who wield it. For having shewn that it is false, that it is foolish, that it is unable to discover any thing, that it is weak, he shews moreover that it is but of short duration.

[2.] *But we speak the wisdom of God in a mystery.* What mystery? For surely Christ saith,² *What ye have heard in the ear, proclaim upon the housetops.* How then does he call it a *mystery*? Because that neither angel nor archangel, nor

² Matt. 10. 27. ἡκούσατε. rec. it ακούετε. text

^b e. g. Origen, in Lament. 4. 11; in Ezek. Hom. 13. §. 1; Com. in S. Matt. §. 125; S. Athanasius on Ps. 108. (109. Heb.) v. 15. t. i. 1194. Ed. Bened.

The Author of the Questions and Answers published with S. Justin Martyr's works agrees with S. Chrysostom; see qu. 108, 170. Why may not both be right?

any other created power knew of it before it actually took place. Wherefore he saith, ¹*That now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God.* And this hath God done in honour to us, so that they not without us should hear the mysteries. For we too ourselves, whomsoever we make our friends, use to speak of this as a sure proof of friendship towards them, that we tell our secrets to no one in preference to them. Let those hear, who make a sort of triumphal show of^b the secrets of the Gospel, and unto all indiscriminately display the *pearls* and the doctrine, and who cast *the holy things* unto *dogs*, and *swine*, and useless reasonings. For the Mystery wants no adornment; but just what the fact is, that it is simply declared to be. Since it will not be a mystery, divine, and whole in all its parts, when thou addest any thing to it of thyself also.

And in another sense too a mystery is so called; because we believe, not the very things which we see, but some things we see and others believe. For such is the nature of our Mysteries. I for instance feel differently upon these subjects from an unbeliever. I hear, *Christ was crucified*; and forthwith I admire His loving-kindness unto men: the other hears, and esteems it weakness. I hear, *He became a servant*; and I wonder at the care which He hath had for us: the other hears, and counts it dishonour. I hear, *He died*; and am astonished at His might, that being in death He was not holden, but even broke the bands of death: the other hears, and surmises it to be helplessness. He hearing of the Resurrection, saith, the thing is a legend; I, aware of the facts which demonstrate it, fall down and worship the economy of God. He hearing of a Laver, counts it merely as water: but I behold not simply the thing which is seen, but the purification of the soul which is by the Spirit. He considers only that my body hath been washed; but I have believed that the soul also hath become both pure and holy; and I count it the Sepulchre, the Resurrection, the Sanctification, the Righteousness, the Redemption, the Adoption, the Inheritance, the Kingdom of heaven, the plenary Effusion² of² *χρη- γία*.

^b ἐκπαρισύοντες. vid. Cone. Ant. A. D. 270. ap. Euseb. E. H. vii. 30.

HOMIL. appear, but by the eyes of the mind. I hear of the “Body
VII. of Christ:” in one sense I understand the expression, in another sense the unbeliever.

(2.) And just as children, looking on their books, know not the meaning of the letters, neither know what they see; yea more, if even a grown man be unskilful in letters, the same thing will befall him; but the skilful will find much meaning stored up in the letters, even complete lives and histories: and an epistle in the hands of one that is unskilful, will be accounted but paper and ink; but he that knows how to read will both hear a voice, and hold converse with the absent, and will reply whatsoever he chooses by means of writing: so it is also in regard of the Mystery. Unbelievers, albeit they hear, seem not to hear: but the faithful, having the skill which is by the Spirit, behold the meaning of the things stored therein. For instance, it is this very thing that Paul signified, when he said, that even now, the word preached is hidden: for *unto them that perish*, he saith, *it is hidden*¹.

¹ 2 Cor.
4. 3.

In another point of view, the word indicates also the Gospel's being contrary to all expectation. By no other name is Scripture wont to call what happens beyond all hope, and above all thought of men. Wherefore also in another place, *My mystery is for Me*^c, and for Mine. And Paul again², *Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed*.

² c. 15.
51.

[3.] And though it be every where preached, still is it a mystery; for as we have been commanded, *what things we have heard in the ear, to speak upon the house tops*, so have we been also charged, *not to give the holy things unto dogs, nor yet to cast our pearls before swine*³. For some are carnal and do not understand: others have a veil upon their hearts, and do not see: wherefore that is above all things a mystery, which every where is preached, but is not known of those who have not a right mind; and is revealed

³ S. Mat.
7. 6.

^c This is the rendering, in some old Greek version, though not in the LXX, of the clause in Isaiah 24. 16, which in our authorized version runs, “My leanness, my leanness! woe unto me!” “Mystery” stands for the Chaldee ܡܝܫܬܪܝܢ “a secret:” which meaning the Tar-

gum of Jonathan gives to the word in this place: as do the Vulgate, and the Syriac according to Walton. The received reading of the LXX may be explained as a paraphrase of this rendering. The words, “and for mine,” seem added by St. Chrysostom.

not by wisdom, but by the Holy Ghost, so far as is possible ¹ 1 COR. 2. 6, 7, 8. for us to receive it. And for this cause a man would not err, who in this respect also should entitle it a mystery, the utterance whereof is forbidden¹. For not even unto us, the ¹ ἀπόρρητον. faithful, hath been committed entire certainty and exactness. Wherefore Paul also said², *We know in part, and we* ² c. 13. 9. *prophecy in part: for now we see through a glass, darkly; but then face to face.*

[4.] For this cause he saith, *We speak wisdom in a mystery, the hidden wisdom which God ordained before the worlds unto our glory.* *Hidden:* that is, that no one of the powers above hath learnt it before us; neither do the many know it now.

Which He before ordained unto our glory: and yet, elsewhere he saith, *unto His own glory*, for He considereth our salvation to be His own glory: even as also He calleth it His own riches³, though He be Himself the riches of good ³ vid. Eph. 3. 8. men, and need nothing in order that He may be rich.

Fore-ordained, he saith, pointing out the care had of us. For so those are accounted most both to honour and to love us, whosoever shall have laid themselves out to do us good from the very beginning: which indeed is what fathers do in the case of children. For although they give not their goods until afterwards, yet from the first and from the beginning they had predetermined this. And this is what Paul is earnest to point out now; that God always loved us, even from the beginning, and when as yet we were not. For unless He had loved us, He would not have fore-ordained our riches. Consider not then the enmity which hath come between; for more ancient than that was the friendship.

As to the words, *before the worlds*⁴, they mean eternal. For ⁴ πρὸ πάντων αἰώνων. in another place also He saith thus, *Who is before the worlds.* The Son also, if you mark it, will be found to be eternal in the same sense. For concerning Him he saith⁵, *By Him He* ⁵ Heb. 1. 2. *made the worlds;* which is equivalent to subsistence before the worlds: for it is plain that the maker is before the things which are made.

[5.] Ver. 8. *Which none of the princes of this world knew; for had they known, they would not have crucified the Lord of Glory.*

Now if they knew not, how said He unto them⁶, *Ye both* ⁶ S. John 7. 28.

HOMIL. VII. *know Me, and ye know whence I am?* Indeed, concerning Pilate, the Scripture saith, he knew not¹. It is likely also that neither did Herod know. These, one might say, are called the rulers of this world: but if a man were to say that this is spoken concerning the Jews also and the Priests, he would not err. For to these also He saith², *Ye neither know Me nor My Father*. How then saith He a little before, *Ye both know Me, and ye know whence I am?* However, the manner of this way of knowledge and of that, hath already been declared in the Gospel³; and, not to be continually handling the same topic, thither do we refer our readers.

(3.) What then? was their sin in the matter of the Cross forgiven them? For He surely did say, *Forgive them*⁴. If they repented, it was forgiven. For even he who set countless assailants on Stephen, and persecuted the Church, even Paul, became the champion of the Church. Just so then, those others also, on their choosing to repent, had forgiveness: and this indeed Paul himself meant, when he exclaims⁵, *I say then, have they stumbled that they should fall? God forbid. I say then, hath God cast away His people whom He foreknew? God forbid*. Then, to shew that their repentance was not precluded, he brought forward as a decisive proof his own conversion, saying, *For I also am an Israelite*.

As to the words, *They knew not*; they seem to me to be said here not concerning Christ's person, but only concerning the dispensation, hidden in that event⁶: as if he had said, what meant "the death," and "the Cross," they knew not. For in that passage also He said not, "They know not Me," but *They know not what they do*; that is, the dispensation which is being accomplished, and the mystery, they are ignorant of. For they knew not that the Cross is to shine forth so brightly; that it is made the Salvation of the world, and the Reconciliation of God unto men; that their city should be taken; and that they should suffer the extreme of wretchedness.

By the name of *wisdom*, he calls both Christ, and the Cross, and the Gospel. Opportunely also he called Him, *The Lord of glory*. For seeing that the Cross is counted a matter of ignominy, he signifies that the Cross was great glory: but that there was need of great wisdom in order to

⁶ περὶ αὐτῆς τοῦ πράγματος τῆς οἰκονομίας.

⁵ Rom. 11.11, 2.

⁴ Luke 23. 34.

³ Hom. 49. on S. John.

² S. John 8. 19.

¹ vid. S. John 19. 9.

join with the knowledge of God the learning of this, God's ¹Cor.2. dispensation: and the wisdom which was without turned out 9. an obstacle, not to the former only, but to the latter also.

[6.] Ver. 9. *But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.*

Where are these words written? Why, it is said to have been *written*, then also, when it is set down, not in words, but in actual events, as in the historical books^c; or when the same meaning is expressed, but not in the very same words, as in this place: for the words, *They to whom it was not told about Him shall see, and they who have not heard shall understand*¹, are the same with *the things which eye* ¹ Isa.52. *hath not seen, nor ear heard.* Either then this is his meaning, ^{15; Sept. Comp.} or probably it was actually written in some books, and the ^{Rom.15.} copies have perished. For indeed many books were de- ^{21; Is. 64. 4.} stroyed, and [but] a few were preserved entire even in the first captivity. And this is plain, in those which remain to us. For the Apostle saith², *From Samuel and the Prophets* ² Acts *which follow after, they have all spoken concerning Him:* ^{3. 24.} and these their words are not entirely extant. Paul however, as being learned in the law, and speaking by the Spirit, would of course know all with accuracy. And why speak I of the captivity? Even before the captivity many books had disappeared; the Jews having as it were suffered shipwreck even to the last degree of impiety: and this is plain from the end of the fourth book of Kings³, for the book of Deuteronomy ³ 2 Kings *could hardly be found, having been buried somewhere in a* ^{22. 8.} ² Chron. *dunghill*^d. ^{34. 14.}

And besides, there are in many places double prophecies, easy to be apprehended by the wiser sort; from which we may find out many of the things which are obscure.

[7.] What then, hath *eye not seen what God hath prepared?* No. For who among men saw the things which were about to be dispensed? Hath then *ear not heard? neither hath it entered into the heart of man?* How is this? For if the

^c Of which, perhaps, *He shall be called a Nazarene*, S. Matt. 2. 23. is an instance: although that indeed is not said to be "written," but *spoken by the Prophets*.

^d Two circumstances in this account appear to be traditional: that the book found was that of Deuteronomy; and that the place where it was found was a dunghill.

HOMIL. VII. Prophets spoke of it, how saith he, *Ear hath not heard, neither hath it entered into the heart of man?* It did not enter: for not of these alone is he speaking, but of the whole human race. What then? The Prophets, did not they hear? Yes, they heard; but the prophetic ear was not an ear of man: for not as men heard they, but as Prophets. Wherefore he said¹, *He hath added unto me an ear to hear*, meaning by addition that which was from the Spirit. From whence it is plain, that before hearing it had not entered into the heart of man. For after the gift of the Spirit, the heart of the Prophets was not the heart of man, but a spiritual heart; as also he saith himself, *We have the mind of Christ*², as if he should say, "Before we had the blessing of the Spirit, and had learnt the things which no man can speak, no one of us nor yet of the Prophets conceived them in his mind. How should we? since not even Angels know them? For what need is there to speak," saith he, "concerning *the rulers of this world*, seeing that no man knew them, nor yet the powers above?"

¹ Is. 50.
^{4.} Sept.

² v. 16.

What kind of things then are these? That by what is esteemed to be the foolishness of preaching, He shall overcome the world, and the nations shall be brought in, and there shall be reconciliation of God with men, and so great blessings shall come upon us!

How then have we *known*? *Unto us*, he saith, *God hath revealed them by His Spirit*: not by the wisdom which is without; for this, like some dishonoured handmaid, hath not been permitted to enter in, and stoop down and look into³ the mysteries pertaining to the Lord. Seest thou how great is the difference between this wisdom and that? The things which Angels knew not, these are what she hath taught us: but she that is without, hath done the contrary. Not only hath she failed to instruct, but she hindered and obstructed, and after the event sought to obscure His doings, making the Cross of none effect. Not then simply by our receiving the knowledge, does he describe the honour vouchsafed to us, nor by our being joined with Angels to receive it, but, what is more, by His Spirit conveying it to us.

³ See S.
John
20. 5.

(4.)

[7.] Then, to shew its greatness, he saith, If the Spirit which knoweth the secret things of God had not revealed them, we should not have learned them. Such an object of care

was this whole subject to God, as to be among His secrets. ^{1COR.2.} Wherefore we needed also that other Teacher, who knoweth ^{10—13.} these things perfectly; for *the Spirit*¹, saith he, *searcheth* ^{1 v.10—} *all things, even the deep things of God. For what man* ^{12.} *knoweth the things of a man, save the spirit of a man which is in him? Even so, the things of God knoweth no man but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.* For the word *to search* is here indicative not of ignorance, but of accurate knowledge: at least if we may judge from the fact, that this is the very same mode of speaking which he hath used even of God, saying, *He that searcheth the hearts knoweth what is the mind of the Spirit*². Then having ^{c Rom.} spoken with exactness concerning the knowledge of the ^{8. 27.} Spirit, and having pointed out that it is in such sort fully equal to God's knowledge, as the knowledge of a man itself to itself; and also, that we have learned all things from it, and necessarily from it; he added, *which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.* Seest thou to what point he hath brought us with the Teacher's authority? For so much are we wiser than they, as there is difference between Plato and the Holy Spirit: they having for masters the heathen rhetoricians; but we, the Holy Spirit.

[8.] But what is this, *comparing spiritual things with spiritual*? When a thing is spiritual, and of dubious meaning, we adduce testimonies from the things which are spiritual. For instance, I say, Christ rose again,—was born of a Virgin; I adduce testimonies, and types, and demonstrations; the abode of Jonah in the whale, and his deliverance afterwards; the child-bearing of the barren, Sarah, Rebecca, and the rest; the springing up of the trees which took place in paradise³, ^{3 Gen.2.} when there had been no seeds sown, no rains sent down, no ^{5.} furrow drawn along. For the things to come were fashioned out and figured forth, as in shadow, by the former things, that these which are now might be believed when they came in. And again we shew, how of the earth was man, and how of man alone, the woman; and this without any inter-

HOMIL. course whatever; how the earth itself of nothing, the power
 VII. of the Great Artificer being every where sufficient for all things. Thus *with spiritual things* do I compare spiritual, and in no instance have I need of the wisdom which is without,—neither its reasonings nor its embellishments. For such persons do but agitate the weak understanding, and confuse it; and are not able to demonstrate clearly any one of the things which they affirm, but even have the contrary effect. They rather disturb the mind, and fill it with darkness and much perplexity. Wherefore he saith, *with spiritual things comparing spiritual*. Seest thou how superfluous he sheweth it to be? and not only superfluous, but even hostile and injurious: for the expressions, *lest the Cross of Christ be made of none effect, and that our¹ faith should not stand in the wisdom of men*, had that signification. And he points out here, that it is impossible for those who confidently entrust every thing to it, to learn any useful thing: for

¹ “your faith,”
 rec. text.

[9.] Ver. 14. *The natural man receiveth not the things of the Spirit.*

It is necessary then to lay it aside first. “What then,” some man will say; “is the wisdom from without stigmatized? And yet it is the work of God.” How is this clear? since He made it not, but it was an invention of thine. For in this place he calls by the term *wisdom* curious research, and superfluous elegance of words. But should any one say, that he means the human understanding; even in this sense the fault is thine. For thou bringest a bad name upon it, who makest a bad use of it; who to the injury and thwarting of God, demandest from it things which indeed it never had. Since then thou boastest therein, and fightest with God, He hath exposed its weakness. For strength of body also is an excellent thing, but when Cain used it not as he ought, God struck him with palsy, and made him tremble².

² Gen. 4.
 12, 14.
 Sept.
 “sigh-
 ing and
 trem-
 bling,”
 rec. ver.
 “fugitive
 and va-
 gabond.”

Wine also is a good thing; but because the Jews indulged in it immoderately, God prohibited the priests entirely from the use of the fruit⁴. And since thou also hast abused wisdom unto the rejecting of God, and hast demanded of it more than it can do of its own strength; in order to withdraw thee from human hope, he hath shewed thee its weakness.

^c i. e. when they were in course of attendance on the tabernacle. Levit. 10. 8, 9.

For (to proceed) he also is *a natural man*, who attributes 1COR.2. every thing to cold reasonings, and considers not that he needs 14. help from above; which is a mark of sheer folly. For God bestowed it that it might learn and receive help from Him, not that it should consider itself sufficient unto itself. For so the eyes are beautiful and useful, but should they choose to see without light, their beauty profits them nothing; nor yet their natural force, but even doth harm. So, if you mark it, any soul also: if it choose to see without the Spirit, it becomes even an impediment unto itself.

“How then, before this,” it will be said, “did she see all things of herself?” Never at any time did she this of herself, but she had Creation for a book set before her in open view. But when men having left off to walk in the way which God commanded them, and by the beauty of visible objects to know the Great Artificer, had entrusted to disputations the leading-staff of knowledge; they became weak, and sank in a sea of ungodliness; for they presently brought in that which was the abyss of all evil, asserting that nothing was produced from things which were not, but from uncreated matter; and from this source they became the parents of ten thousand heresies.

Moreover in their extreme absurdities they agreed; but in those things wherein they seemed to dream out something wholesome, though it were only as in shadows, they fell out with one another; that on both sides they might be laughed to scorn. For that out of things which are not nothing is produced, nearly all with one accord have asserted and written; and this with great zeal. In these absurdities then they were urged on by the Devil. But in their profitable sayings, wherein they seemed, though it were but darkly, to find iv aivi- some part of what they sought, in these they waged war with γματι. one another: for instance, that the soul is immortal; that virtue needs nothing external; and that the being good on the contrary is not of necessity, nor of fate.

Dost thou see the craft of the devil? If any where he saw (5.) men speaking any thing corrupt, he made all to be of one mind; but if any where speaking any thing sound, he raised up others against them; so that the absurdities did not fail, being confirmed by the general consent, and the profitable parts died away, being variously understood. Observe how

HOMIL. VII. in every respect the soul is unstrung¹, and is not sufficient unto herself. And this fell out as one might expect. For if, being such as she is, she aspire to have need of nothing, and withdraw herself from God; suppose her not fallen into that condition, and into what extreme madness would she not have insensibly sunk? If, endowed with a mortal body, she expected greater things from the false promise of the Devil—² Gen. 3. (for *Ye shall be, said he, as gods*²)—to what extent would she not have cast herself away, had she received her body also, from the beginning, immortal. For, even after that, she asserted herself to be unbegotten, and of the essence of God, through the corrupt mouth of the Manicheans⁴; and it was this distemperature which gave occasion to her invention of the Grecian gods. On this account, as it seems to me, God hath made virtue laborious, with a view to bow down the soul, and to bring it to moderation. And that thou mayest convince thyself that this is true, (as far as from trifles one may guess at any thing great,) let us learn it from the Israelites. They, it is well known, when they led not a life of toil, but indulged in relaxation, not being able to bear prosperity, fell away into ungodliness. What then did God upon this? He laid upon them a multitude of laws, with a view to restrain their licence. And to convince you that these laws contribute not to any virtue, but were given to them as a sort of curb, providing them with an occasion of perpetual labour; hear what saith the prophet concerning them: *I gave them statutes which were not good*³. What means *not good*? Such as did not much contribute towards virtue. Wherefore he adds also, *and ordinances whereby they shall not live.*

[10.] *But the natural man receiveth not the things of the Spirit.*

For as with these eyes no man could learn the things in the heavens; so neither the soul unaided the things of the Spirit. And why speak I of the things in heaven? It receives not even those in earth, all of them. For so, beholding afar off a square tower, we think it to be round; but such an opinion is mere deception of the eyes: so also

³ Ezek. 20. 25.

⁴ “Manes opposed to each other two diverse and adverse principles, alike eternal and coeternal: and fancied two natures and substances, Good and Bad; in this following elder heretics:” (some

of the Gnostics, see S. Aug. above, §. 6, 14, 16, 21, 22.) “Hence they are compelled to affirm, that good souls are of the same nature with God.” S. Aug. *de Hæresibus*, §. 46.

we may be sure, when a man by means of his understanding alone examines the things which are afar off from us, much ^{1COR. 2.} 14—16. ridicule will ensue. For not only will he not see them such as indeed they are, but will even account them the contraries of what they are. Wherefore he added, *for they are foolishness unto him*. But this comes not of the nature of the thing, but of his infirmity, unable as he is to attain to their greatness through the eyes of his soul.

[11.] Next, pursuing his contrast, he states the cause of this, saying, *he knoweth not that they are spiritually discerned*: i. e. the things asserted require faith, and to apprehend them by reasonings is not possible, for their magnitude exceeds by a great deal the meanness of our understanding. Wherefore he saith, *but he that is spiritual judgeth all things, yet he himself is judged of no man*. For so he that has sight, beholds himself all things, even such as appertain to the man that has no sight; but no sightless person discerns what the other is about. So also in the case before us, our own matters and those of unbelievers, all of them we for our part know; but ours, they know not henceforth any more. We know what is the nature of things present, what the dignity of things to come; and what some day shall become of the world, when this state of things shall be no more. And what sinners shall suffer, and the righteous shall enjoy, and that things present are nothing worth, we both know, and their meanness we expose; (for to “discern” is also to expose¹;) and that the things to come are immortal, and ¹ ἀναρί-
immovable. All these things are known to the spiritual ^{1111,} ¹²¹² ¹³¹³ ¹⁴¹⁴ ¹⁵¹⁵ ¹⁶¹⁶ ¹⁷¹⁷ ¹⁸¹⁸ ¹⁹¹⁹ ²⁰²⁰ ²¹²¹ ²²²² ²³²³ ²⁴²⁴ ²⁵²⁵ ²⁶²⁶ ²⁷²⁷ ²⁸²⁸ ²⁹²⁹ ³⁰³⁰ ³¹³¹ ³²³² ³³³³ ³⁴³⁴ ³⁵³⁵ ³⁶³⁶ ³⁷³⁷ ³⁸³⁸ ³⁹³⁹ ⁴⁰⁴⁰ ⁴¹⁴¹ ⁴²⁴² ⁴³⁴³ ⁴⁴⁴⁴ ⁴⁵⁴⁵ ⁴⁶⁴⁶ ⁴⁷⁴⁷ ⁴⁸⁴⁸ ⁴⁹⁴⁹ ⁵⁰⁵⁰ ⁵¹⁵¹ ⁵²⁵² ⁵³⁵³ ⁵⁴⁵⁴ ⁵⁵⁵⁵ ⁵⁶⁵⁶ ⁵⁷⁵⁷ ⁵⁸⁵⁸ ⁵⁹⁵⁹ ⁶⁰⁶⁰ ⁶¹⁶¹ ⁶²⁶² ⁶³⁶³ ⁶⁴⁶⁴ ⁶⁵⁶⁵ ⁶⁶⁶⁶ ⁶⁷⁶⁷ ⁶⁸⁶⁸ ⁶⁹⁶⁹ ⁷⁰⁷⁰ ⁷¹⁷¹ ⁷²⁷² ⁷³⁷³ ⁷⁴⁷⁴ ⁷⁵⁷⁵ ⁷⁶⁷⁶ ⁷⁷⁷⁷ ⁷⁸⁷⁸ ⁷⁹⁷⁹ ⁸⁰⁸⁰ ⁸¹⁸¹ ⁸²⁸² ⁸³⁸³ ⁸⁴⁸⁴ ⁸⁵⁸⁵ ⁸⁶⁸⁶ ⁸⁷⁸⁷ ⁸⁸⁸⁸ ⁸⁹⁸⁹ ⁹⁰⁹⁰ ⁹¹⁹¹ ⁹²⁹² ⁹³⁹³ ⁹⁴⁹⁴ ⁹⁵⁹⁵ ⁹⁶⁹⁶ ⁹⁷⁹⁷ ⁹⁸⁹⁸ ⁹⁹⁹⁹ ¹⁰⁰¹⁰⁰ ¹⁰¹¹⁰¹ ¹⁰²¹⁰² ¹⁰³¹⁰³ ¹⁰⁴¹⁰⁴ ¹⁰⁵¹⁰⁵ ¹⁰⁶¹⁰⁶ ¹⁰⁷¹⁰⁷ ¹⁰⁸¹⁰⁸ ¹⁰⁹¹⁰⁹ ¹¹⁰¹¹⁰ ¹¹¹¹¹¹ ¹¹²¹¹² ¹¹³¹¹³ ¹¹⁴¹¹⁴ ¹¹⁵¹¹⁵ ¹¹⁶¹¹⁶ ¹¹⁷¹¹⁷ ¹¹⁸¹¹⁸ ¹¹⁹¹¹⁹ ¹²⁰¹²⁰ ¹²¹¹²¹ ¹²²¹²² ¹²³¹²³ ¹²⁴¹²⁴ ¹²⁵¹²⁵ ¹²⁶¹²⁶ ¹²⁷¹²⁷ ¹²⁸¹²⁸ ¹²⁹¹²⁹ ¹³⁰¹³⁰ ¹³¹¹³¹ ¹³²¹³² ¹³³¹³³ ¹³⁴¹³⁴ ¹³⁵¹³⁵ ¹³⁶¹³⁶ ¹³⁷¹³⁷ ¹³⁸¹³⁸ ¹³⁹¹³⁹ ¹⁴⁰¹⁴⁰ ¹⁴¹¹⁴¹ ¹⁴²¹⁴² ¹⁴³¹⁴³ ¹⁴⁴¹⁴⁴ ¹⁴⁵¹⁴⁵ ¹⁴⁶¹⁴⁶ ¹⁴⁷¹⁴⁷ ¹⁴⁸¹⁴⁸ ¹⁴⁹¹⁴⁹ ¹⁵⁰¹⁵⁰ ¹⁵¹¹⁵¹ ¹⁵²¹⁵² ¹⁵³¹⁵³ ¹⁵⁴¹⁵⁴ ¹⁵⁵¹⁵⁵ ¹⁵⁶¹⁵⁶ ¹⁵⁷¹⁵⁷ ¹⁵⁸¹⁵⁸ ¹⁵⁹¹⁵⁹ ¹⁶⁰¹⁶⁰ ¹⁶¹¹⁶¹ ¹⁶²¹⁶² ¹⁶³¹⁶³ ¹⁶⁴¹⁶⁴ ¹⁶⁵¹⁶⁵ ¹⁶⁶¹⁶⁶ ¹⁶⁷¹⁶⁷ ¹⁶⁸¹⁶⁸ ¹⁶⁹¹⁶⁹ ¹⁷⁰¹⁷⁰ ¹⁷¹¹⁷¹ 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HOMIL. all the things which He knoweth, we know; but that all
 VII. things which we know are not human, so as to be open to suspicion, but of His mind, and spiritual.

- (6.) For the mind which we have about these things we have of Christ; that is, the knowledge which we have concerning the things of the faith is spiritual; so that, it is but likely, we should be *judged of no man*. For it is not possible that a natural man should know divine things. Wherefore also he said, *For who hath known the mind of the Lord?* implying that our own mind, which we have about these things, is His mind. And this, *that he may instruct Him*, he hath not added without reason, but with reference to what he had just now said, *the spiritual man no one discerneth*. For if no man is able to know the mind of God, much less to teach and to correct it. For this is the meaning of, *that he may instruct Him*.

Seest thou how from every quarter he repels the wisdom which is without, and shews that the spiritual man knoweth more things and greater? For seeing that those reasons, *That no flesh should glory*; and, *For this cause hath He chosen the foolish things, that He might confound the wise men*; and, *Lest the Cross of Christ should be of more effect*: seemed not to the unbelievers greatly worthy of credit, nor yet attractive, or necessary, or useful, he finishes by laying down the principal cause of all; because in this way we shall most easily see from Whom we may have the means of learning even high things, and things secret, and things which are above us. For reason was absolutely made of none effect, by our inability to apprehend through Gentile wisdom the things above us.

You may observe too that it was more advantageous to learn in this way from the Spirit. For that is the easiest and clearest of all teaching.

But we have the mind of Christ. That is, spiritual, divine, that which hath nothing human. For it is not of Plato, nor of Pythagoras, but it is Christ Himself, putting His own things into our mind.

This then, if nought else, let us revere, O beloved, and let our life shine forth as most excellent; since He also Himself maketh this a sure proof of great friendship, viz. the revealing

¹ S. John

15. 15. His secrets unto us: where He saith¹, *Henceforth I call you*

not servants, for all ye are my friends; for all things which I have heard from my Father I have told unto you: that is, I have had confidence towards you. Now if this by itself is a proof of friendship, namely, to have confidence: when it appears that He has not only confided to us the doctrinal mysteries¹, but also by what we are to do² imparted to us the same, consider how vast the love of which this is the fruit. This, if nothing else, let us revere; even though we will not make any such great account of hell, yet let it be more fearful than hell, to be thankless and ungrateful to such a Friend and Benefactor. And not as hired servants, but as sons and free-men, let us do all things for the love of our Father; and let us at last cease from adhering to the world, that we may put the Greeks also to shame. For even now desiring to put out my strength against them, I shrink from so doing, lest haply, surpass them as we may by our arguments, and the truth of what we teach, we bring upon ourselves much derision from the comparison of our way of life; seeing that they indeed, cleaving unto error, and having no such conviction, abide by a strict rule of life, but we do just the contrary. However, I will say it. For there may, there may be a chance, that in practising how to contend against them, we shall long, as rivals, to become better than they in our mode of life also.

[14.] I was saying, not long ago, that it would not have entered the Apostles' thoughts to preach what they did preach, had they not enjoyed Divine Grace; and that so far from succeeding, they would not even have devised such a thing. Well then, let us also to-day prosecute the same subject in our discourse; and let us shew that it was a thing impossible so much as to be chosen or thought of by them, if they had not had Christ among them: not because they were arrayed, the weak against the strong, not because few against many, not because poor against rich, not because unlearned against wise, but because the strength of their prejudice too was great. For ye know that nothing is so strong with men as the tyranny of ancient custom. So that although they had not been twelve only, and not so contemptible, and such as they really were, but another world as large as this, and with an equivalent number arrayed on their side, or even much greater; even in this case the result would have been hard to achieve. For the other

1 Cor. 2. 16.
¹ τὰ διὰ
 ῥημάτων
 μυστη-
 ρία.
² διὰ τῶν
 ἔργων,
 i. e. sa-
 cramen-
 tal ac-
 tions.

HOMIL.
VII.

party had custom on their side, but to these their novelty was an obstacle. For nothing so much disturbs the mind, though it be done for some beneficial purpose, as to innovate and introduce strange things, and most of all when this is done in matters relating to divine worship and the glory of God. And how great force there is in this circumstance I will now make plain; first having made the following statement, that there was added also another difficulty with regard to the Jews. For in the case of the Greeks, they destroyed both their gods and their doctrines altogether; but not so did they dispute with the Jews, but many of their doctrines they abolished, while the God, who had enacted the same, they bade men worship. And affirming that men should honour the legislator, they said, "obey not in all respects the law which is of Him;" for instance, in the keeping the sabbath, or observing circumcision, or offering sacrifices, or doing any other like thing. So that not only was the sacrifice an impediment, but also the fact, that when they bade men worship God, they bade them break many of His laws.

- (7.) [15.] But in the case of the Greeks, great was the tyranny of custom. For if it had been a custom of ten years only, I say not of such a length of time, and if it had preoccupied but a few men, I say not the whole world, when these persons made their approaches; even in this case the revolution would have been hard to effect. But now sophists and orators, and fathers, and grandfathers, and many more ancient than all these had been preoccupied by the error: the very earth and sea, and mountains and groves, and all nations of Barbarians, and all tribes of the Greeks, and wise men and ignorant, rulers and subjects, women and men, young and old, masters and slaves, artificers and husbandmen, dwellers in cities and in countries; all of them. And those who were instructed would naturally say, "What may this be? Have all that dwell in the world been deceived? both sophists and orators, philosophers and historians, the present generation and they who were before this, Pythagoreans, Platonists, generals, consuls, kings, they who in all cities from the beginning were citizens and colonists, Barbarians and Greeks? And are the twelve fishermen, and tent-makers, and publicans, wiser than all these? Why, who could endure such a statement?" However, they spake not so, nor had

it in their mind, but did endure them, and owned that they ^{1COR.2.} were wiser than all. Wherefore they overcame even all. And _{16.} custom was no impediment to this, though accounted invincible when she hath acquired her full swing by course of time.

And that thou mayest learn how great is the strength of custom, it hath oftentimes prevailed over the commands of God. And why do I say, commands? Even over very blessings. For so the Jews when they had manna, required garlic; enjoying liberty they were mindful of their slavery; and they were continually longing for Egypt because they were accustomed to it. Such a tyrannical thing is custom.

If thou desire to hear of it from the heathens also; it is said that Plato, although well aware that all about the gods was a sort of imposture, condescended to all the feasts and all the rest of it, as being unable to contend with custom; and as having in fact learnt this from his master. For he too, being suspected of some such innovation, was so far from succeeding in what he desired, that he even lost his life; and this too after making his defence. And how many men do we see now by prejudice held in idolatry, and having nothing plausible to say, when they are charged with being Greeks, but alleging their fathers, and grandfathers and great grandfathers. For no other reason did some of the heathens call custom, second nature. But when doctrines are the subject matter of the custom, it becomes yet more deeply rooted. For a man would change all things more easily than those pertaining to religion. The feeling of shame too, coupled with custom, was enough to raise an obstacle; and the seeming to learn a new lesson in extreme old age, and that of those who were not so intelligent. And why wonder, should this happen in regard of the soul, seeing that even in the body custom hath great force?

[16.] In the Apostles' case, however, there was yet another obstacle, more powerful than these; it was not merely changing custom so ancient and primitive, but there were perils also, under which the change was effected. For they were not simply drawing men from one custom to another, but from a custom wherein was no fear, to an undertaking which held out threats of danger. For the believer must immediately incur confiscation, persecution, exile from his country; must suffer the worst ills,

HOMIL.
VII. be hated of all men, be a common enemy both to his own people and to strangers. So that even if they had invited men to a customary thing out of novelty, even in this case it would have been a difficult matter. But when it was from a custom to an innovation, and with all these terrors to boot, consider how vast was the obstacle!

And again, another thing, not less than those mentioned, was added hereto, to make the change difficult. For besides the custom and the dangers, these precepts were both more burdensome, and those from which they withdrew men were easy and light. For their call was from fornication unto chastity; from love of life unto sundry kinds of death; from drunkenness unto fasting; from laughter unto tears and compunction; from covetousness unto utter indigence; from safety unto dangers: and throughout all they required the strictest circumspection. For, *Filthiness*¹, saith he, *and foolish talking, and jesting, let it not proceed out of your mouth.* And these things they spake unto those who knew nothing else than how to be drunken, and serve their bellies; who celebrated feasts made up of nothing but of “filthiness” and laughter, and all manner of revellings². So that not only from the matter pertaining to severity of life were the doctrines burthensome, but also from their being spoken unto men who had been brought up in careless ease, and “filthiness,” and “foolish talking,” and laughter and revellings. For who among those who had lived in these things, when he heard³, *If a man take not up his cross and follow Me, he is not worthy of Me*, and⁴ *I came not to send peace but a sword, and to set a man at variance with his father, and the daughter at variance with her mother*, would not have felt himself chilled all over⁵? And who, when he heard, *If a man bid not farewell to home and country and possessions, he is not worthy of Me*, would not have hesitated, would not have refused? And yet there were men, who not only felt no chill, neither shrunk away when they heard these things, but ran to meet, and rushed upon the dangers, and eagerly caught at the precepts enjoined. Again, to be told, *For every idle word we shall give account*⁶, and *whosoever looketh upon a woman to lust after her hath committed adultery with her as soon as seen*⁷, and *whosoever is angry without cause shall fall into hell*;—

¹ Ephes.
5. 4.

² κωμω-
δίας
ἀπάσης.

³ Matt.
10. 38.

⁴ Ibid.
34.

⁵ ἰσάγ-
κωνσι.
(8.)

⁶ Matt.
12. 36.

⁷ Matt.
5. 28, 25.

which of the men of that day would not these things have frightened off? And yet all came running in, and many even leaped over the boundaries of the course. What then was their attraction? Was it not, plainly, the power of Him who was preached? For suppose that the case were not as it is, but just contrary^h, that this side was the other, and the other this; would it have been easy, let me ask, to hold fast and to drag on those who resisted? We cannot say so. So that in every way that power is proved divine which wrought so excellently. Else how, tell me, did they prevail with the frivolous and the dissolute, urging them toward the severe and rough course of life?

[17.] Well; such was the nature of the precepts. But let us see whether the doctrine was attractive. Nay, in this respect also there was enough to frighten away the unbelievers. For what said the preachers? That we must worship the Crucified, and count Him as God, who was born of a Jewish woman. Now who would have been persuaded by these words, unless Divine Power had led the way? That indeed He had been crucified and buried, all men knew; but that He had risen again, and ascended, no one save the Apostles had seen.

But, you will say, they excited them by promises, and deceived them by an empty sound of words. Nay, this very topic most particularly shews (even apart from all that has been said) that our doctrines are no deceit. For all its hardships took place here, but its consolations they were to promise after the resurrection. This very thing then, for I repeat it, shews that our Gospel is divine. For why did no one of the believers say, "I close not with this, neither do I endure it? Thou threatenest me with hardships here, and the good things thou promisest after the resurrection. Why, how is it plain that there will be a resurrection? Which of the departed hath returned? Which of those at rest hath risen again? Which of these hath said what shall be after our departure hence?" But none of these things entered into their minds; rather they gave up their very lives for the Crucified. So that this bare fact was more than any thing a proof of great power; first, their working conviction at once, touching

^h i. e. suppose miracles and the attempt to convert had been the other way, from strictness to ease and pleasure.

HOMIL. matters so important, in persons that had never in their lives
VII. before heard of any such thing; secondly, that they prevailed
 on them to take the difficulties upon trial, and to account the
 blessings as matter of hope. Now if they had been deceiving,
 they would have done the contrary: their good things they
¹ *ἔγχευον*, would have promised as of this world¹; the fearful things they
^{So S.} would not have mentioned, whether they related to the present
^{John 18.} life or the future. For so deceivers and flatterers act. No-
^{36.} thing harsh, nor galling, nor burdensome, do they hold out,
 but altogether the contrary. For this is the nature of deceit.

[18.] But “the folly,” it will be said, “of the greater part
 caused them to believe what they were told.” How sayest
 thou? When they were under Greeks, were they not foolish?
 and when they came over to us, did their folly then begin?
 And yet they were not men of another sort, nor out of another
 world, that the Apostles took and persuaded: they were men
 too who simply held the opinions of the Greeks, but ours
 they received with the accompaniment of dangers. So that if
 with better reason they had maintained the former, they
 would not have swerved from them, now that they had
 so long time been educated therein; and especially as not
 without danger was it possible to swerve. But when they
 came to know from the very nature of the things, that all on
 that side was mockery and delusion, upon this, even under
² *ἀπειρήθησαν*. menaces of sundry deaths, they sprang off² from their
 customary ways, and came over voluntarily unto the new;
 inasmuch as the latter doctrine was according to nature, but
 the other contrary to nature.

But “the persons convinced,” it is said, “were slaves, and
 women, and nurses, and midwives, and eunuchs.” Now in
 the first place, not of these alone doth our Church consist;
 and this is plain unto all. But be it of these; this is what
 especially makes the Gospel worthy of admiration; that such
 doctrines as Plato and his followers could not apprehend, the
 fishermen had power on a sudden to persuade the most
 ignorant sort of all to receive. For if they had persuaded
 wise men only, the result would not have been so wonderful:
 but in advancing slaves, and nurses, and eunuchs unto such
 great severity of life as to make them rivals to angels, they
 offered the greatest proof of their divine inspiration. Again;

had they enjoined I know not what trifling matters, it were ^{1Cor.2.} reasonable perhaps to bring forward the conviction wrought 16. in these persons, to shew the trifling nature of the things which were spoken: but if things great, and high, and almost transcending human nature, and requiring high thoughts, were the matter of their lessons of wisdom; the more foolishness thou shewest in those who were convinced, by so much the more dost thou shew clearly that they who wrought the conviction were wise, and filled with divine grace.

But, you will say, they prevailed on them through the excessive greatness of the promises. But tell me, is not this very thing a wonder to thee, how they persuaded men to expect rewards and recompenses after death? For this, were there nothing else, is to me matter of amazement. But this too, it will be said, came of folly. Inform me wherein is the folly of these things: that the soul is immortal; that an uncorrupt tribunal will receive us after the present life; that we shall render an account, both of our deeds and words and thoughts, unto God that knoweth all secrets; that we shall see the evil undergoing punishment, and the good with crowns on their heads. Nay, these things are not of folly, but the highest instruction of wisdom. The folly is in the contrary opinions to these.

[18.] Were this then the only thing, the despising of things present, the setting much by virtue, the not seeking rewards here, but advancing far beyond in hopes, and the keeping the soul so intent and faithful, as by no present terror to be hindered in respect of the hopes of what shall be; tell me, to what high philosophy must this belong? But would you also learn the force of the promises and predictions in themselves, and the truth of those uttered, both before and after this present state of things? Behold, I shew you a golden chain, woven cunningly from the beginning! He spake some things to them about Himself, and about the churches, and about the things to come; and as He spake, He wrought mighty works. By the fulfilment therefore of what He said, it is plain that both the wonders wrought were real, and the future and promised things also. (9.)

But that my meaning may be yet plainer, let me illustrate it from the actual case. He raised up Lazarus by a single

HOMIL. word merely, and shewed him alive. Again, He said, *The*
 VII. *gates of hell shall not prevail against the Church*¹, and *He*
 1 S. Mat. *that forsaketh father or mother, shall receive an hundred-*
 16. 18. *fold in this life, and shall inherit everlasting life*². The
 2 ib. 19. *miracle then is one, the raising of Lazarus; but the predictions*
 29. *are two; made evident, the one here, the other in the world*
to come. Consider now, how they are all proved by one
another. For if a man disbelieve the resurrection of Lazarus,
from the prophecy uttered about the Church let him learn to
believe the miracle. For the word spoken so many years
before, came to pass then, and received accomplishment: for
the gates of hell prevailed not against the Church. You see
that He who spake truth in the prophecy, it is clear that he
also wrought the miracle: and He who both wrought the
miracle and brings to accomplishment the words which He
spake, it is clear that He speaks the truth also in the pre-
diction of things yet to come, when He saith, He who
despiseth things present shall receive an hundred-fold, and
shall inherit everlasting life. For the things which have
been already done and spoken, He hath given as the surest
pledges of those which shall hereafter come to pass.

Of all these things then, and the like to these, collecting them together out of the Gospels, let us tell them, and so stop their mouths. But if any one say, Why then was not error completely extinguished? this may be our answer; Ye yourselves are to blame, who rebel against your own salvation. For God hath so ordered this matter by His hidden providence³, that not even a remnant of the old impiety need be left.

³ ἡ κρυφὴ
 μυσία.

[19.] Now, briefly to recount what things have been said: What is the natural course of things? That the weak should be overcome by the strong, or the contrary? Those who speak things easy, or things of the harsher sort? those who attract men with dangers, or with security? innovators, or those who strengthen custom? those who lead into a rough, or into a smooth way? those who withdraw men from the institutions of their fathers, or those who lay down no strange laws? those who promise all their good things after our departure from this world, or those who flatter in the present life? the few to overcome the many, or the many the few?

But you too, saith one, gave promises pertaining to this life. ¹CoR.2.
 What then have we promised in this life? The Forgiveness ^{16.}
 of Sins, and the Laver of Regeneration. Now in the first
 place, Baptism itself hath its chief part in things to come;
 and Paul exclaims, saying¹, *For ye are dead, and your life is*¹ Col. 3.
hid with Christ in God: when your life shall appear, then^{4.}
shall ye also appear with Him in glory. But if in this life
 also it hath advantages, as indeed it hath, this also is more
 than all a matter of great wonder, that they had power to
 persuade men who had done innumerable evil deeds, yea such
 as no one else had done, that they should wash themselves
 clean of all, and they should give account of none of their
 offences. So that on this very account it were most of all
 meet to wonder, that they persuaded Barbarians to embrace
 such a faith as this, and to have good hopes concerning
 things to come; and having thrown off the former burden of
 their sins, to apply themselves with the greatest zeal for the
 time to come to those toils which virtue requires, and not to
 gape after any object of sense, but rising to a height above
 all bodily things, to receive gifts purely spiritual: yea
 that the Persian, the Sarmatian, the Moor, and the Indian
 should be acquainted with the purification of the soul, and
 the power of God, and His unspeakable mercy to men, and
 the severe discipline of faith, and the visitation of the Holy
 Spirit, and the resurrection of bodies, and the doctrines of life
 eternal. For in all these things, and in whatever is more
 than these, the fishermen, initiating by Baptism divers races
 of Barbarians, persuaded them to² live on high principles.

Of all these things then, having observed them accurately,² <sup>φιλσο-
φείν.</sup>
 let us speak unto the Gentiles, and again, let us shew them
 the evidence of our lives: that by both means we ourselves
 may be saved, and they drawn over by our means unto the
 glory of God. For unto Him be the glory for ever. Amen.

HOMILY VIII.

1 COR. iii. 1—3.

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal.

AFTER having overturned the philosophy which is from without, and cast down all its arrogance, he comes unto another argument. For it was likely that they would say, “If we were putting forth the opinions of Plato, or of Pythagoras, or any other of the philosophers, reason were, thou shouldest draw out such a long discourse against us. But if we were announcing the things of the Spirit, for what reason dost thou turn and toss up and down¹ the wisdom which is from without?”

¹ ἄνω καὶ
κάτω
στρέφεις.

Hear then how he makes his stand against this. *And I, brethren, was not able to speak unto you as unto spiritual.* Why, in the first place, says he, though you had been perfect in spiritual things also, not even so ought you to be elated; for what you preach is not your own, nor such as yourselves have found from your own means. But now even these things ye know not as ye ought to know them, but ye are learners, and the last of all. Whether therefore the Gentile wisdom be the occasion of your high imaginations; that hath been proved to be nothing, nay, in regard to spiritual things to be even contrary unto us: or if it be on account of things spiritual, in these too ye come short, and have your place among the hindmost. Wherefore he saith,

I was not able to speak unto you as unto spiritual. He said ^{1COR.3.} not, "I have not spoken," lest the thing might seem to 1—3. proceed from his grudging them somewhat; but in two ways he brings down their high spirit; first, because they knew not the things that are perfect; next, because their ignorance was owing to themselves: yea in a third way besides these, by pointing out that *not even now are they able [to bear it.]* For as to their want of ability at first, that perhaps arose from the nature of the case. In fact, however, he does not leave them even this excuse. For not through any inability on their part to receive high doctrines, doth he say they received them not, but, because they were *carnal*. However, in the beginning this was not so blame-worthy; but that after so long a time, they had not yet arrived at the more perfect knowledge, this was a symptom of most utter dulness.

It may be observed, that he brings the same charge against the Hebrews, not however with so much vehemence. For those, he saith, are such, partly because of tribulation: but these, because of some appetite for wickedness. Now the two things are not the same. He implies too, that in the one case he was intending rebuke, in the other rather stirring them up, when he spake these words of truth. For to these Corinthians he saith, *Neither yet now are ye able*; but unto the others, ¹ *Wherefore leaving the principles of the doctrine* ^{1 Heb. 6.} *of Christ, let us go on unto perfection*: and again, ² *we are* ^{1.} ^{1b. 5. 9.} *persuaded better things concerning you, and things which accompany salvation, though we thus speak.*

[2.] And how calleth he those "carnal," who had attained so large a measure of the Spirit; and into whose praises, at the beginning, he had entered so much at large? Because they also were carnal, unto whom the Lord saith, ³ *Depart from* ^{3 S. Mat.} ^{7. 22, 23.} *Me, ye workers of iniquity, I know you not.* And yet they both cast out devils, and raised the dead, and uttered prophecies. So that it is possible, having wrought even miracles, to be carnal. For so God wrought by Balaam, and unto Pharaoh He revealed things to come, and unto Nebuchadnezzar; and Caiaphas prophesied, not knowing what he said; yea, and some others cast out devils in His name, though they were ⁴ *not with Him*; since not for the doers' sake are ^{4 Luke} ^{9. 49.} these things done, but for others' sake: nor is it seldom, that

HOMIL. those who were positively unworthy have been made in-
 VIII. strumental to them. Now why wonder, if in the case of
 unworthy men these things are done for others' sake, seeing
 that so it is, even when they are wrought by saints? For so
 1 1 Cor. Paul saith, ¹ *All things are yours; whether Paul, or Apollos,*
 3. 22. *or Cephas, or life, or death:* and again, ² *He gave some*
 2 Eph. 4. *Apostles, and some Prophets, and some Pastors and Teachers,*
 11, 12. *for the perfecting of the Saints unto the work of the ministry.*

For if it were not so, there would have been no security
 against universal corruption. For it may be that rulers are
 wicked and polluted, and their subjects good and virtuous;
 that laymen may live in piety, and priests in wickedness;
 and there could not have been either Baptism, or the Body
 of Christ, or Oblation, through such, if in every instance
 grace required merit. But as it is, God uses to work even
 by unworthy persons, and in no respect is the grace of
 Baptism damaged by the conduct of the priest: else would
 the receiver suffer loss. Accordingly, though such things
 happen rarely, still, it must be owned, they do happen. Now
 these things I say, lest any one of the bystanders, busying
 himself about the life of the priest, should be offended as
 concerning the things solemnized³. “For man introduceth
 nothing into the things which are set before us^a, but the whole
 is a work of the power of God, and He it is who initiates⁴ you
 into the mysteries.”

³ τὰ τι-
 λούμιννα.

⁴ ὁ μὴ
 σταγω-
 γῶν.

[3.] *And I, brethren, could not speak unto you as unto
 spiritual, but as unto carnal. I have fed you with milk, and
 not with meat. For ye were not yet able [to bear it.]*

⁵ φιλο-
 τιμίας
 ἵνεκα, to
 obtain
 favour.

For lest he should seem to have spoken ambitiously⁵ these
 things which he had just spoken; *the spiritual man judgeth
 all things, and he himself is judged of no man, and, we have
 the mind of Christ;* with a view also to repress their pride:
 observe what he saith. “Not on this account, saith he, was I
 silent, because I was not able to tell you more, but because
ye are carnal: neither yet now are ye able.”

(2.) Why said he not, *ye are not willing, but, ye are not able?*
 Even because he put the latter for the former. For as to the
 want of ability, it arises from the want of will. Which to

^a τὰ προκείμενα, a liturgical word; Liturgy, and St. Chrysostom's
 the Sacred Elements: vid. St. Basil's

them indeed is matter of accusation, but to their teacher, of ^{1COR.3.} excuse. For if they had been unable by nature, one might ^{1-3.} perhaps have forgiven them: but since it was from choice, they were bereft of all excuse. He then speaks of the particular point also, which makes them carnal. *For whereas there is among you strife, and envying, and division, are ye not carnal, and walk as men?* Although he had fornications also and uncleannesses of theirs to speak of, he sets down rather that offence, which he had been a good while endeavouring to correct. Now if *envying* makes men carnal, it is high time for us all to bewail bitterly, and to clothe ourselves with sackcloth, and lie in ashes. For who is pure from this passion? Except indeed I am but conjecturing the case of others from myself. If *envying* maketh men *carnal*, and suffereth them not to be *spiritual*, although they prophesy, and shew forth other wonderful works; now, when not even so much grace is with us, what place shall we find for our own doings; when not in this matter alone, but also in others of greater moment, we are convicted?

[4.] From this place we learn that Christ had good reason for saying, ¹ *He that doeth evil, cometh not to the light*; and that ^{1 S. John} an unclean life is an obstacle to high doctrines, not suffering ^{3. 20.} the clear-sightedness of the understanding to shew itself. As then it is not in any case possible for a person in error, but living uprightly, to remain in error; so it is not easy, for one brought up in iniquity, speedily to look up upon the height of the doctrines delivered to us, but he must be clean from all the passions, who is to hunt after the truth: for whoso is freed from these shall be freed also from his error, and attain unto the truth. For do not, I beseech you, think that abstinence merely from covetousness or fornication may suffice thee for this purpose. Not so. All must concur in him that seeketh the truth. Wherefore saith Peter, ² *Of a truth* ^{2 Acts} *I perceive that God is no respecter of persons, but in every* ^{10. 34,} ^{35.} *nation he that feareth Him and worketh righteousness is accepted of Him*: that is, He calls and attracts him unto the truth. Seest thou not Paul, that he was more vehement than any one in warring and persecuting? yet because he led an irreproachable life, and did these things not through human passion, he was both received, and reached a mark beyond

HOMIL. all. But if any one should say, "How doth such a one,
 VIII. a Greek, who is kind, and good, and humane, continue
 in error?" this would be my answer: He hath some other
 passion, vainglory, or indolence of mind, or want of careful-
 ness about his own salvation, accounting that all things
 which concern him are drifted along disorderly and at
 random. Paul's phrase for him that *worketh righteousness*,
 is "he that in all things has been *irreproachable*¹, according
 to the righteousness which is in the law². Again, ³ *I give
 thanks to God, whom I serve from my forefathers with a pure
 conscience*. How then, you will say, were unclean persons
 considered worthy of the Gospel? Because they wished and
 longed for it. Thus the one sort, though in error, are attracted
 by Him, because they are clean from passions; the others,
 of their own accord approaching, are not thrust back. Many
 also even from their ancestors have received the true religion.

[5.] Ver. 3. *For whereas there is among you envying and strife.*

At this point he prepares himself to wrestle with those whose
 part was obedience: for in what went before he hath been
 casting down the rulers of the Church, where he said that
 wisdom of speech is nothing worth. But here he strikes at
 those in subjection, in the words,

Ver. 4. *While one saith, I am of Paul, and, I of Apollos,
 are ye not carnal?*

And he points out that this, so far from helping them at all,
 or causing them to acquire any thing, had even become an
 obstacle to their profiting in the greater things. For this it was
 which brought forth *envying*, and *envying* had made them
carnal; and the having become *carnal* left them not at liberty
 to hear truths of the sublimer sort.

Ver. 5. *Who then is Paul, and who is Apollos?*

In this way, after producing and proving his facts, he
 makes his accusation henceforth more openly. Moreover
 he employs his own name, doing away all harshness, and not
 suffering them to be angry at what is said. For if Paul is
 nothing and murmur not, much less ought they to think
 themselves ill used. Two ways, you see, he has of soothing
 them; first by bringing forward his own person, then by
 not robbing them of all, as if they contributed nothing.
 Rather he allows them some small portion: small though

¹ ἄλῃ.
 πτος.rec.
 text,
 ἀμιμ.
 πτος.
² Phil.
 3. 6.
³ 2 Tim.
 1. 3.

it be, he does allow it. For having said, *Who is Paul, and who Apollos*, he adds, *but ministers by whom ye have believed*. Now this in itself is a great thing, and deserving of great rewards: although in regard of the Archetype and the Root of all good, it is nothing. (For not he that ministers to our blessings, but he that provides and gives them, he is our Benefactor.) And he said not, *Evangelists*, but *Ministers*, which is more. For they had not merely preached the Gospel, but had also ministered unto us; the one being a matter of word only, while the other hath deed also. And so, if even Christ be a Minister only of good things, and not the Root Himself and the Fountain, (I mean, of course, in that He is a Son,) observe to what an issue this matter is brought¹. How then, you will ask, doth he say that He ² *was made a Minister of Circumcision*? He is speaking in that place of His secret dispensation in the Flesh: and again not in the same sense which we have now mentioned. Yet even there too, by *Minister*, he means *Fulfiller*³, in contradistinction to one that of his own store gives out the blessings.

Further, he said not, *Those who guide you into the Faith*, but *those by whom ye believed*; again attributing the greater share to themselves, and indicating by this also the subordinate class of ministers⁴. Now if they were ministering to another, how come they to seize the authority for themselves? But I would have you consider how in no wise he lays the blame on them as seizing it for themselves, but on those who endow them with it. For the ground-work of the error lay in the multitude; since, had the one fallen away, the other would have been broken up. Here are two points which he has skilfully provided for: in that first he hath prepared, as by mining⁵, in the quarter where it was necessary to overthrow the mischief; and next, on their side, in not attracting ill-will, nor yet making them more contentious.

Ver. 5. *Even as Christ gave to every man.*

For not even this small thing itself was of themselves, but of God, who put it into their hands. For lest they might say, What then? are we not to love those that minister unto us? Yea, saith he; but you should know to what extent. For not even this thing itself is of them, but of God who gave it.

1 COR. 3.
5.

(3.)

¹ σου τὸ
πρᾶγμα
κατά-

γεται.

"how

deep and

high it

is made

to go."

² Rom.

15. 8.

³ πληρω-

σῆν, i. e.

of types.

⁴ τοὺς

διακόνους

κἀντεῦ-

θειν δη-

λων.

⁵ ὑπορύ-

ξας.

⁶ ὁ Κό-

ριος rec.

text.

HOMIL. Ver. 6. *I have planted, Apollos watered, but God gave*
 VIII. *the increase?*

That is, I first cast the word into the ground; but, in order that the seeds might not wither away through temptations, Apollos added his own part. But the whole was of God.

[6.] Ver. 7. *So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.*

Do you observe the manner in which he soothes them, so that they should not be too much irritated, on hearing, "Who is this person," and "Who is that?" "Nay, both are invidious, namely, both the saying, 'Who is this person? Who the other,'" and the saying, that *neither he that planteth nor he that watereth is any thing*. How then does he soften these expressions? First, By attaching the contempt to his own person, *Who is Paul, and who Apollos?* and next, by referring the whole to God who gave all things. For after he had said, "Such a person planted," and added, *He that planteth is nothing*, he subjoined, *but God that giveth the increase*. Nor does he stop even here, but applies again another healing clause, in the words,

Ver. 8. *He that planteth, and he that watereth, are one.*

For by means of this he establishes another point also, viz. that they should not be exalted one against another. His assertion, that they are one, refers to their inability to do any thing without "God that giveth the increase." And thus saying, he permitted not either those who laboured much to lift themselves up against those who had contributed less; nor these again to envy the former. In the next place, since this had a tendency to make men more indolent, I mean, all being esteemed as one, whether they have laboured much or little; observe how he sets this right, saying, *But every man shall receive his own reward according to his own labour*. As if he said, "Fear not, because I said, Ye are one; for, compared with the work of God, they are one; howbeit, in regard to labours, they are not so, but *every man shall receive his own reward*."

Then he smooths it still more, having succeeded in what he wished; and gratifies them, where it is allowed, with earnestness.

Ver. 9. *For we are workers together with God. Ye are God's husbandry, ye are God's building.*

Seest thou how to them also he hath assigned no small

work, having before laid it down that the whole is of God? 1COR.3. 9-11.
 For since he is always persuading them to obey those that have the rule over them, on this account he abstains from making very light of their teachers.

Ye are God's husbandry.

For because he had said, "I have planted," he kept to the metaphor. Now if ye be God's husbandry, it is right that you should be called not from those who cultivate you, but from God. For the field is not called the husbandman's, but the householder's.

Ye are God's building.

Again, the building is not the workman's, but the master's. Now if ye be a building, ye must not be forced asunder: since this were no building. If ye be a farm, ye must not be divided, but be walled in with a single fence, namely, unanimity.

Ver. 10. *According to the Grace of God which hath been given unto me, as a wise master-builder, I have laid the foundation.*

In this place he calls himself wise, not exalting himself, but to give them an ensample, and to point out that this is a wise man's part, to lay one foundation. You may observe, as one instance of his modest bearing, that in speaking of himself as wise, he allowed not this to stand as though it were something of his own; but first dedicating himself entirely unto God, then and not till then calls himself by that name. For, *according to the Grace of God*, saith he, *which is given unto me*. Thus, at once he signifies both that the whole is of God; and that this most of all is Grace, viz. the not being divided, but resting on One Foundation.

[7.] *Another buildeth thereupon: but let every man take heed how he buildeth thereupon.*

Here, I think, and in what follows, he puts them upon their trial concerning practice, after that he had once for all knit them together and made them one.

Ver. 11. *For other foundation can no man lay than that is laid, which is Jesus Christ.*

I say, no man can lay it so long as he is a master-builder; but if he lay it¹, he ceases to be a master-builder.

See how even from men's common notions he proves the whole of his proposition. His meaning is this, "I have

¹ $\sigma\iota\theta\tilde{\eta}\tilde{\nu}$
 conj. for
 $\sigma\iota\theta\tilde{\eta}\tilde{\nu}$.
 Dou-
 nausap.
 Savil.
 viii. not.
 p. 261.
 (4.)

HOMIL. preached Christ, I have delivered unto you the foundation.
VIII. Take heed how ye build thereon, lest haply it be in vain-glory, lest haply so as to draw away the disciples unto men." Let us not then give heed unto the heresies. *For other foundation can no man lay than that which is laid.* Upon this then let us build, and as a foundation let us cleave to it, as a branch to a vine; and let there be no interval between us and Christ. For if there be any interval, immediately we perish. For so the branch, by its adherence, draws in the fatness, and the building stands, because it is cemented together. Since, if it stand apart, it perishes, having nothing whereon to support itself. Let us not then merely keep hold of Christ, but let us be joined unto Him, for if we stand apart, we perish. *For they who withdraw themselves far from Thee, shall perish*¹; so it is said. Let us cleave then unto Him, and let us cleave by our works. *For he that keepeth My commandments, the same abideth in Me*². And, accordingly, there are many images, whereby He brings us into union. Thus, if you mark it, He is "the Head," we are "the body;" can there be any interval between the head and body? He is "a Foundation," we "a building:" He "a Vine;" we "branches:" He "the Bridegroom;" we "the bride:" He "the Shepherd;" we "the sheep." He is "the Way;" we "they who walk therein." Again, we are "a temple," He "the Indweller:" He "the First-Begotten," we "the brethren:" He "the Heir," we "the heirs together with Him:" He "the Life," we "the living:" He "the Resurrection," we "those who rise again:" He "the Light," we "the enlightened." All these things indicate unity; and they allow no void interval, not even the smallest. For he that removes but to a little distance, will go on till he has become very far distant. For so the body, receiving though it be but a small cut by a sword, perishes: and the building, though there be but a small chink, falls to decay: and the branch, though it be but a little while cut off from the root, becomes useless. So that this trifle is no trifle, but is even almost the whole. Whensoever then we commit some little fault, or even negligence, let us not overlook that little; since this, being disregarded, quickly becomes great. So also when a garment hath begun to be torn and is neglected, it is apt to

¹ Ps. 73.

27. Sept.

² John

14. 21.

(in substance.)

prolong its rent all throughout; and a roof, when a few tiles ^{1COR.3.} have fallen, being disregarded, brings down the whole house. 9—11.

[8.] These things then let us bear in mind, and never slight the small things, lest we fall into those which are great. But if so be that we have slighted them, and are come into the abyss of evils, not even when we are come there let us despond, lest we fall into recklessness¹. For to emerge ¹ *κατη- βασιαν.* from thence is hard ever after, for one who is not extremely watchful; not because of the distance alone, but of the very position too, wherein we find ourselves. For sin also is a deep, and is wont to bear down and crush. And just as those who have fallen into a well cannot with ease get out, but will want others to draw them up; so also is he that is come into any depth of sins. To such then we must lower ropes, and draw them up. Nay rather, we need not others only, but ourselves also, that we for our part may fasten on ourselves and ascend, I say not so much as we have descended, but much further, if we be willing: for why? God also helpeth: for He willeth not the death of a sinner so much as his conversion. Let no one then despair; let no one feel the feeling of the heathen; for to them properly belongs this kind of sin: a heathen having come into any depth of evils, makes light of it. So that it is not the multitude of men's sins which causes their despair, but their heathenish mind.

Shouldest thou then have gone all lengths in wickedness, yet say unto thyself, God is loving unto men, and he desires our salvation: for *though your sins be as scarlet, I will whiten you as snow*², saith He; and unto the contrary habit ² *Is. 1.* I will change you. ^{10.} *Sept.* Let us not therefore give up in despair; for to fall is not so grievous, as to lie where we have fallen; nor to be wounded so dreadful, as after wounds to refuse healing. For who shall boast that he has his heart chaste? or who shall say confidently that he is pure from sin? These things I say, not to make you more negligent, but to prevent your despairing.

Wouldest thou know how good our Master is? The (5.) Publican went up full of ten thousand wickednesses, and saying only, *Be merciful unto me*, went down justified³. Yea, ³ *S. Luke* God saith by the prophet, *Because of sin for some little* ^{18. 13.} ^{14.}

HOMIL. season I grieved him¹, and I saw that² he was grieved and
 VIII. went sorrowful, and I healed his ways³. What is there
 I Is. 57. equal to this loving-kindness? On condition⁴ of his "being
 17, 18. but sorrowful," so he speaks, "I forgave him his sins." But
 Sept. we do not even this: wherefore we especially provoke God
 2 ἰδὼν ὅτι not in
 Sept. to wrath. (For He, who by little things even is made propiti-
 3 ἰασά- ous, when He meets not with so much as these, is of course
 μην αὐ- indignant, and exacts of us the last penalty: for this comes
 τῶν. Sept. of exceeding contempt.) Who is there, for instance, that hath
 4 ἴνα στυ- ever become melancholy for his sins? Who hath bemoaned
 γνάση. himself? Who hath beaten his breast? Who hath taken
 See S. John 8. 56. anxious thought? Not one, to my thinking. But days without
 ἵνα ἴδῃ number do men weep for dead servants; for the loss of money:
 τὴν ἡμέ- while as to the soul, which we are ruining day by day, we give
 5 ραν. it not a thought. How then wilt thou be able to render God
 propitious, when thou knowest not even that thou hast sinned?

"Yea," saith some one, "I have sinned." "Yea," is thy
 word to me with the tongue: say it to me with thy mind,
 and with the word mourn heavily, that thou mayest have
 continual cheerfulness. Since, if we did grieve for our
 sins, if we mourned heavily over our offences, nothing else
 could give us sorrow, this one pang would expel all kinds of
 dejection. Here then is another thing also, which we should
 gain by our thorough confession; namely, the not being over-
 whelmed⁵ with the pains of the present life, nor puffed up
 with its splendours. And in this way, again, we should more
 entirely propitiate God; just as by our present conduct we
 provoke Him to anger. For tell me, if thou hast a servant,
 and he, after suffering much evil at the hands of his fellow-
 servants, takes no account of any one of the rest, but is only
 anxious not to provoke his master; is he not able by this
 alone to do away thine anger? But what, if his offences
 against thee are no manner of care to him, while on those
 against his fellow-servants he is full of thought; wilt thou
 not lay on him the heavier punishment? So also God doeth:
 when we neglect His wrath, He brings it upon us more
 heavily; but when we regard it, more gently. Yea, rather,
 He lays it on us no more at all. He wills that we should
 exact vengeance of ourselves for our offences, and thenceforth
 He doth not exact it Himself. For this is why He at all

⁵ βαρῶς
 ζῆλαι.

threatens punishment; that by fear He may destroy contempt; and when the threat alone is sufficient to cause fear in us, ^{1COR.3. 9-11.} He doth not suffer us to undergo the actual trial. See, for instance, what He saith unto Jeremiah¹, *Seest thou not what they do? Their fathers light a fire, their children gather sticks together, their women knead dough.* ^{1 Jer. 7. 17, 18. Sept. transposing the first and second clauses.} It is to be feared lest the same kind of thing be said also concerning us. “Seest thou not what they do? No one seeketh the things of Christ, but all their own. Their children run into uncleanness, their fathers into covetousness and rapine, their wives so far from keeping back their husbands from the pomps and vanities of life, do rather sharpen their appetites for them.” Just take your stand in the market place; question the comers and goers, and not one wilt thou see hastening upon a spiritual errand, but all running after carnal things. How long, ere we awake from our surfeiting? How long are we to keep sinking down into deep slumber? Have we not had our fill of evils?

[9.] And yet one might think that even without all words the experience itself of things is sufficient to teach you the nothingness of things present, and their utter meanness. At all events, there have been men, who, exercising mere heathen wisdom, and knowing nothing of the future, because they had convicted this world of great worthlessness even when its objects are present, have left them on this account alone. What pardon then canst thou expect to obtain, grovelling on the ground, and not despising the little things and transient for the sake of the great and everlasting: who also hearest God Himself declaring and revealing these things unto thee, and hast such promises from Him? For that things here have no sufficient power to detain a man, those have shewn, who even without any promise of things greater have kept away from them. For what wealth did they expect, that they came to poverty? There was none. But it was from their knowing full well that such poverty is better than wealth. What sort of life did they hope for that they forsook luxury, and gave themselves up unto severe discipline? Not any. But they had become aware of the very nature of things; and perceived that this of the two is more convenient, both for the strict training of the soul, and for the health of the body.

HOMIL.
VIII.
— These things then duly estimating, and revolving with ourselves continually the future blessings, let us withdraw from this present world, that we may obtain that other which is to come; through the favour and loving-kindness of our Lord Jesus Christ, with whom to the Father and the Holy Ghost be glory, power, honour, now and always, and unto everlasting ages. Amen.

HOMILY IX.

1 COR. iii. 12, 13, 14, 15.

If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

THIS is no small subject of enquiry which we propose, but rather about things which are of the first necessity, and which all men enquire about; namely, whether hell fire have any end. For that it hath no end, Christ indeed declares, when He said, *Their fire shall not be quenched, and their worm shall not die*¹.

Well: I know that a chill comes over you² on hearing these things; but what am I to do? For this is God's own command, continually to sound these things in your ears, where He says, *Charge this people*³: and ordained as we have been unto the ministry of the word, we must give pain to our hearers, not willingly, but on compulsion. Nay rather, if you will, we shall avoid giving you pain. For, saith He⁴, *if thou do that which is good, fear not*: so that it is possible for you to hear me, not only without ill-will, but even with pleasure.

As I said then; that it hath no end, Christ has declared. Paul also saith, in pointing out the eternity of the punishment, that the sinners *shall pay the penalty of destruction*,

¹ Mark 8. 44, 46, 48.

² μαρμαρίσαι.

³ For. Exod. 19. 10,

⁴ Rom. 20. διαμαρτυρῆσαι Sept.

here διάστυλαι.

⁴ Rom. 13. 3. in substance.

HOMIL. IX. *and that for ever*¹. And again², *Be not deceived; neither fornicators, nor adulterers, nor effeminate, shall inherit the kingdom of God.* And also unto the Hebrews he saith³, *Follow peace with all men, and holiness, without which no man shall see the Lord.* And Christ also, to those who said, *In Thy name we have done many wonderful works,* saith, *Depart from Me, I know you not, all ye workers of iniquity*⁴.
¹ 2 Thes. 1. 9.
² 1 Cor. 6. 9.
³ Heb. 12. 14.
⁴ S. Mat. 7. 22.
⁵ S. Mat. 45. 38, 26.
They shall go away into everlasting punishment.

[2.] And say not unto me, “where is the rule of justice preserved entire, if the punishment hath no end?” Rather when God doeth any thing, obey His decisions, and submit not what is said to human reasonings. But moreover, how can it be any thing else than just, for one who hath experienced innumerable blessings from the beginning, and then committed deeds worthy of punishment, and neither by threat nor benefit improved at all to suffer punishment? For if thou enquire what is absolute justice; it was meet that we should have perished immediately from the beginning, according to the definition of strict justice. Rather not even then according to the rule of justice only; for the result would have had in it kindness too, if we had suffered this also. For when any one insults him that hath done him no wrong, according to the rule of justice he suffers punishment: but when it is his benefactor, who, bound by no previous favour, hath bestowed innumerable kindnesses, who alone is the Author of his being, who is God, who breathed his soul into him, who gave ten thousand gifts of grace, whose will is to take him up into heaven;—when, I say, such an one, after so great blessings, is met by insult, daily insult, in the conduct of the other party; how can that other be thought worthy of pardon? Dost thou not see how He punished Adam for one single sin?

“Yes,” you will say; “but He had given him Paradise, and caused him to enjoy much favour.” Nay, surely it is not all as one, for a man to sin in the enjoyment of security and ease, and in a state of great affliction. In fact, this is the dreadful circumstance, that thy sins are the sins of one not in any Paradise, but amid the innumerable evils of this life; that thou art not sobered even by affliction, as though one in prison should

still practise his crime. However, unto thee He hath ^{1COR.3.} promised things yet greater than Paradise. But neither hath ^{12-15.} He given them now, lest He should unnerve thee in the season of conflicts; nor hath He been silent about them, lest He should quite cast thee down with thy labours. As for Adam, he committed but one sin, and brought on himself certain death; whereas we commit ten thousand transgressions daily. Now if he by that one act brought on himself so great an evil, and introduced death; what shall not we suffer who continually live in sins, and instead of Paradise, have the expectation of heaven?

The argument is irksome, and pains the hearer: were it only by my own feelings, I know this. For indeed my heart is troubled and throbs; and the more I see the account of hell confirmed, the more do I tremble and shrink through fear. But it is necessary to say these things, lest we fall into hell. What thou didst receive, was not paradise, nor trees and plants, but heaven, and the good things in the heavens. Now if he that had received less was condemned, and no consideration exempted him, much more shall we, who have sinned more abundantly, and have been called unto greater things, endure the woes without remedy.

Consider, for example, how long a time, but for one single sin, our race abides in death. Five thousand years^a and more have passed, and death hath not yet been done away, on account of one single sin. And we cannot even say that Adam had heard prophets, that he had seen others punished for sins, and it was meet that he should have been terrified thereby, and corrected, were it only by the example. For he was at that time first, and alone; but nevertheless he was punished. But thou canst not have any thing of this sort to advance, who after so many examples art become worse; to whom so excellent a Spirit hath been vouchsafed, and yet thou drawest upon thyself not one sin, nor two, nor three, but sins without number! For do not, because the sin is committed in a small moment, calculate that therefore the punishment also must be a matter of a

^a According to the reckoning of the LXX, in Gen. 5. which adding 100 years to the five first generations, and also to the seventh, and making some slight

difference in the lives of Methuselah and Lamech, brings the date of the flood to A. M. 2242, and that of our Lord's birth to 5500.

HOMIL.
IX. moment. Seest thou not those men, who for a single theft, or a single act of adultery, committed in a small moment of time, oftentimes have spent their whole life in prisons, and in mines, struggling with continual hunger and every kind of death? And there was no one to set them at liberty, or to say, "The offence took place in a small moment of time; the punishment too should have its time, equivalent to that of the sin."

(2.) [3.] But, "They are men," some one will say, "who do these things; as for God, He is loving unto men." Now, first of all, not even men do these things in cruelty, but in humanity. And God Himself, as He is loving unto men, in the same character doth He punish sins. For as His mercy is great, so also is His reproof. When therefore thou sayest unto me, "God is loving unto men," then thou tellest me of so much the greater reason for punishing: namely, our sinning against such a Being. Hence also Paul said¹, *It is a fearful thing to fall into the hands of the living God.* Endure, I beseech you, the fiery force of the words, for perhaps—perhaps you will have some consolation from hence! Who among men can punish as God has punished? when He caused a deluge and entire destruction of a race so numerous; and again, when, a little while after, He rained fire from above, and utterly destroyed them all? What punishment from men can be like that? Seest thou not that the punishment, even in that instance, is almost eternal? Four thousand years have passed away, and the punishment of the Sodomites abideth at its height. For as His mercy is great, so also is His punishment.

¹ Heb.
10. 31.

Again: if He had imposed any burdensome or impossible things, one might perhaps have been able to urge the difficulty of the laws: but if they be extremely easy, what can we say for ourselves not regarding even these? Suppose thou art unable to fast, or to practise virginity; although thou art able if thou wilt, and they who have been able are a condemnation to us. But, however, God hath not used this strictness towards us; neither hath He enjoined these things, nor laid them down as laws, but hath left the choice to be at the discretion of the hearers. Nevertheless, thou art able to be chaste in marriage; and thou art able to abstain

from drunkenness. Art thou unable to empty thyself of all thy goods? Nay surely thou art able; and they who have done so prove it. But nevertheless He hath not enjoined this, but hath commanded not to be rapacious, and of our means to assist those who are in want. But if a man say, I cannot even be content with a wife only, he deceiveth himself, and reasoneth falsely; and they condemn him who without a wife lives in chastity. But how, tell me, canst thou not help using abusive words? canst thou not help cursing? Why, the doing these things is irksome, not the refraining from them. What excuse then have we for not observing precepts so easy and light? We cannot name any at all. That the punishment then is eternal is plain from all that hath been said.

[4.] But since Paul's saying appears to some to tell the other way, come let us bring it forward also, and search it out thoroughly. For having said, *If any man's work shall abide which he hath built thereupon, he shall receive a reward; and if any man's work shall be burned, he shall suffer loss, he adds, but himself shall be saved, yet so as by fire.* What shall we say then to this? Let us consider first what is *the Foundation*, and what *the gold*, and what *the precious stones*, and what *the hay*, and what *the stubble*.

The Foundation, then, he hath himself plainly signified to be Christ, saying, *For other foundation can no man lay than that which is laid, which, he saith, is Jesus Christ.*

Next, the building seems to me to be actions. Although some maintain, that this also is spoken concerning teachers and disciples, and concerning corrupt heresies: but the reasoning doth not admit it. For if this be it, in what sense, while *the work is destroyed*, is the *builder* to be *saved*, though it be *through fire*? Of right, the author ought rather of the two to perish; but now it will be found that the severer penalty is assigned to him who hath been built into the work. For if the teacher was the cause of the wickedness, he is worthy to suffer severer punishment: how then shall he be *saved*? If, on the contrary, he was not the cause, but the disciples became such through their own perverseness, he is no whit deserving of punishment, no, nor yet of sustaining

HOMIL. loss: he, I say, who builded so well. In what sense then
 IX. doth he say, *he shall suffer loss?*

From this it is plain that the discourse is about actions. For since he means next in course to put out his strength against the man who had committed fornication, he begins high up, and long beforehand, to lay down the preliminaries. For he knew how, while discussing upon one subject, in the very discourse about that thing to prepare the grounds of another, to which he intends to pass on. For so in his rebuke for not awaiting one another at their meals, he laid the grounds of his discourse concerning the mysteries. And also because now he is hastening on towards the fornicator, while speaking about the *Foundation*, he adds, *Know ye not that ye are the Temple of God? and that the Spirit of God dwelleth in you? If any man destroy¹ the Temple of God, him will God destroy.* Now these things, he said, as beginning now to
 1 *φθίσιν*
 rec. ver-
 sion,
 "defile." agitate with fears the soul of him that had been unchaste.

[5.] Ver. 12. *If any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble.* For after the faith there is need of edification: and therefore he saith elsewhere, *Edify one another with these words².* For both
 2 perhaps
 1 *Thess.*
 5. 11; 4.
 18.

Wherefore he saith, *But let every man take heed how he (3.) buildeth thereupon³.* But if faith had been the subject of these sayings, the thing affirmed is not reasonable. For in
 3 1 *Cor.*
 3. 10.
 4 *Eph.* 4.
 5. the faith all ought to be equal, since *there is but one faith⁴*; but in goodness of life it is not possible that all should be the same. Because the faith is not in one case less, in another more excellent, but the same in all those who truly believe. But in life there is room for some to be more diligent, others more slothful; some stricter, and others more ordinary; that some should have done well in greater things, others in less; that the errors of some should have been more grievous, of others less notable. On this account he saith, *Gold, silver, precious stones, wood, hay, stubble,—every man's work shall be made manifest:—his conduct; that is what he speaks of here:—If any man's work abide which he hath built thereupon, he shall receive a reward; if any man's work shall be burned, he shall suffer loss.* Whereas, if the saying related to disciples and teachers, he ought not to

suffer loss for disciples refusing to hear. And therefore he saith, *Every man shall receive his own reward according to his own labour*; not according to the result, but according to the labour. For what if the hearers gave no heed? Wherefore this passage also proves, that the saying is about actions.

Now his meaning is this: If any man lead an ill life with a right faith, his faith shall not shelter him from punishment, his work being burnt up. The phrase, *shall be burned up*, means, “shall not endure the violence of the fire.” But just as if a man having golden armour on were to pass through a river of fire, he comes from crossing it all the brighter; but if he were to pass through it with hay, so far from profiting, he destroys himself besides; so also is the case in regard of men’s works. For he doth not say this as if he were discoursing of material things being burnt up, but with a view of making their fear more intense, and of shewing how naked of all defence he is who abides in wickedness. Wherefore he said, *He shall suffer loss*: lo, here is one punishment: *but he himself shall be saved, but so as by fire*; lo, again, here is a second. And his meaning is, “He himself shall not perish in the same way as his works, passing into nought, but he shall abide in the fire.”

[6.] “He calleth it, however, *Salvation*,” you will say; why, that is the cause of his adding *so as by fire*: since we also use to say, “It is preserved in the fire,” when we speak of those substances which do not immediately burn up and become ashes. For do not at sound of the word fire, imagine that those who are burning pass into annihilation. And though he call such punishment *Salvation*, be not astonished. For his custom is, in things which have an ill sound to use fair expressions, and in good things the contrary. For example, the word *Captivity* seems to be the name of an evil thing, but Paul has applied it in a good sense, when he says, *Bringing into captivity every thought to the obedience of Christ*¹. And again, to an evil thing he hath applied a good word, saying, *Sin hath reigned*², where surely the term *reigning* is rather of auspicious sound. And so here in saying, *he shall be saved*, he hath but darkly hinted at the intensity of the penalty: as if he

¹ Cor. 3.
11—15.

¹ 2 Cor.
² 10. 5.
c Rom.
⁵ 21.

HOMIL. had said, "But himself shall remain for ever in punishment."
IX.

He then makes an inference, saying,

[7.] Ver. 16. *Know ye not that ye are the Temple of God?* For since he had discoursed in the section before, concerning those who were dividing the Church, he thenceforward attacks him also who had been guilty of uncleanness; not indeed as yet in plain terms, but in a general way; hinting at his corrupt mode of life, and enhancing the sin, by the Gift which had been already given to him. Then also he puts all the rest to shame, arguing from these very blessings which they had already: for this is what he is ever doing, either from the future, or from the past, whether grievous, or encouraging. First, from things future; *For the day shall declare it, because it shall be revealed by fire.* Again, from things already come to pass; *Know ye not that ye are the Temple of God, and the Spirit of God dwelleth in you?*

Ver. 17. *If any man destroy the Temple of God, him will God destroy.* Dost thou mark the sweeping vehemence of his words? However, so long as the person is unknown, what is spoken is not so invidious, all having among themselves the fear of the rebuke.

Him will God destroy, that is, will cause him to perish. And this is not the word of one denouncing a curse, but of one that prophesieth.

For the Temple of God is holy! but he that hath committed fornication is profane.

Then, in order that he might not seem to spend his earnestness upon that one, in saying, *for the Temple of God is holy*, he addeth, *which ye are.*

[8.] V. 18. *Let no man deceive himself.* This also is in reference to that person, as thinking himself to be somewhat, and flattering himself for his wisdom. But that he might not seem to press on him at great length in a mere digression; he first throws him into a kind of agony, and delivers him over unto fear, and then brings back his discourse to the common fault, saying, *If any man among you seemeth to be wise in this world, let him become a fool, that he may become¹ wise.* And this^b he doth afterwards with great boldness

¹ γίνω-
ται. FCC.
vers.
"be."

^b i. e. "reproving them for their common fault."

of speech, as having sufficiently beaten them down,^c and shaken 1 COR. 3. 18. with that fear the mind not of that unclean person only, but of all the hearers also: so accurately does he measure the reach of what he has to say. For what if a man be rich, what if he be noble; he is viler than all the vile, when made captive by sin. For as if a man were a king and enslaved to barbarians, he is of all men most wretched, so also is it in regard of sin: since sin is a barbarian, and the soul which hath been once taken captive she knoweth not how to spare, but plays the tyrant, to the shame and ruin of all those who admit her.

[9.] For nothing is so inconsiderate as sin: nothing so senseless, so utterly foolish and outrageous. All is overturned and confounded and destroyed by it, wheresoever it may alight. Unsightly to behold, disgusting and grievous. And should a painter draw her picture^d, he would not, methinks, err, in fashioning her after this sort. A woman with the form of a beast, savage, breathing flames, hideous, black; such as the heathen poets depict their Scyllas. For with ten thousand hands she lays hold of our thoughts, and comes on unexpected, and tears every thing in pieces, like those dogs that bite silyly. (4.)

But rather, what need of the painter's art, when we should rather bring forward those who are made after sin's likeness?

Whom then will ye that we should pourtray first? The covetous and rapacious? And what more shameless than those eyes? What more immodest, more like a greedy dog? For no dog keeps his ground with such shameless importunity, as he when he is grasping at all men's goods. What more polluted than those hands? What more audacious than that mouth, swallowing all down, and not satisfied? Nay, look not on the countenance and the eyes as being a man's. For such looks belong not to the eyes of men. He seeth not men as men; he seeth not the heaven as heaven. He does not even lift up his head unto the Lord; but all is money in his account. The eyes of men are wont to look upon poor persons in affliction, and to be softened; but these of the

^c From this to the end of the sentence is not in the Benedictine, but in Savile's margin, evidently from some MS. It seems to complete the connection of the

sentences.

^d Compare G. Herbert, *Remains*, p. 110. ed. 1824.

HOMIL. rapacious man, at sight of the poor, glare like wild beasts'.
 IX. The eyes of men behold other men's goods, not as if they were their own, yea, rather, their own as others; and they covet not the things given to others, but rather exhaust upon others their own means: but these will be content with nothing, except they take all men's property. For it is not a man's eye which they have, but a wild beast's. The eyes of men endure not to see their own body stripped of clothing, (for it is their own, though in person it belong to others,) but these, unless they strip every one, and lodge all men's property in their own home, are never cloyed; yea rather they never have enough. Insomuch that one might say, that their hands are not wild beasts' only, but even far more savage and cruel than these. For bears and wolves, when they are satiated, leave off their kind of eating: but these know not any satiety. And yet for this cause God made us hands, to assist others, not to plot against them. And if we were to use them for that purpose, better had they been cut off, and we left without them. But thou, if a wild beast rend a sheep, art grieved; but when doing the same unto one of thine own flesh and blood, thinkest thou that thy deed is nothing atrocious? How then canst thou be a man? Seest thou not that we call a thing Humane, when it is full of mercy and loving-kindness? But when a man doth any thing cruel and savage, Inhuman is the title we give to such an one. You see then that the stamp of man as we pourtray him, is his shewing mercy; of a beast the contrary; according to the constant saying, "Why, is a man a wild beast, or a dog¹?" For men relieve poverty; they do not aggravate it. Again, these men's mouths are the mouths of wild beasts; yea, rather these are the fiercer of the two. For the words also, which they utter, emit poison, more than the wild beasts' teeth, working slaughter. And if one were to go through all particulars, one should then see clearly how inhumanity turns those who practise it from men into beasts.

[10.] But were he to search out the mind also of that sort of people, he would no longer call them beasts only, but demons. For first, they are full of great cruelty and of hatred against their *fellow-servant*²: and neither is

¹ vid 2
Kings 8.
13.

²S. Matt.
18. 33.

love of the kingdom there, nor fear of hell; no reverence 1 Cor. 3.
 for men, no pity, no sympathy: but shamelessness and 18.
 audacity, and contempt of all things to come. And
 unto them the words of God concerning punishment seem
 to be a fable, and His threats mirth. For such is the mind
 of the covetous man. Since then within they are demons,
 and without, wild beasts, yea, worse than wild beasts; where
 are we to place such as they are? For that they are worse
 even than wild beasts, is plain from this. The beasts are
 such as they are by nature: but these, endowed by nature
 with gentleness, forcibly strive against nature to train them-
 selves to that which is savage. The demons too have the
 plotters among men to help them; to such an extent, that if
 they had no such aid, the greater part of their wiles against
 us would be done away: but these, when such as they have
 spitefully entreated are vying with them, still try to be more
 spiteful than they. Again, the devil wages war with man,
 not with the devils of his own kind: but he of whom we
 speak is urgent in all ways to do harm to his own kindred
 and family, and doth not even reverence nature.

I know that many hate us because of these words; but I
 feel no hatred towards them; rather I pity and bewail those
 who are so disposed. Even should they choose to strike, I
 would gladly endure it, if they would but abstain from this
 their savage mind. For not I alone, but the prophet also
 with me, banisheth all such from the family of men, saying ¹, ¹ Ps. 49.
Man being in honour hath no understanding, but is compared 20. Sept.
unto the senseless beasts. τοῖς ἀνοή-
 τοῖς.

Let us then become men at last, and let us look up unto
 heaven; and that which is according to His image ², let us ² Colos.
 receive and recover: that we may obtain also the blessings to 3. 10.
 come, through the grace and loving-kindness of our Lord
 Jesus Christ, with whom to the Father and the Holy Spirit
 be glory, power, honour, now and always, and unto ever-
 lasting ages. Amen.

HOMILY X.

1 COR. iii. 18, 19.

¹ ἐν ἑμῶν
omitted. *Let no man deceive himself. If any man ¹seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God.*

As I said before, having launched out before the proper time into accusation of the fornicator, and having half opened it, obscurely in a few words, and made the man's conscience to quail, he hastens again to the battle with heathen wisdom, and to his accusations of those who were puffed up therewith, and who were dividing the Church: in order that having added what remained, and having completed the whole topic with accuracy, he might thenceforth suffer his tongue to be carried away with vehement impulse against that unclean person, having had but a preliminary skirmishing with him in what he had said before. For this, *Let no man deceive himself*, is the expression of one aiming chiefly at him, and quelling him beforehand by fear: and the saying about the *stubble*, suits best with one hinting at him. And so does the phrase, *Know ye not that ye are the Temple of God, and the Spirit of God dwelleth in you?* For these two things are most apt to withdraw us from sin; when in mind we realize the punishment appointed for the sin; and when we reckon up the amount of our true dignity. By bringing forward then *the hay*, and *the stubble*, he terrifies; but by speaking of the dignity of that noble birth, which was theirs, he puts them to shame; by the former striving to amend the more insensible kind, by the latter the more considerate.

[2.] *Let no man deceive himself; if any man seemeth to be wise in this world, let him become a fool.* 1COR.3.
18, 19.

As he bids one become, as it were, dead unto the world;—and this deadness harms not at all, but rather profits, being made a cause of life:—so also he bids him become foolish unto this world, introducing to us hereby the true wisdom. Now he becomes a fool unto the world, who slights the wisdom from without, and is persuaded that it contributes nothing towards his comprehension of the faith. As then that poverty which is according to God is the cause of wealth, and lowliness, of exaltation, and to despise glory is the cause of glory; so also the becoming a fool maketh a man wiser than all. For all, with us, goes by contraries.

Further: why said he not, Let him put off wisdom, but, *Let him become a fool?* That he might most exceedingly disparage the heathen instruction. For it was not the same thing to say, “Lay aside thy wisdom,” and, *become a fool.* And besides, he is also training people not to be ashamed at the want of refinement among us; for he quite laughs to scorn all heathen things. And for the same sort of reason he shrinks not from the names, trusting as he does to the power of the things [which he speaks of.]

Wherefore, as the Cross, though counted ignominious, became the author of innumerable blessings, and the foundation and root of glory unspeakable; so also that which was accounted to be foolishness became unto us the cause of wisdom. For as he who hath learned any thing ill, unless he put away the whole, and make his soul level and clear, and so offer it to him who is to write on it, will know no wholesome truth for certain; so also in regard of the wisdom from without. Unless thou turn out the whole, and sweep thy mind clear, and like one that is ignorant yield up thyself unto the faith, thou wilt know accurately nothing excellent. For so those also who see imperfectly, if they will not shut their eyes and commit themselves unto others, but will be trusting their own matters to their own faulty eye-sight, they will commit many more mistakes than those who see not.

But how, you will say, are men to put off this wisdom? By their not acting on its precepts.

[3.] Then, seeing that he bade men so urgently withdraw

HOMIL. themselves from it, he adds the cause, saying, *For the wisdom*
 X. *of this world is foolishness with God.* For not only it contributes nothing, but it even hinders. We must then withdraw ourselves from it, as doing harm. Dost thou mark with what a high hand he carries off the spoils of victory, having proved that so far from profiting us at all, it is even an opponent?

And he is not content with his own arguments, but he has
 1 Job 5. also adduced testimony again, saying, *For it is written*¹, *He*
 13. *taketh the wise in their own craftiness.* By *craftiness*, i. e. by their own arms getting the better of them. For seeing that they made use of their wisdom to the doing away of all need of God, by it and no other thing He refuted them, shewing that they are specially in need of God. How and by what method? Because having by it become fools, by it, as was meet, they were taken. For they who supposed that they needed not God, were reduced to so great a strait, as to appear inferior to fishermen and unlettered persons; and from that time forth to be unable to do without them. Wherefore he saith, *In their own craftiness* He took them. For the saying, *I will destroy their wisdom*, was spoken in regard to its introducing nothing useful: but this, *who taketh the wise in their own craftiness*, with a view of shewing the power of God.

(2.) Next, he declares also the mode in which God took them, adding another testimony :

² Ps. 94. Ver. 20. *For the Lord, saith he, knoweth the thoughts of the wise*²
 11. *that they are vain.* Now when the Wisdom which is boundless
 ἀνθρώπων
 Sept. pronounces this edict concerning them, and declares them to be such, what other proof dost thou seek of their extreme folly? For men's judgments, it is true, in many instances fail; but the decree of God is unexceptionable and uncorrupt in every case.

[4.] Thus having set up so splendid a trophy of the judgment from on high, he employs in what follows a certain vehemence of style, turning it against those who were under his ministry³, and speaking thus :

³ ἀρχο-
 μίνους.
 4 in ἀν-
 θρώπων.
 rec. text
 ἀνθρώ-
 ποίς.
 Ver. 21. *Wherefore let no man glory in human things*⁴; *for all things are yours.* He comes again to the former topic, pointing out that not even for their spiritual things ought they to be high-minded, as having nothing of themselves. "Since then the wisdom from without is hurtful, and the spiritual

HOMIL. X. Offspring, not as a work: in which sense neither is the world ours. So that though the saying is the same, yet the meaning is different. For *the world is ours*, as being a thing made for our sakes: but *Christ is God's*, as having Him the Author of his being, in that He is Father. And *we are Christ's*, as having been formed by Him. Now "if they are yours," saith he, "why have ye done what is just contrary to this, in calling yourselves after their name, and not after Christ, and God?"

[5.] C. iv. V. 1. *Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.* After he had cast down their spirit, mark how again he refreshes it, saying, *as the ministers of Christ.* Do not thou then, letting go the Master, receive a name from the servants and ministers. *Stewards*, saith he, indicating that we ought not to give these things unto all, but unto whom it is due, and to whom it is fitting we should minister.

V. 2. *Moreover it is required in stewards, that a man be found faithful:* that is, that he do not appropriate to himself his master's goods, that he do not as a master lay claim for himself, but administer as a steward. For a steward's part is, to administer well the things committed to his charge: not to say that his master's things are his own; but, on the contrary, that his own are his master's. Let every one think on these things, both he that hath power in speech, and he that possesses wealth, namely, that he hath been entrusted with a master's goods, and that they are not his own; let him not keep them with himself, nor set them down to his own account; but let him impute them unto God who gave them all. Wouldest thou see faithful stewards? Hear what saith Peter, *Why look ye so earnestly on us, as though by our*

¹ Acts 3. *own power or holiness we had made this man to walk*¹?
12.

Unto^e Cornelius also he saith, *We also are men of like passions with you:* and unto Christ Himself, *Lo, we have left all, and followed Thee*². And Paul, no less, when he had said, *I laboured more abundantly than they all*³, added, *yet not I, but the grace of God which was with me.* Elsewhere also, setting himself strongly against the same persons,

² S. Mat. 19. 27.
³ 1 Cor. 15. 10.

^e These words were addressed by of Lystra when they were about to St. Paul and St. Barnabas to the men offer sacrifices to them. Acts 14. 15.

he said, *For what hast thou which thou didst not receive*¹? 1 COR. 4. 1, 2.
 “For thou hast nothing of thine own, neither wealth, nor speech, 1 c. 4. 7.
 nor life itself; for this also is surely the Lord’s. Wherefore, when necessity calls, do thou lay down this also. But if thou doatest on life, and being ordered to lay it down refusest, thou art no longer a faithful steward.”

“And how is it possible, when God calls, to resist?” Well, that is just what I say too: and on this very account do I chiefly admire the loving-kindness of God, that the things which He is able, even against thy will, to take from thee, these He willeth not to be paid in² by thee unwillingly, that thou mayest have 2 εἰσεν-
εὐχθῆσαι. a reward besides. For instance, He can take away life without thy consent; but His will is to do so with thy consent, that thou mayest say with Paul, *I die daily*³. He can take away 3 1 Cor. 15. 31. thy glory without thy consent, and bring thee low: but He will have it from thee with thine own goodwill, that thou mayest have a recompence. He can make thee poor, though unwilling, but He will have thee willingly become such, that He may weave crowns for thee. Seest thou God’s mercy to man? Seest thou our own brutish stupidity?

What if thou art come to great dignity, and hast at any time obtained some office of Church government? Be not high-minded. Thou hast not acquired the glory, but God hath put it on thee. As if it were another’s, therefore, use it sparingly; neither abusing it, nor using it upon unsuitable things, nor puffed up, nor appropriating it unto thyself; but esteem thyself to be poor and inglorious. For never,—hadst thou been entrusted with a king’s purple to keep,—never would it have become thee to abuse the robe and spoil it, but with the more exactness to keep it for the giver. Is utterance given thee? Be not puffed up; be not arrogant; for the gracious gift is not thine. Be not grudging about thy Master’s goods, but distribute them among thy fellow-servants; and neither be thou elated with these things as if they were thine own, nor be sparing as to the distribution of them. Again, if thou hast children, they are God’s which thou hast. If such be thy thought, thou wilt both be thankful for having them, and if bereft thou wilt not take it hard. Such was Job when he said⁴, *The Lord gave, the Lord hath taken away*. Job 1. 21.

For we have all things from Christ. Both existence

HOMIL. —X— itself we have through Him, and life, and breath, and light, and air, and earth. And if He were to exclude us from any one of these, we are lost and undone. For ¹*we are strangers and sojourners*. And all this about “mine,” and “thine,” is bare words only, and doth not stand for things. For if thou do but say, the house is thine, it is a word without a reality: since the very air, earth, matter, are the Creator’s; and so art thou too thyself, who hast framed it; and all other things also. But supposing the use to be thine, even this is uncertain, not on account of death alone, but also before death, because of the instability of things.

[6.] These things then continually picturing to ourselves, let us live strict lives; and we shall gain two of the greatest advantages. For first, we shall be thankful both when we have and when we are bereaved; and we shall not be enslaved to things which are fleeting by, and things not our own. For whether it be wealth that He taketh, He hath taken but His own; or honour, or glory, or the body, or the life itself: be it that He taketh away thy son, it is not thy son that He hath taken, but His own servant. For thou formedst him not, but He made him. Thou didst but minister to his appearing; the whole was God’s own work. Let us give thanks therefore that we have been counted worthy to be His ministers in this matter. But what? Wouldest thou have had him for ever? This again proves thee grudging, and ignorant that it was another’s child which thou hadst, and not thine own. As therefore those who part resignedly are but aware that they have what was not theirs; so, whoever gives way to grief, is in fact counting the King’s property his own. For, if we are not our own, how can they be ours? I say, we: for in two ways we are His, both on account of our creation, and also on account of the faith. Wherefore David

² Ps. 39. saith, *My substance is with Thee*²: and Paul too, *For in Him we live and move and have our being*³: and plying the argument about the faith, he says⁴, *Ye are not your own, and ye are bought with a price*. For all things are God’s. When then He calls, and chooses to take, let us not, like grudging servants, fly from the reckoning, nor purloin our Master’s goods. Thy soul is not thine; and how can thy wealth be thine? How is it then that thou spendest on what

² Ps. 39.
7. ἡσυχία
σπουδῆς
Sept.
“hope”
rec. vers.
cf. v. 6;
Ps. 139.
14.
³ Acts
17. 28.
⁴ 1 Cor.
6. 19, 20.

is unnecessary the things which are not thine? Knowest thou ^{1Cor.4.} not that for this we are soon to be put on our trial, that is, ^{1, 2.} if we have used them badly? But seeing that they are not our's but our Master's, it were right to expend them upon our fellow-servants. It is worth considering that the omission of this was the charge brought against that rich man: and against those also who had not given food to the Lord ^{1.}

[7.] Say not then, "I am but spending mine own, and of mine own I live delicately." It is not of thine own, but of other men's. Other men's, I say, because such is thine own choice: for God's will is that those things should be thine, which have been entrusted unto thee on behalf of thy brethren. Now the things which are not thine own become thine, if thou spend them upon others: but if thou spend on thyself unsparringly, thine own things become no longer thine. For since thou usest them cruelly, and sayest, "That my own things should be altogether spent on my own enjoyment, is fair:" therefore I call them not thine own. For they are common to thee and thy fellow-servants; just as the sun is common, the air, the earth, and all the rest. For as in the case of the body, each ministration belongs both to the whole body and to each several member: but when it is applied to one single member only, it destroys the proper function of that very member: so also it comes to pass in the case of wealth. And that what I say may be made plainer; the food of the body which is given in common to the members, should it pass into one member, even to that it turns out alien in the end. For when it cannot be digested, nor afford nourishment, even to that part, I say, it turns out alien. But if it be made common, both that part and all the rest have it as their own. (4.)

So also in regard of wealth. If you enjoy it alone, you too have lost it: for you will not reap its reward. But if you possess it jointly with the rest, then will it be more your own, and then will you reap the benefit of it. Seest thou not that the hands minister, and the mouth softens, and the stomach receives? Doth the stomach say, Since I have received, I ought to keep it all? Then do not thou I pray, in regard to riches, use this language. For it belongs to the receiver to impart. As then it is a vice in the stomach to retain the food

HOMIL. and not to distribute it, (for it is injurious to the whole body,) X.
 so it is a vice in those that are rich to keep to themselves what they have. For this destroys both themselves and others. Again, the eye receives all the light: but it doth not itself alone retain it, but enlightens the entire body. For it is not its nature to keep it to itself, so long as it is an eye. Again, the nostrils are sensible of perfume; but they do not keep it all to themselves, but transmit it to the brain, and affect the stomach with a sweet savour, and by their means refresh the entire man. The feet alone walk; but they move not away themselves only, but transfer also the whole body. In like manner do thou, whatsoever thou hast been entrusted withal, keep it not to thyself alone, since thou art doing harm to the whole, and to thyself more than all.

And not in the case of the limbs only may one see this occurring: for the smith also, if he chose to impart of his craft to no one, ruins both himself and all other crafts. Likewise the cordwainer, the husbandman, the baker, and every one of those who pursue any necessary calling; if he chose not to communicate to any one of the results of his art, will ruin not the others only, but himself also with them.

And why do I say, "the rich?" For the poor too, if they followed after the wickedness of you who are covetous and rich, would injure you very greatly, and soon make you poor; yea rather, they would quite destroy you, were they in your want unwilling to impart of their own: the tiller of the ground, (for instance,) of the labour of his hands; the sailor, of the gain from his voyages; the soldier, of his distinction won in the wars.

Wherefore if nothing else can, yet let this at least put you to shame, and do you imitate their benevolence. Dost thou impart none of thy wealth unto any? Then shouldest thou not receive any thing from another: in which case, the world will be turned upside down. For in every thing to give and receive is the principle of numerous blessings: in seeds, in scholars, in arts. For if any one desire to keep his art to himself, he subverts both himself and the whole course of things. And the husbandman, if he bury and keep the seeds in his house, will bring about a grievous famine. So also the rich man, if he act thus in regard of his wealth, will destroy himself before the poor,

heaping up the fire of hell more grievous upon his own head. 1COR.4.
1, 2.

[8.] Therefore as teachers, however many scholars they have, impart some of their lore unto each; so let thy possession be, many to whom thou hast done good. And let all say, “such an one he freed from poverty, such an one from dangers. Such an one would have perished had he not, next to the grace of God, enjoyed thy patronage. This man’s disease thou didst cure, another thou didst rid of false accusation, another being a stranger you took in, another being naked you clothed.” Wealth inexhaustible and many treasures are not so good as such sayings. They draw all men’s gaze, more powerfully than your golden vestments, and horses, and slaves. For these make a man appear even odious<sup>1: 1 φορτι-
κόν, a
conj. of
Savile’s
for φορ-
τικόν.</sup> they cause him to be hated as a common foe: but the former proclaim him as a common father and benefactor. And, what is greatest of all, Favour from God waits on thee in every part of thy proceedings. What I mean is, let one man say, He helped to portion out my daughter: another, And he afforded my son the means of taking his station among men<sup>2: 2 εις αν-
δρας ιμα-
φανησαι.</sup> another, He made my calamity to cease: another, He delivered me from dangers. Better than golden crowns are words such as these, that a man should have in his city innumerable persons to proclaim his beneficence. Voices such as these are pleasanter far, and sweeter than the voices of the heralds marching before the archons; to be called, saviour, benefactor, defender, (the very names of God); and not, covetous, proud, insatiate, and mean. Let us not, I beseech you, let us not have a fancy for any of these titles, but the contrary. For if these, spoken on earth, make one so splendid and illustrious; when they are written in heaven, and God proclaims them on the day that shall come, think what renown, what splendour thou shalt enjoy! Which may it be the lot of us all to obtain, through the grace and loving-kindness of our Lord Jesus Christ; with whom, unto the Father, and the Holy Spirit, be glory, power, honour, now and always, and unto everlasting ages. Amen.

HOMILY XI.

I COR. iv. 3, 4.

But with me it is a very small thing that I should be judged of you, or of man's judgment: yea I judge not mine own self. For I know nothing by myself, yet am I not hereby justified; but He that judgeth me is the Lord.

TOGETHER with all other ills, I know not how, there hath come upon man's nature the disease of restless prying, and of unseasonable curiosity, which Christ Himself chastised, saying, ^{1 S. Mat.} *Judge not, that ye be not judged.* ^{7. 1.} A kind of thing which hath no pleasure as all other sins have, but only punishment and vengeance. For though we are ourselves full of ten thousand evils, and bearing the *beams* in our own eyes, we become exact inquisitors of the offences of our neighbour, which are not at all bigger than *notes*. And so this matter at Corinth was falling out. Religious men and dear to God were enduring ridicule and expulsion for their want of learning: while others, brimful of evils innumerable, were being classed highly because of their fluent speech. Then like persons sitting in public to try causes, these were the sort of votes which they kept rashly passing: "such an one is worthy; such an one is better than such another: this man is inferior to that; that, better than this." And, leaving off to mourn for their own bad ways, they were become judges over others; and in this way again were kindling grievous warfare.

Mark then, how wisely Paul corrects them, doing away with this disease. For since he had said, *Moreover, it is required in stewards that a man be found faithful*, and it seemed as if he were giving them an opening to judge and pry into each man's life, and this was aggravating the party-feeling; lest such should be the effect on them, he draws them

away from that kind of petty disputation, saying, *With me* ^{1COR.4.} *it is a very small thing that I should be judged of you*; again ^{3, 4.} in his own person carrying on the discourse.

[2.] But what means, *With me it is a very small thing that I should be judged of you or of man's day*¹? “I judge myself ¹ *ἡμίθεος* unworthy,” saith he, “of being judged by you.” And why say I, “by you?” I will add, “by ² any one else.” Howbeit, ² *καὶ τὸ τοῦ*¹ let no one condemn Paul of arrogance; though he saith that no man is worthy to pass sentence concerning him. For first, he saith these things not for his own sake, but wishing to rescue others from the odium which they had incurred from the Corinthians. And in the next place, he limits not the matter to the Corinthians merely, but himself also he deposes from this right of judging; saying, that to decree such things was a matter beyond his decision. At least he adds, *I judge not mine own self*.

But besides what has been said, we must search out the ground upon which these expressions were uttered. For he knew well in many cases how to speak with high spirit: and that, not of pride or arrogance, but of a certain excellent economy³, seeing that in the present case also he saith this, not as ³ *οἰκονομίας ἀρετῆς* lifting up himself, but as taking down other men's sails, and earnestly seeking to invest the saints with due honour. For in proof that he was one of the very humble, hear what he saith, bringing forward the testimony of his enemies on this point; *His bodily presence is weak, and his speech contemptible*⁴; and again, ⁵ *Last of all, as to one born out of due time, He appeared unto me also*. But notwithstanding, see ⁴ *2 Cor.* ^{10. 10.} ⁵ *1 Cor.* ^{15. 8.} this lowly man, when the time called on him, to what a pitch he raises the spirit of the disciples, not teaching pride, but inculcating a wholesome courage. For with these same discoursing he saith, *And if the world shall be judged by you, are ye unworthy to judge the smallest matters*⁶? For as the ⁶ *1 Cor.* ^{6. 2.} Christian ought to be far removed from arrogance, so also from flattery and a mean spirit. Thus, if any one says, “I count money as nothing, but all things here are to me as a shadow, and a dream, and child's play;” we are not at all to charge him as arrogant; since in this way we shall have to accuse Solomon himself of arrogance, for speaking ⁷ *φιλοσοφούντα.* ⁸ *Eccl.* ^{1. 2.} *Vanity of vanities*, and

HOMIL.
XI. *all is vanity.* But God forbid that we should call the strict rule of life by the name of arrogance. Wherefore to despise these things is not haughtiness, but greatness of soul; albeit we see kings, and rulers, and potentates, making much of them. But many a poor man, leading a strict life, despises them; and we are not therefore to call him arrogant but highminded: just as, on the other hand, if any be extremely addicted to them, we do not call him lowly of heart and moderate, but weak, and poor spirited, and ignoble. For so, should a son despise the pursuits which become his father, and affect slavish ways, we should not commend him as lowly of heart, but as base and servile we should reproach him. What we should admire in him would be, his despising those meaner things, and making much account of what came to him from his father. For this is arrogance, to think one's self better than one's fellow-servants: but to pass the true sentence on things, cometh not of boasting, but of strictness of life.

- (2.) On this account Paul also, not to exalt himself, but to humble others, and to keep down those who were rising up out of their places, and to persuade them to be modest, said, *With me it is a very small thing that I should be judged of you or of man's day.* Observe how he soothes the other party also. For whosoever is told that he looks down on all alike, and deigns not to be judged of any one, will not thenceforth any more feel pain, as though himself were the only one excluded. For if he had said, *Of you*, only, and so held his peace; this were enough to gall them as if treated contemptuously. But now, by introducing, *nor yet of man's day*, he hath brought alleviation to the blow; giving them partners in the contempt. However, he himself softens this point again, saying, *not even do I judge myself.* Mark the expression, how entirely free from arrogance: in that not even he himself, he saith, is capable of so great exactness.

[3.] Then because this saying also seemed to be that of one extolling himself greatly, this too he corrects, saying, *Yet am I not hereby justified.* What then? Ought we not to judge ourselves, and our own misdeeds? Yes surely: there is great need to do this when we sin. But Paul said not this, *For I am not*, saith he, *conscious to myself of any thing.* What misdeed then was he to judge, when he was *conscious to*

himself of nothing? Yet, saith he, *he was not justified.* 1 COR. 4. 3.
 We then who have our conscience filled with ten thousand wounds, and are conscious to ourselves of nothing good, but quite the contrary; what can we say?

And how could it be, if he were *conscious to himself of nothing*, that he was not justified? Because it was possible for him to have committed certain sins, not however to be himself aware of their being sins. From this make thine estimate, how great shall be the strictness of the future judgment. It is not, you see, as considering himself unblameable, that he saith it is so unmeet for him to be judged by them, but to stop the mouths of those who were doing so unreasonably. At least in another place, even though men's sins be notorious, he permits not judgment unto others, because the occasion required it. *For why dost thou judge thy brother,* saith he¹, 1 Rom. 14, 10. *or thou, why dost thou set at nought thy brother?* For thou wert not enjoined, O man, to judge others, but to prove thine own doings. Why then dost thou seize upon the office of the Lord? Judgment is His, not thine.

To which effect, he adds, *Therefore judge nothing before the time, until the Lord come; who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God.* What then? Is it not right that our teachers should do this? It is right in the case of open and confessed sins, and that with fitting opportunity, and even then with pain and inward vexation: not as these were acting at that time, of vain-glory and arrogance. For neither in this instance is he speaking of those sins, which all own to be such, but about preferring such an one before another, and making comparisons of modes of life. For these things He alone knows how to judge with accuracy, who is to judge our secret doings, which of these be worthy of greater, and which of less punishment and honour. But we do all this according to what meets our eye. "For if in mine own errors," saith he, "I know nothing clearly, how can I be worthy to pass sentence on other men? And how shall I who know not my own case with accuracy, be able to judge the state of others." Now if Paul felt this, much more we. For (to proceed) he spake these things, not to exhibit himself as faultless, but to

HOMIL. shew that even should there be among them some such
 XI. person, free from transgression, not even he would be worthy to judge the lives of others: and that if he, though conscious to himself of nothing, declare himself guilty, much more they who have ten thousand sins to be conscious of in themselves.

[4.] Having thus, you see, stopped the mouths of those who pass such sentences, he travails next with strong feeling ready to break out and come upon the unclean person. And like as when a storm is coming on, some clouds fraught with darkness run before it; afterwards, when the rattling of the thunders ariseth, and works the whole heavens even into one black cloud, then all at once the rain bursts down upon the ground: so also did it then happen. For though he might in deep indignation have dealt with the fornicator, he doth not so; but with fearful words he first represses the swelling pride of the man, since in truth, what had occurred was a two-fold sin, fornication, and, that which is worse than fornication, the not grieving over the sin committed. For not so much does he bewail the sin, as him that committed it, and did not as yet repent. Thus *I shall bewail many*, saith he, not simply *of those who have sinned before*, but *of those*, he adds, *who have not repented of the uncleanness and impurity*

¹ 2 Cor. 12. 21. *which they have wrought*¹. For he who after sinning hath practised repentance, is a worthy object not of grief but of gratulations, having passed over into the choir of the righteous. For ²*declare thou thine iniquities first, that thou mayest be justified*: but if after sinning one is void of shame, he is not so much to be pitied for falling, as for lying where he is fallen.

(3.) Now if it be a grievous fault not to repent after sins; to be puffed up because of sins, what sort of punishment doth it deserve? For if he who is elate for his good deeds is unclean, what pardon shall he meet with who has that feeling with regard to his sins?

Since then the fornicator was of this sort, and had rendered his mind so headstrong and unyielding through his sin, he of course begins by casting down his pride. And he neither puts the charge first, for fear of making him hardened, as singled out for accusation before the rest; nor yet later, lest he should suppose that what related to him

was but incidental. But, having first excited great alarm 1 COR. 4. in him by his plain speaking towards others, then, and 3. not till then, he goes on to him, in the course of his rebuke to others giving the man's wilfulness a share beforehand.

For these same words, viz. *I am conscious to myself of nothing, yet am I not hereby justified*, and this, *He that judgeth me is the Lord, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts*, glance not lightly both upon that person, and upon such as act in concert with him, and despise the saints. "For what," saith he, "if outwardly they appear a sort of virtuous and admirable persons? He, the Judge, is not a discerner of externals only, but also brings to light all secrets."

[5.] On two accounts you see, or rather on three, correct judgment belongs not to us. One, because, though we be conscious to ourselves of nothing, still we need one to reprove our sins with strictness. Another, because the most part of the things which are done escape us and are concealed. And for a third besides these, because many things which are done by others seem to us indeed fair, but they come not of a right mind. Why say ye then, that no sin hath been committed by this or that person? That such an one is better than such another? Seeing that this we are not to pronounce, not even concerning him who is conscious to himself of nothing. For He who discerns secrets, He it is who with certainty judges. Behold, for example; I for my part am not conscious to myself of any thing: yet neither so am I justified, that is, I am not quit of accounts to be given, nor of charges to be answered. For he doth not say this, *I rank not among the just; but, I am not pure from sin*. For elsewhere he saith also, ¹*He that is dead is justified from sin*, that is, *is liberated*.

Again, many things we do, good indeed, but not of a right mind. For so we commend many, not from a wish to render them conspicuous, but to wound others by means of them. And the thing done indeed is right, for the well-doer is praised; but the mind is corrupt: for it is done of a satanical purpose. For this one hath often done, not rejoicing with his brother, but desiring to wound the other party.

1 Rom.
6, 7.
διδικαίω-
ται τούτ-
ιστιν,
ἀπὸ λ-
λαπται.

HOMIL. XI. Again, a man hath committed a great error: some other person, wishing to supplant him, says that he hath done nothing, and comforts him forsooth in his error, by recurring to the common frailty of nature. But oftentimes he doth this, from no mind to sympathise, but to make him more easy in his fault.

Again, a man rebukes oftentimes, not so much to reprove and admonish, as publicly to ¹display and exaggerate his neighbour's sin. Our counsels however themselves men do not know: but ²*He that searcheth the hearts* knows them perfectly; and He will bring all such things into view at that time. Wherefore he saith, *Who shall bring to light the secret things of darkness, and shall make manifest the counsels of the hearts.*

[6.] Seeing then that neither, where we *know nothing by ourselves*, can we be clean from accusations, and where we do any thing good, but do it not of a right mind, we are liable to punishment; consider how vastly men are deceived in their judgments. For all these matters are not to be come at by men, but by the unsleeping eye alone: and though we may deceive men, our sophistry will never avail against Him. Say not then, darkness is around me and walls; who seeth me? For He who by Himself formed our hearts, Himself knoweth all things. ³*For darkness is no darkness with Him.* And yet he who is committing sin, well saith, "Darkness is around me and walls;" for were there not a darkness in his mind, he would not have cast out the fear of God, and acted as he pleased. For unless the ruling principle be first darkened, the entrance of sin without fear is a thing impossible. Say not then, who seeth me? For there is that ⁴*pierceth even unto soul and spirit, joints and marrow*: but thou seest not thyself, nor canst thou pierce the cloud; but as if thou hadst a wall on all sides surrounding thee, thou art without power to look up unto the heaven.

(4.) For whatsoever sin thou wilt first let us examine, and thou shalt see that so it is engendered. For as robbers and they who dig through walls when they desire to carry off any valuable thing, put out the candle and then do their work; so also doth men's perverse reasoning in the case of those who are committing sin. Since in us also surely there is a

¹ ἰκπομ-
πιῦσαι
καὶ ἰκ
τραγυῶν
σαι.
² Rom.
8, 27.

³ Ps.
139. 12.

⁴ Heb. 4.
12.

light, the light of reason, ever burning. But if the spirit of fornication coming eagerly on with its strong blast quench that flame, it straightway darkens the soul and prevails against it, and despoils it straightway of the goods laid up therein. For when by unclean desire the soul is made captive, ever as a cloud and mist the eyes of the body, so that desire intercepts the foresight of the mind, and suffers no one to see any distance before him, either precipice, or hell, or fear: but thenceforth, having that deceit as a tyrant over him, he comes to be easily vanquished by sin; and there is raised up before his eyes as it were a partition wall, and no windows in it, which suffers not the ray of righteousness to shine in upon the mind, the absurd conceits of lust enclosing it as with a rampart on all sides. And then, and from that time forward, the unchaste woman is every where meeting him: before his eyes, before his mind, before his thoughts, in station and presence. And as the blind, although they stand at high noon beneath the very central point of the heaven, receive not the light, their eyes being fast closed up; just so these also, though ten thousand doctrines of salvation sound in their ears from all quarters, having their soul preoccupied with this passion, stop their ears against all discourses of that kind. And they know it well who have made the trial. But God forbid that you should know it from actual experience.

[7.] And not only this sin hath these effects, but every misplaced affection as well. For let us transfer, if you please, the argument from the unchaste woman unto money, and we shall see here also thick and unbroken darkness. For in the former case, inasmuch as the beloved object is one and shut up in one place, the feeling is not so violent; but in the case of money which sheweth itself every where, in silversmiths' shops, in taverns, in foundries for gold, in the houses of the wealthy, the passion blows a vehement gale. For when servants swaggering in the market place, horses with golden trappings, men decked with costly garments, are seen with desire by him who has that distemper, the darkness becomes intense which envelopes him. And why speak of houses and silversmiths' shops? for my part I think that such persons, though it be but in a picture and image that they see the wealth, are convulsed, and grow wild, and rave. So

HOMIL.
 XI. that from all quarters the darkness gathers around them. And if they chance to behold a portraiture of a King, they admire not the beauty of the precious stones, nor yet the gold, nor the purple robe, but they pine away. And as the wretched lover before mentioned, though he see but the image of the woman beloved, cleaveth unto the lifeless thing; so this man also, beholding a lifeless image of wealth, is more strongly affected, though in the same kind of way, as being holden of a more tyrannical passion. And he must henceforth either abide at home, or if he venture into the Forum, return home with innumerable hurts. For many are the objects which grieve his eyes. And just as the former seeth nothing else, save the woman, even so the latter hastens by poor persons, and all things else, that he may not obtain so much as a slight alleviation. But upon the wealthy he steadily fixeth his eyes; by the sight of them introducing the fire into his own soul mightily and vehemently. For a fire it is, and such an one as miserably devours the person that falls into it; and if no hell were threatened nor yet punishment, this condition were itself punishment; to be continually tormented, and never able to find an end to the malady.

[8.] Well: these things alone might suffice to recommend our escaping from this distemper. But there is no greater evil than inconsideration, which causes men to be rivetted unto things that bring sorrow of heart and no advantage. Wherefore I exhort that you cut off the passion at its beginning: for just as a fever on its first attack, does not violently burn up the patients with thirst, but on its increase and the heightening of its fire, causes from that time incurable thirst; and though one should let them fill themselves full of drink, it puts not out the furnace, but makes it burn fiercer: so also it happens in regard to this passion; unless when it first invadeth our soul we stop it, and shut the doors against it; having got in, from that time it makes the disease of those who have admitted it incurable. For so things both good and bad, the longer they abide in us, the more powerful they become.

(5.) And in all other things too, any one may see that this cometh to pass. For so a plant but lately set in the ground is easily pulled up; but no longer so when rooted for a long

time; it then requires great strength in the lever. And a 1 COR. 4. building newly put together is easily thrown down by those 3 who push against it; but once well fixed, it gives great trouble to those who attempt to pull it down. And a wild beast that hath made his accustomed haunt in certain places for a long time, is with difficulty driven away.

Those therefore who are not yet possessed by the passion in question, I exhort not to be taken captive. For it is more easy to guard against falling into it, than, having fallen, to get away.

[9.] But unto those who are seized by it and broken down, if they will consent to put themselves into the hands of the WORD of healing, I promise large hope of salvation, by the Grace of God. For if they will consider those who have suffered and fallen into that distemper and have recovered, they will have good hopes respecting the removal of the disease. Who then ever fell into this disease and was easily rid of it? That well known Zacchæus. For what could be more fond of money than a publican? But all at once he became a man of strict life¹, and put out all that blaze.<sup>1 φιλόνει-
φον.</sup> Matthew in like manner: for he too was a publican, living in continual rapine. But he likewise all at once stripped himself of the mischief, and quenched his thirst, and followed after spiritual merchandise. Considering therefore these, and the like to them, despair not even thou. For if thou wilt, quickly thou shalt be able to emerge. And if you please, according to the rule of physicians, we will further prescribe accurately what thou shouldest do.

It is necessary then, before all other things, to be right in this, that we never despond, nor despair of our salvation. Next we must look not only upon the examples of those who have done well, but also upon the sufferings of those who have persisted in sin. For as we have considered Zacchæus, and Matthew, even so ought we also to take account of Judas, and Gehazi, and Ahaz², and Ahab, and Ananias, and Sapphira, in order that by the one, we may cast out all ^{haps} Achan, ^{Josh. 7.} despair, and by the other cut off all indolence; and that the soul become not reckless to all recommendation of the remedies suggested. And let us teach them of themselves to say, what the Jews said on that day, approaching unto

HOMIL. Peter¹, *What must we do to be saved?* And let them hear what they must do.

X.
¹ Acts
 2. 37.
 cf. 16.
 30.

[10.] What then must we do? We must know how worthless the things in question are, and that wealth is a run-away slave, and heartless, and encompasseth its possessors with ills innumerable. And such words, like charms, let us sound in their ears continually. And as physicians soothe their patients when they ask for cold water, by saying that they will give it, making excuses about the spring, and the vessel, and the fit time, and many more such, (for should they refuse at once, they go the way to make them wild with phrensy,) so let us also act towards the lovers of money. When they say, we desire to be rich, let us not say immediately that wealth is an evil thing; but let us assent, and say that we also desire it; but in due time; yea, true wealth; yea, that which hath undying pleasure: yea, that which is continually accruing, and not for others, and those often our enemies. And let us produce the lessons of true wisdom, and say, we forbid not riches, but riches with illdoing. For it is lawful to be rich, but without covetousness, without rapine and violence, and an ill report from all men. With these arguments let us first smooth them down, and not as yet discourse of hell. For the sick man endures not such sayings all at once. Wherefore let us go to this world for all our arguments upon these matters; and say, "Why is it thy choice to be rich through covetousness? That the gold and the silver may be laid up for others, but for thee, curses and accusations innumerable? That he whom you have defrauded may be strong by want of the very necessaries of life, and bewail himself, and draw down upon thee the censure of thousands; and may go at fall of evening about the market place, encountering every one in the alleys, and in utter perplexity, and not knowing what to trust to even for that one night? For how is he to sleep after all, with pangs of the belly, restless famine besetting him, and that often while it is freezing, and the rain coming down on him? And while thou, having washed, returnest home from the bath, in a glow with soft raiment, merry of heart and rejoicing, and hastening unto a banquet prepared and costly: he, driven every where about the market place by cold and hunger, takes his round, stooping low and stretching out his hands;

nor hath he even spirit without trembling to make his suit for ^{1COR. 1.} his necessary food, to one so full fed, and so bent on taking _{4.} his ease; nay, often he has to retire with insult. When therefore thou hast returned home, when thou liest down on thy couch, when the lights round thine house shine bright, when the table is prepared and plentiful, at that time call to remembrance that poor miserable man wandering about, like the dogs in the alleys, in darkness and in mire; except indeed when, as is often the case, he has to depart thence, not unto house, nor wife, nor bed, but unto a pallet of straw; even as we see the dogs baying all through the night. And thou, if thou seest but a little drop falling from the roof, throwest the whole house into confusion, calling thy slaves and disturbing every thing: while he, laid in rags, and straw, and dirt, has to bear all the cold.

What wild beast would not be softened by these things? Who is there so savage and inhuman, as that these things should not make him mild? and yet there are some who are arrived at such a pitch of cruelty, as even to say that they deserve what they suffer. Yea, when they ought to pity, and weep, and help to alleviate men's calamities, they on the contrary visit them with savage and inhuman censures. Of these I should be glad to ask, Tell me, why do they deserve what they suffer? Is it because they would be fed, and not starve?

No, you will reply; but because they would be fed in idleness. And thou, dost not thou wanton in idleness? What say I? Art thou not oft-times toiling in an occupation more grievous than any idleness, grasping, and oppressing, and coveting? Better were it if thou too wert idle after this sort; for it is better to be idle in this way, than to be covetous. But now thou even tramplest on the calamities of others, not only idling, not only pursuing an occupation worse than idleness, but also maligning those who spend their days in misery.

And let us farther narrate to them the disasters of others; the untimely bereavements, the dwellers in prison, those who are torn to pieces before tribunals, those who are trembling for life; the unlooked for widowhood of women; the sudden reverses of the rich: and with this let us soften their minds.

HOMIL. For by our narrations concerning others, we shall induce
 XI. them by all means to fear these evils in their own case too.

For when they hear that the son of such an one, who was
 ἡ τοῦ δεινός instead of ἡν; τοῦ δεινός.
 a covetous and grasping man, or¹ the wife of such an one,
 who did many tyrannical actions, after the death of her
 husband endured afflictions without end; the injured persons
 setting upon the wife and the children, and a general war being
 raised from all quarters against his house; although a man
 be the most senseless of beings, yet expecting himself also to
 suffer the same, and fearing for his own, lest they undergo the
 same fate, he will become more moderate. Now we find life
 full of many such histories, and we shall not be at a loss for
 correctives of this kind.

But when we speak these things, let us not speak them as
 giving advice or counsel, lest our discourse become too
 irksome: but as in the order of the narrative, and by associ-
 ation with something else, let us proceed in each case unto
 that kind of conversation, and let us be constantly putting
 them upon stories of this kind, permitting them to speak of
 no subject, except these which follow: How such an one's
 splendid and famous mansion fell down; How it is so entirely
 desolate, that all things that were in it have come into the
 hands of others; How many trials have taken place daily
 about this same property, what a stir; How many of that
 ὄνεται, probably οἰκιστῶν.
 man's relations² have died either beggars, or inhabitants of a
 prison.

All these things let us speak as in pity for the deceased,
 and as depreciating things present; in order that by fear and
 by pity we may soften the cruel mind. And when we see
 men shrinking into themselves at these narrations, then and
 not till then let us introduce to their notice also the doctrine
 of hell, not as terrifying these, but in compassion for others.
 And let us say, But why speak of things present? For far
 indeed will our concern be from ending with these; a yet
 more grievous punishment will await all such persons: even
 a river of fire, and a poisonous worm, and darkness inter-
 minable, and undying tortures. If with such addresses we
 succeed in throwing a spell over them, we shall correct both
 ourselves and them, and quickly get the better of our in-
 firmity.

And on that day we shall have God to praise us: as also ^{1COR.4.} Paul saith, *And then shall every man have praise of God.* 3.
For that which cometh from men, is both fleeting, and sometimes it proceeds from no good intentions. But that which cometh from God both abideth continually, and shines out clearly. For when He who knew all things before their creation, and who is free from all passion, gives praise, then also the demonstration of our virtue is even unquestionable.

Knowing these things therefore, let us act so as to be praised of God, and to acquire the greatest blessings; which God grant us all to obtain through the grace and loving-kindness of our Lord Jesus Christ, with whom to the Father and the Holy Spirit be glory, power, honour, now, and always, and unto all the ages of eternity. Amen.

HOMILY XII.

I COR. iv. 6.

And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written.

So long as there was need of expressions as harsh as these, he refrained from drawing up the curtain, and went on arguing as if he were himself the person to whom they were addressed; in order that the dignity of the persons censured tending to counteract the censurers, no room might be left for flying out in wrath at the charges. But when the time came for a gentler process, then he strips it off, and removes the mask, and shews the persons concealed by the appellation of Paul and Apollos. And on this account he said, *These things, brethren, I have transferred in a figure unto myself and Apollos.*

And as in the case of the sick, when the child being out of health kicks and turns away from the food offered by the physicians, the attendants call the father or the tutor, and bid them take the food from the physician's hands and bring it, so that out of fear towards them he may take it and be quiet: so also Paul, intending to censure them about certain other persons, of whom some, he thought, were injured, others honoured above measure, did not set down the persons themselves, but conducted the argument in his own name and that of Apollos, in order that reverencing these they might receive his mode of cure. But, that once received, he presently makes known in whose behalf he was so expressing himself.

¹ συγ-
κατά-
βασις
² οίκο-
νομία.

Now this was not hypocrisy, but condescension¹ and ²œconomy. For if he had said openly, "As for you, the

men whom ye are judging are saints, and worthy of all admiration;” they might have taken it ill, they might even have ¹started off altogether. But now in saying, *But to me it is a very small thing that I should be judged of you:* and again, *Who is Paul, and who is Apollos?* he had rendered his speech easy of reception.

This, if you mark it, is the reason why he says here, *These things have I transferred in a figure unto myself for your sakes, that in us ye may learn not to be wise above what is written,* signifying that if he had applied his argument in their persons, they would not have learnt all that they needed to learn, nor would have admitted the correction, being vexed at what was said. But as it was, revering Paul, they bore the rebuke well.

[2.] But what is the meaning of, *not to be wise above what is written?* It is written, ²*Why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye?* and, *Judge not, that ye be not judged.* For if we are one, and are mutually bound together, it behoveth us not to rise up against one another. For, *he that humbleth himself shall be exalted,* saith he. And ³*He that will be first of all, let him be the servant of all.* These are the things which are written.

That no one of you be puffed up for one against another. Again, having dismissed the teachers, he rebukes the disciples. For it was they who caused the former to be elated.

And besides, the leaders would not quietly receive that kind of speech, because of their desire of outward glory: for they were even blinded with that passion. Whereas the disciples, as not reaping themselves the fruits of the glory, but procuring it for others, would both endure the chiding with more temper, and had it more in their power than the leading men to destroy the disease.

It seems then, that this also is a symptom of being *puffed up*, to be elated on another’s account, even though a man have no such feeling in regard of what is his own. For as he who is proud of another’s wealth, is so out of arrogance; so also in the case of another’s glory.

And he hath well called it *being puffed up*. For when one particular member rises up over the rest, it is nothing else but

1 Cor. 4. 6.

¹ καὶ ὑ
² ἄπειπέ
³ ἠήσαν.

² S. Mat. 7. 3, 1.

⁵ S. Mat. 20. 26, 27;

S. Mark 10. 43; not verbatim.

HOMIL. inflammation and disease; since in no other way doth one
 XII. member become higher than another, except when a swelling
 takes place¹. And so in the body of the Church also; whoever is inflamed and puffed up, he must be the diseased portion; for he is swollen above the proportion of the rest. For this [disproportion] is what we mean by "swelling." And so comes it to pass in the body, when some spurious and evil humour gathers, instead of the wonted nourishment. So also arrogance is born; notions to which we have no right coming over us. And mark with what literal propriety he saith, *Ye are puffed up*: for that which is puffed up hath a certain tumour of spirit from being filled with corrupt humour.

¹ So in
 English
 "proud
 flesh."

These things, however, he saith, not to preclude all soothing, but such soothing as leads to harm. "Wouldest thou wait upon this or that person? I forbid thee not: but do it not to the injury of another." For not that we might be formed in divisions one against another, were teachers given us, but that we might all be mutually united. For so the general to this end is set over the host, that of those who are separate he may make one body. But if he is to break up the army, he stands in the place of an enemy rather than of a general.

[3.] Ver. 7. *For who maketh thee to differ? For what hast thou which thou didst not receive?*

From this point, dismissing the governed, he turns to the governors. What he saith comes to this: From whence is it evident that thou art worthy of being praised? Why, hath any judgment taken place? any injury proceeded? any essay? any severe testing? Nay, thou canst not say it: and if men give their votes, their judgment is not upright. But let us suppose that thou really art worthy of praise, and that thou hast indeed the gracious gift, and that the judgment of men is not corrupt: yet not even in this case were it right to be high-minded; for thou hast nothing of thyself, but from God didst receive it. Why then dost thou pretend to have that which thou hast not? Thou wilt say, "thou hast it:" and others have it with thee: well then, thou hast it upon receiving it; not merely this thing or that, but all things whatsoever thou hast.

For not to thee belong these excellencies, but to the grace 1COR.4.7,8. of God. Whether you name faith, it came of His calling; or whether it be the forgiveness of sins which you speak of, or the gifts of grace, or the word of teaching, or the miracles; thou didst receive all from thence. Now what hast thou, tell me, which thou hast not received, but hast rather achieved of thine own self? Thou hast nothing to say. Well: thou hast received; and does that make thee high-minded? Nay, but it ought to make thee shrink back into thyself. For it is not thine, what hath been given, but the giver's. What if thou hast received it? thou receivedst it of him. And if thou receivedst of him, it was not thine which thou receivedst: and if thou didst but receive what was not thine own, why art thou exalted as if thou hadst something of thine own? Wherefore he added also, *Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?*

[4.] Thus having, you see, made good his argument by one rapid onset¹, he indicates that they have their deficiencies,¹ and those not a few: and saith, "In the first place, though ye had received all things, it were not meet to glory, for nothing is your own; but as the case really stands, there are many things of which ye are destitute." And in the beginning he did but hint at this, saying, *I could not speak unto you as unto spiritual: and, I determined to know nothing among you, save Jesus Christ, and Him crucified.* But here he doth it in a way to abash them, saying,

Ver. 8. *Now ye are full, now ye are rich:* that is, ye want nothing henceforth; ye are become perfect; ye have attained the very summit; ye stand, as ye think, in need of no one, either among Apostles or Teachers.

Now ye are full. And well saith he, *now*²; pointing out,² from the time, the incredibility of their statements, and their unreasonable notion of themselves. It was therefore in mockery that he said to them, "So quickly have ye come to the end;" which thing was impossible in the time: for all the more perfect things wait long in futurity: but to be "full" with a little betokens a feeble soul; and from a little to imagine one's self "rich," a sick and miserable one. For piety is an insatiable thing; and it argues a childish mind to

HOMIL. XII. imagine from just the beginnings that you have obtained the whole: and for men who are not yet even in the prelude of a matter, to be high-minded as if they had laid hold of the end.

Then also by means of what followeth, he puts them yet more out of countenance; for having said, *Now ye are full*, he added, *Now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.* Full of great austerity is the speech: which is why it comes last, being introduced by him after that abundance of reproof. Since then is our admonition respected and easily received, when after our accusations we introduce our humiliating expressions¹. For this were enough to repress even the shameless soul, and strike it more sharply than direct accusation, and correct the bitterness and hardened feeling likely to arise from the charge brought. It being certain that this more than any thing else is the admirable quality of those arguments, which appeal to our sense of shame, that they possess two contrary advantages. On the one hand, one cuts deeper than by open invective: on the other hand, it causes the person reprimanded to bear that severer stab with more entire patience.

[5.] *Ye have reigned as kings without us.* Herein there is great force, as concerns both the teachers and the disciples: and their ignorance too of themselves² is pointed out, and their great inconsideration. For what he saith is this: "In labours indeed," saith he, "all things are common both to us and to you, but in the rewards and the crowns ye are first. Not that I say this in vexation:" wherefore he added also, *I would indeed that ye did reign*: then, lest there should seem to be some irony, he added, *that we also might reign with you*; for, saith he, we also should be in possession³ of these blessings. Dost thou see how he shews in himself all at once his austerity, and his care over them, and his self-denying mind? Dost thou see how he takes down their pride?

Ver. 9. *For I think that God hath set forth us the Apostles last, as it were appointed unto death.*

There is great depth of meaning and severity implied again in his saying, *us*: and not even with this was he satisfied,

¹ ἑὰ ἰν-
αυριπτικὰ
ῥήματα

² ἐδ᾽ ἄσυν-
εἰδητον.

³ ἰπιτύ-
χοιμεν,
MS.
Reg.
ἰπιτύ-
χοιμεν
Edd.

but added also his dignity, hitting them vehemently: *us, the* ^{1COR.4.} *Apostles*; who are enduring such innumerable ills; who are ^{9.} sowing the word of Godliness; who are leading you unto this severe rule of life. These, *He hath set forth last, as appointed unto death*, that is as condemned. For since he had said, *That we also might reign with you*, and by that expression had relaxed his vehemency, in order not to dispirit them; he takes it up again with greater gravity, and saith, *For I think that God hath set forth us the Apostles last, as it were appointed unto death*. "For according to what I see," saith he, "and from what ye say, the most abject of all men, and emphatically the condemned, are we, who are put forward for continual suffering. But ye have already a kingdom, and honours, and great rewards in your fancy." And, wishing to carry out their reasoning to still greater absurdity, and to exhibit it as incredible in the highest degree, he said not merely, "We are *last*," but *God hath made us last*; nor was he satisfied with saying, *last*, but he added also, *appointed unto death*: to the end that even one quite void of understanding might feel the statement to be quite incredible, and his words to be the words of one vexed, and vehemently abashing them.

Observe too the good sense of Paul. The topics by which, when it is the proper time, he exalts and shews himself venerable, and makes himself great; by these he now puts them to shame, calling himself *condemned*. Of so great consequence is it to do all things at the befitting season. By *appointed unto death*, in this place he means *condemned*, and deserving of ten thousand deaths.

[6.] *For we are made a spectacle unto the world, and unto angels, and unto men.*

What means, *We are become a spectacle unto the world*? "Not in a single corner, nor yet in a small part of the world suffer we these things," saith he; "but every where, and before all." But what means, *unto angels*? It is possible to "become a spectacle unto men," but not so unto angels, when the things done are ordinary. But our wrestlings are such, as to be worthy even of angelic contemplation. Behold, from the things by which he vilifies himself, how again he shews himself great; and from the things about which they are

HOMIL. proud, how he displays their meanness. For since to be fools
 XII. was accounted a meaner thing than to appear wise; to be weak,
 than to be made strong; and unhonoured, than glorious and
 distinguished; and that he is about to cast on them the one
 set of epithets, while he had himself accepted the other; he
 signifies that the latter are better than the former; if at least
 because of them he hath turned the thron^g I say not of men
 only, but also of the very angels unto the contemplation of
 themselves. For not with men only is our wrestling, but
 also with incorporeal powers. Therefore a mighty theatre
 is set¹.

ἡ μίτρα
 διαργον
 κἀδυναί

Ver. 10. *We are fools for Christ's sake, but ye are wise in Christ.*

Again, this also he spake in a way to abash them; implying that it is a thing impossible for these contraries to agree, neither can things so distant from one another concur. "For how can it be," saith he, "that you should be wise, but we fools in the things relating to Christ?" That is: the one sort being beaten, and despised, and dishonoured, and esteemed as nothing; the others enjoying honour, and being looked up to by many as a wise and prudent kind of people; it gives him occasion to speak thus: as if he had said, "How can it be, that they who preach such things should be looked upon as practically engaged in their contraries?"

We are weak, but ye are strong. That is, we are driven about, and persecuted; but ye enjoy security, and are much waited upon: howbeit the nature of the Gospel endureth it not.

We are despised, but ye are honourable. Here he setteth himself against the noble, and those who plumed themselves upon external advantages.

Unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labour, working with our own hands. That is, "It is not an old story that I am telling, but just what the very time present bears me witness of: that of human things we take no account, nor yet of any outward pomp; but we look unto God only." Which thing we too have need to practise in every place. For not only are angels looking on, but even more than they, He that presides over the spectacle.

[7.] Let us not then desire¹ any others to applaud us. For ^{1COR.4.} this is to insult Him; hastening by Him, as if insufficient to ^{ὁ.} admire us, we make the best of our way to our fellow servants. ^ἰ ^{δοξίας.} For just as they, who contend in a small theatre, seek a large one, as if this were insufficient for their display; so also do they, who, contending in the sight of God, afterwards seek the applause of men; losing the greater praise and eager for the less, they draw upon themselves severe punishment. ^{θα. fort.} What but this hath turned every thing upside down? this puts the whole world into confusion, that we do all things with an eye to men, and, even for our good things, we esteem it nothing to have God as an admirer, but seek the approbation which cometh from our fellow-servants: and for the contrary things again, despising Him, we fear men. And yet surely they shall stand with us before that tribunal, doing us no good. But God, whom we despise now, shall Himself pass the sentence upon us. ^{διδώμεθα.}

But yet, though we know these things, we still gape after men, which is the first of sins. Thus, were a man looking on, no one would choose to commit fornication; but even though he be ten thousand times on fire with that plague, the tyranny of the passion is conquered by his reverence for men. But in God's sight, men not only commit adultery and fornication; but other things also much more dreadful, many have dared and still dare to do. This then alone, is it not enough to bring down from above ten thousand thunderbolts? Adulteries, did I say, and fornications? Nay, things even far less than these we fear to do before men: but in God's sight, we fear no longer. From hence, in fact, all the world's evils have originated; because, in things so bad, we reverence not God but men.

On this account, you see, both things which are truly good, not accounted such by the generality, become objects of our aversion: we not investigating the nature of the things, but having respect unto the opinion of the many: and again, in the case of evil things, acting on this same principle. Certain things therefore not really good, but seeming fair unto the many, we pursue, as goods, through the same habit. So that on either side we go to destruction.

[8.] Perhaps many may find this remark somewhat obscure. Wherefore we must express it more clearly. When we

HOMIL. XII. commit uncleanness, (for we must begin from the instances alleged,) we fear men more than God. When therefore we have thus subjected ourselves unto them, and made them lords over us; there are many other things also, which seem unto these our lords to be evil, not being such; these also we flee for our part in like manner. For instance; To live in poverty, many account disgraceful: and we flee poverty, not because it is disgraceful nor because we are so persuaded, but because our masters count it disgraceful; and we fear them. Again, to be unhonoured, and contemptible, and void of all authority, seems likewise unto the most part a matter of shame and great vileness. This again we flee; not condemning the thing itself, but because of the sentence of our masters.

Again, on the contrary side also we undergo the same mischief. As, wealth is counted a good thing, and pride, and poms, and to be conspicuous. Accordingly, this again we pursue, not either in this case from considering the nature of the things as good, but persuaded by the opinion of our masters. For the people is our master; and the great mob¹ is a savage master, and a severe tyrant: not so much as a command being needed in order to make us listen to him; it is enough that we just know what he wills, and without a command we submit: so great good will do we bear towards him. Again, God threatening and admonishing day by day, is not heard: but the common people, full of disorder, made up of all manner of dregs, has no occasion for one word of command; enough for it, only to signify with what it is well pleased, and in all things we obey immediately.

¹ ὁ πῶλον
ὁ χῶλον.

[9.] "But how," says some one, "is a man to flee from these masters?" By getting a mind greater than their's; by looking into the nature of things; by condemning the voice of the multitude; before all, by training himself in things really disgraceful to fear not men, but the unsleeping Eye; and again, in all good things, to seek the crowns which come from Him. For thus neither in the other sort of things shall we be able to tolerate them. For whoso, when he doeth right, judges them unworthy to know his good deeds, and contents himself with the suffrage of God; neither will he take account of them in matters of the contrary sort.

"And how can this be?" you will say. Consider what man

is, what God; whom thou desertest, and unto whom thou fliest 1 COR. 4.
 for refuge; and thou wilt soon be right altogether. Man 6.
 lieth under the same sin as thyself, and the same condemnation,
 and the same punishment. *Man is like to vanity*¹, and hath 1 Psalm
 not true judgment, and needs the correction from above. 144. 4.
Man is dust and ashes, and if he bestow praise, he will often LX.
 bestow it at random, or out of favour, or ill will. And if he
 calumniate and accuse, this again will he do out of the same
 kind of purpose. But God doeth not so: rather irrefragable
 is His sentence, and pure His judgment. Wherefore we must
 always flee to Him for refuge; and not for these reasons alone,
 but because He both made, and more than all spares thee,
 and loves thee better than thou dost thyself.

Why then, neglecting to have so awful² an approver, betake
 we ourselves unto man, who is nothing, all rashness, all at
 random? Doth he call thee wicked and polluted, when thou
 art not so? So much the more do thou pity him, and weep
 because he is corrupt; and despise his opinion, because the
 eyes of his understanding are darkened. For even the Apostles
 were thus evil reported of; and they laughed to scorn their
 calumniators. But doth he call thee good and kind? If such
 indeed thou art, yet be not at all puffed up by the opinion: but
 if thou art not such, despise it the more, and esteem the thing
 to be mockery.

Wouldest thou know the judgments of the greater part
 of men, how corrupt they are, how useless, and worthy of
 ridicule; some of them fit only for raving and distracted
 persons, others for children at the breast? Hear what hath
 been from the beginning. I will tell thee of judgments,
 not of the people only, but also of those who passed for
 the wisest, of those who were legislators from the earliest
 period. For who would be counted wiser among the multi-
 tude, than the person considered worthy of legislating for
 cities and people? But yet to these wise men fornication
 seems to be nothing evil, nor worthy of punishment. At least
 no one of the heathen laws makes it penal, or brings men to
 trial on account of it. And should any one bring another into
 court for things of that kind, the multitude laughs it to scorn,
 and the judge will not suffer it. Dice-playing, again, is
 exempt from all their punishments: nor did any one among

HOMIL.
XII. them ever incur penalty for it. Drunkenness and gluttony, so far from being a crime, are considered by many, even as a fine thing. And in military carousals it is a point of great emulation; and they who most of all need a sober mind and a strong body, these are most of all given over to the tyranny of drunkenness; both utterly weakening the body and darkening the soul. Yet of the lawgivers not one hath punished this fault. What can be worse than this madness?

Is then the good word of men so disposed an object of desire to thee, and dost thou not hide thyself in the earth? For even though all such admired thee, oughtest thou not to feel ashamed, and cover thy face, at being applauded by men of such corrupt judgment?

Again, blasphemy by legislators in general is accounted nothing terrible. At any rate, no one for having blasphemed God was ever brought to trial and punished. But if a man steal another's garment, or cut his purse, his sides are flayed, and he is often given over unto death: while he that blasphemeth God hath nothing laid to his charge by the heathen legislators. And if a man seduce a female servant, when he hath a wife, it seems nothing to the heathen laws, nor to men in general.

[10.] Wilt thou hear besides of some things of another class which shew their folly? For as they punish not these things, so there are others which they enforce by law. What then are these? They collect crowds to fill theatres, and there they introduce choirs of harlots and children of fornication, yea such as trample on nature herself; and they make the whole people sit on high, and so they captivate their city; so they crown those mighty kings whom they are perpetually admiring for their trophies and victories. And yet, what can be colder than this honour? what more undelightful than this delight? From among these then seekest thou judges to applaud thy deeds? And is it in company with dancers, and effeminate, and buffoons, and harlots, that thou art fain to enjoy the sound of compliment? answer me.

How can these things be other than proofs of extreme infatuation? For I should like to ask them, is it, or is it not, a dreadful thing to subvert the laws of nature, and introduce unlawful intercourse? They will surely¹ say, it is

¹ *σάνταως*
Savile;
σάνταως
Bened.

dreadful: at any rate, they make a shew of inflicting a ^{1COR.4.} penalty on that crime. Why then dost thou bring on the 6. stage those abused wretches; and not only bring them in, but honour them also, with honours innumerable, and gifts not to be told? In other places thou punishest those who dare such things; but here even as on common benefactors of the city, thou spendest money upon them, and supportest them at the public expense.

“ However,” thou wilt say, “ they are infamous ^{1a.}” Why ¹ ἄτιμοι. then train them up ^{2?} Why choose the infamous to pay ² παιδο- honour to kings withal? And why ruin our cities ^{3?} Or ³ περιβίης. why spend so much upon these persons? Since, if they ³ ἐκτρα- be infamous, expulsion is properest for the infamous. For ³ χηλιζεύς. why didst thou render them infamous? in praise or in ³ Πιπταχ condemnation? Of course in condemnation. Is the next ³ περιπαί- thing to be, that although as after condemnation you make ³ δων ἀγω- them infamous, yet as if they were honourable you run ³ γῆς. c. to see them, and admire, and praise, and applaud? Why ³ 17. need I speak of the sort of charm^c which is found in the horse races? or in the contests of the wild beasts? For those places too being full of all senseless excitement, are a school ever open for the populace to acquire a merciless and savage and inhuman kind of temper, and practise them in seeing men torn in pieces, and blood flowing, and the ferocity of wild beasts confounding all things. Now all these our wise lawgivers from the beginning introduced, being so many plagues; and our cities applaud and admire.

[11.] But if thou wilt, dismissing these things, which clearly and confessedly are absurd, but seemed ⁴ not [so] to the ⁴ οὐκ ἴδοζεν: heathen legislators, let us proceed to their grave precepts; and ⁴ perhaps, “ were not de- creed.”

^a Bingham (b. xvi. c. 4. §. 10.) proves that actors and the like, were debarred from the Sacraments, except they renounced their calling, from very early times: from S. Cyprian, Ep. 61. who says, “ I think it inconsistent both with the Majesty of God and the discipline of the Gospel, to allow the Chastity and Glory of the Church to be defiled with so base contagion;” from Tertullian; *de Spectac.* 4; *de Cor. Mil.* 13; and from the Apostolical Constitutions, viii. 32.

^b Gibbon, c. 31. from Ammianus, relates, that on occasion of a scarcity, when all strangers were expelled from Rome, an exception was made in favour of the actors, singers, dancers, &c.

^c μαγγανίας. Compare S. Augustine’s account in the Confessions of the way in which some persons were bewitched by the gladiatorial shows; of which his friend Alypius in his youth was a remarkable instance. b. vi. §. 13.

HOMIL. thou shalt see these too corrupted through the opinion of the
 XII. multitude. Thus marriage is accounted an honourable thing¹
¹ Heb. both by us and by those without: and it is honourable. But
 13. 4. when marriages are solemnized, such a number of ridiculous
 circumstances^d take place as ye shall hear of immediately:
 because the most part, possessed and beguiled by custom,
 are not even aware of their absurdity, but need others to
 teach them. For dancing, and cymbals, and flutes, and
 shameful words and songs, and drunkenness, and revellings,
 and all the Devil's great heap² of garbage is then intro-
 duced.

^c πολλὸν δὲ
 τοῦ δια-
 βόλου φε-
 ρυτός.

I know indeed that I shall appear ridiculous in finding
 fault with these things; and shall incur the charge of great
 folly with the generality, as disturbing the ancient laws: for,
 as I said before, great is the deceivableness of custom. But
 nevertheless I will not cease repeating these things: for there
 is, there is surely a chance, that although not all, yet some
 few will receive our saying, and will choose to be laughed to
 scorn with us, rather than we laugh with them such a
 laughter as deserves tears, and overflowing punishment and
 vengeance.

For how can it be other than worthy of the utmost con-
 demnation, that a damsel who hath spent her life entirely in
 retirement, and been schooled in modesty from earliest child-
 hood, should be compelled on a sudden to cast off all shame,

^d S. Chrys. on Gen. Hom. 48. near the end, speaking of Rebekah's veiling herself at sight of Isaac; "See the noble breeding of the maiden . . . and observe here, I pray you, how there is no place here for these superfluous and useless things; for a diabolical procession, for cymbals and flutes and dances, and those revels, the device of Satan, and invectives full of all indecency; but all wisdom, all gravity, all thoughtfulness. . . . Let Rebekah be the pattern of our wives, let our husbands emulate Isaac: be it their endeavour thus to bring home their brides." Then complaining, nearly as in the text, of the Fescennine verses, as they were called, and other bad customs, relics of heathenism, "Rather," says he, "should the maiden be trained in all modesty from the beginning, and priests called, and prayers and blessings be used to

rivet fast the concord of their common habitation, that so both the bridegroom's love may increase, and the damsel's purity of soul be heightened. So by all ways shall the deeds of virtue enter into that house, and all the acts of the devil be far off, and they shall pass their life with joy, God's Providence bringing them together." So again Hom. 56. of the marriage of Jacob and Leah: in which place he complains especially of the introduction of people from the stage and orchestra at wedding feasts. See both places in Bingham, xxii. iv. 8; as also the 53d Canon of Laodicea: "It is wrong for Christians attending marriages to practise theatrical gestures or dances, but to take their part soberly in the morning or evening meal, as becometh Christians."

and from the very commencement of her marriage, be instructed in impudence; and find herself put forward in the midst of wanton and rude men, and unchaste, and effeminate? What evil plant will not grow up to that bride from that day forth? Immodesty, petulance, insolence, the love of vain glory: since they will naturally go on and desire to have all their days such as these. Hence our women become expensive and profuse; hence are they void of modesty, hence proceed their unnumbered evils.

And tell me not of the custom: for if it be an evil thing, let it not be done even once: but if good, let it be done constantly. For tell me, is not committing fornication evil? Shall we then allow, just once, this to be done? By no means. Why? Because though it be done only once, it is evil all the same. So also, that the bride be entertained in this way, if it be evil, let it not be done even once; but if it be not evil, let it even be done always.

“What then, saith one, dost thou find fault with marriage? tell me.” That be far from me. I am not so senseless: but the things which are so unworthily appended to marriage, the painting the face, the colouring the eyebrows, and all the other niceness of that kind. For indeed from that day she will receive many lovers even before her destined consort.

“But many will admire the woman for her beauty.” And what of that? Even if discreet, she will hardly avoid evil suspicion; but if careless, she will be quickly overtaken, having got that very day for a starting point in dissolute behaviour.

Yet though the evils are so great, the omission of these proceedings is called an insult, by certain who are no better than brute beasts, and they are indignant that the woman is not exhibited to a multitude: that she is not set forth as a stage spectacle, common to all beholders: whereas most assuredly they should rather count it insult when these things do take place; and a laughing stock, and a farce. For even now I know, that men will condemn me of much folly and make me a laughing stock: but the derision I can bear, when any gain accrues from it. For I should indeed be worthy of derision, if while I was exhorting to contempt of

HOMIL. the opinion of the many, I myself, of all men, were subdued
 XII. by that feeling.

Behold then what follows from all this. Not in the day only, but also in the evening, they provide on purpose men that have well drunk, besotted, and inflamed with luxurious fare, to look upon the beauty of the damsel's countenance; nor yet in the house only, but even through the market-place do they lead her in pomp, to make an exhibition; conducting her with torches late in the evening, so as that she may be seen of all: by their doings recommending nothing else, than that henceforth she put off all modesty. And they do not even stop here; but with shameful words do they conduct her. And this with the multitude is a law. And runaway slaves and convicts, thousands of them and of desperate character, go on with impunity, uttering whatever they please, both against her and against him who is going to take her to his home. Nor is there any thing solemn, but all base and full of indecency. Will it not be a fine lesson in chastity for the bride to see and hear such things¹? And there is a sort of diabolical rivalry among the givers of the aforesaid instruction, to outdo one another in their zealous use of reproaches and foul words, whereby they put the whole company out of countenance, and those go away victorious, who have found the largest store of railings, and the greatest indecencies to throw at their neighbours.

¹ Savile
 rea s
 this
 sentence
 with a
 ques-
 tion.

Now I know that I am a troublesome sort of person, and disagreeable, and morose, as though I were curtailing life of some of its pleasure. Why, this is the very cause of my mourning, that things so displeasing are esteemed a sort of pleasure. For how, I ask, can it be other than displeasing to be insulted and reviled? to be reproached by all, together with your bride? If any one in the market-place speak ill of thy wife, thou makest ado without end, and countest life not worth living in: and can it be that, disgracing thyself with thy future consort in the presence of the whole city, thou art pleased, and lookest gay on the matter? Why, what strange madness is this!

“But,” saith one, “the thing is customary.” Nay, for this very reason we ought most to bewail it, because the devil hath hedged in the thing with custom. In fact, since

marriage is a solemn thing, and that which recruits our race, 1 COR. 4. 6-9. and the cause of numerous blessings; that evil one inwardly pining, and knowing that it was ordained as a barrier against uncleanness, by a new device introduces into it all kinds of uncleanness. At any rate, in such assemblages many virgins have been even corrupted. And if not so in every case, it is because for the time the devil is content with those words, and those songs, so flagitious; with making a show of the bride openly, and leading the bridegroom in triumph through the market-place.

Moreover, because all this takes place in the evening, that not even the darkness may be a veil to these evils, many torches are brought in, suffering not the disgraceful scene to be concealed. For what means the vast throng, and what the wassail, and what the pipes? Most clearly to prevent even those, who are in their houses and plunged¹ in deep sleep, from remaining ignorant of these proceedings; that βαπτίζουσιν being wakened by the pipe, and leaning to look out of the lattices, they may be witnesses of the comedy such as it is.

What can one say of the songs themselves, crammed as they are with all uncleanness, introducing strange amours, and unlawful connections, and subversions of houses, and tragic scenes without end; and making continual mention of the titles of "friend and lover," "mistress and beloved?" And, what is still more grievous, that young women are present at these things, having divested themselves of all modesty; in honour of the bride, rather I should say to insult her, exposing even their own salvation^d: and in the midst of wanton young men acting a shameless part with their disorderly songs, with their foul words, with their devilish harmony. Tell me then: dost thou still enquire, "Whence come adulteries? Whence fornications? Whence violations of marriage?"

[12.] "But they are not noble nor decent women," you will say, "who do these things." Why then laugh me to scorn for this remonstrance, having been thyself aware of this law, before I said any thing. I say, if the proceedings are right, allow those well-born women also to enact them. For what

^d τῆς ἑαυτῶν προτίθουσι σωτηρίας. τὰς ἑαυτῶν: which is here followed.
The Benedictine translates as if it were

HOΜΗΙ. if these others live in poverty? Are not they also virgins?
 XII. ought not they also to be careful of chastity? But now here is a virgin dancing in a public theatre of licentious youths; and, I ask, seems she not unto thee more dishonoured than a harlot?

But if you say, "Female servants do these things;" neither so do I acquit thee of my charge: for neither to these ought such work to have been committed. For hence all these evils have their origin, that of our household we make no account. But it is enough in the way of contempt to say, "He is a slave," and "They are handmaids." And yet, day

¹ Gal. 3. 28. after day we hear, *1 In Christ Jesus, there is neither bond nor free.*

Again, were it a horse or an ass, thou dost not overlook it, but takest all pains not to have it of an inferior kind; and thy slaves who have souls like thine own dost thou neglect? And why do I say slaves, when I might say sons and daughters? What then must follow? It cannot be but grief² must immediately enter in, when all these are going to ruin. And often also very great losses must ensue, valuable golden ornaments being lost in the crowd and the confusion.

² λύπην,
 ἤν. λύ-
 μην,
 " mis-
 chief.

[13.] Then, after the marriage, if perchance a child is born, in this case again we shall see the same folly, and many tokens³ full of absurdity. For so when the time is come for giving the infant a name, caring not to call it after the saints, as the ancients at first did, they light lamps and give them names, and so name the child after that one which continues burning the longest; from thence conjecturing that he will live a long time. After all, should there be many instances of the child's enduring untimely death, (and there are many,) great laughter on the devil's part will ensue, at his having made sport of them, as if they were silly children. What shall we say about the amulets and the bells which are hung upon the hand, and the scarlet woof, and the other things full of such extreme folly; when they ought to invest the child with nothing else save the protection of the Cross^e. But now that is despised which hath converted the whole world, and given the sore wound to the devil, and overthrown all his power: while the thread, and the woof, and the other amulets of that kind, are entrusted with the child's safety.

³ σύμ-
 βολα.

^e Compare S. Chrys. on Coloss. Hom. viii. near the end.

Must I mention another thing yet more ridiculous than ^{1COR.4.} this? Only let no one tax us with speaking out of season, 6—9. should our argument proceed with that instance also. For he that would cleanse an ulcer will not hesitate first to pollute his own hands. What then is this so very ridiculous custom? It is counted indeed as nothing; (and this is why I grieve;) but it is the beginning of folly and madness in the extreme. The women in the bath, nurses and waiting-maids, take up mud, and smearing it with the finger make a mark on the child's forehead; and if one ask, What means the mud, and the clay; the answer is, "It turneth away an evil eye, witchcraft and envy^f." Astonishing! what power in the mud! what might in the clay! what mighty force is this which it has? It averts all the host of the devil. Tell me, can ye help hiding yourselves for shame? Will ye never come to understand the snares of the devil, how from earliest life he gradually brings in the several evils which he hath devised? For if the mud hath this effect, why dost thou not thyself also do the same to thine own forehead, when thou art a man and thy character is formed; and thou art likelier than the child to have such as envy thee? Why dost thou not as well bemire the whole body? I say, if on the forehead its virtue be so great, why not anoint thyself all over with mud? All this is mirth and stage-play to Satan, not mockery only but hell-fire being the consummation to which these deceived ones are tending.

[14.] Now that among Greeks such things should be done is no wonder: but among the worshippers of the Cross¹, and ^{1 τὸν} partakers in unspeakable mysteries, and professors of such ^{σταυρῶν} high morality², that such unseemliness should prevail, this is <sup>προσκυ-
νοῦσι.</sup> especially to be deplored again and again. God hath <sup>2 τὸ καὶ
τα φιλο-
σοφῶσιν.</sup> honoured thee with spiritual anointing; and dost thou defile thy child with mud? God hath honoured thee, and dost thou dishonour thyself? And when thou shouldst inscribe on his forehead the Cross, the mean of that invincible security; dost thou forego this, and cast thyself into the madness of Satan?

If any look on these things as trifles, let them know

^f So on Col. ubi supra. "What is all this folly? Here we have ashes, and soot, and salt, and the silly old woman again brought into play. Truly it is a mockery and a shame. 'Nay,' says she, 'an evil eye has caught hold of the child! How long will you go on with these diabolical fancies?'" &c.

HOMIL. that they are the source of great evils; and that not even
 XII. unto Paul did it seem right to overlook the lesser things.

For, tell me, what can be less than a man's covering his head? Yet observe how great a matter he makes of this, and with how great earnestness he forbids it; saying, among
 1 1 COR. many other things, *He dishonoureth his head*¹. Now if he
 11. 4. that covers himself *dishonoureth his head*; he that besmears his child with mud, how can it be less than making it abominable? For how, I want to know, can he bring it to the hands of the Priest? How canst thou require that on that forehead the Seal² should be placed by the hand of the Presbyter, where thou hast been smearing the mud? Nay, my brethren, do not these things, but from earliest life encompass them with spiritual armour, and instruct them to seal the forehead with the hand¹: and before they are able to do this with their own hand^b, do you imprint upon them the Cross.

² τῆ χειρὶ
 παιδίου τε
 σφραγί-
 ζειν τὸ
 μέτωπον.

Why should one speak of the other satanical observances in the case of travail-pangs and childbirths, which the midwives introduce with a mischief on their own heads? Of the outcries which take place at each person's death, and as he is being carried to his burial; the irrational wailings, the folly enacted at the funerals; the zeal about men's monuments; the importunate and ridiculous swarm of the mourning women¹; the observances of days; the days, I mean, of entrance into the world and of departure?

[15.] Are these then, I beseech you, the persons whose good opinion thou followest after? And what can it be but the extreme of folly to seek earnestly the praise of men, so corrupt in their ideas, men whose conduct is all at random? when we ought always to resort to the unsleeping Eye; and look

² i. e. the Sign of the Cross in Baptism, made with consecrated balm or ointment, and called *σφραγίς* in the Apostolical Constitutions, iii. 17; vid. Bingham xi. 10. 5. St. Chrysostom, it may be remarked, takes for granted, 1. that infants would be brought to Baptism; 2. that they would be brought to the Priest.

^b Compare the well-known passages in Tertullian and St. Cyprian: the first, "At all our goings out and comings

in, &c. we wear our foreheads with the Seal of the Cross;" de Cor. Mil. 3.: the other, "Arm your foreheads with all boldness, that the Sign of the Cross may be safe." Ep. 50: both in Bingham *ubi supra*.

¹ About this custom, of hiring heathen women as mourners, he speaks very strongly elsewhere: Hom. 32. in Matt.; Hom. 4. in Heb.: both which are quoted in Bingham, xxiii. 18.

to His sentence in all that we do and speak? For these, even ^{1COR.4.} if they approve, will have no power to profit us. But He, 6-9. should He accept our doings, will both here make us glorious; and in the future day will impart to us of the unspeakable good things: which may it be the lot of us all to obtain, through the grace and loving-kindness of our Lord Jesus Christ; with whom to the Father and the Holy Spirit be glory, power, honour, now and always, and unto everlasting ages. Amen.

HOMILY XIII.

1 COR. iv. 10.

We are fools for Christ's sake : [for it is necessary from this point to resume our discourse:] *but ye are wise in Christ: we are weak, but ye are strong: ye are honourable, but we despised.*

HAVING filled his speech with much severity, that point which conveyed a sharper blow than any direct charge, he here handles with his own peculiar dignity; and whereas he had said, *Ye have reigned as kings without us*; and, *God hath set forth us last, as it were, appointed unto death.* By what comes next he signifies how they are *appointed unto death*; saying, *We are fools, and weak, and despised, and hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labour, working with our own hands*: which were very signs of genuine teachers and apostles. Whereas the others valued themselves on the things which are contrary to these, on wisdom, glory, wealth, consideration.

Desiring therefore to take down their self-conceit, and to point out that in respect of these things, so far from taking credit to themselves, they ought rather to be ashamed; he first of all mocks them, saying, *Ye have reigned as kings without us.* As if he had said, "My sentence is, that the present is not a time of honour, nor of glory, which kind of things you enjoy, but of persecution and insult, such as we are suffering. If however it be not so; if this rather be the time of remuneration: then as far as I see," (but this he saith in irony,) "ye, the disciples, for your part have become no less than kings: but we the teachers, and apostles, and before

all entitled to receive the reward, not only have fallen very ^{1COR.4.} far behind you, but even, as persons appointed unto death, ^{10, 11.} that is, condemned convicts, spend our lives entirely in dishonours, and dangers, and hunger: yea insulted as fools, and driven about, and enduring all intolerable things."

Now these things he said, that he might hereby cause them also to consider, that they should zealously affect the condition of the Apostles; their dangers and their indignities, not their honours and glories. For these, not the former, are what the Gospel requires. But to this effect he speaks not directly, not to shew himself disagreeable to them: rather in a way characteristic of himself he takes in hand this rebuke. For if he had introduced his address in a direct manner, he would have spoken thus; "Ye err, and are beguiled, and have swerved far from the apostolical mode of instruction. For every apostle and minister of Christ ought to be esteemed a fool, ought to live in affliction, and dishonour; which indeed is our state: whereas you are in the contrary case."

But thus might his expressions have jarred on them yet more, as containing but praises of the Apostles; and might have made the other party fiercer, censured as they were for indolence, and vain-glory, and luxuriousness. Wherefore he conducts not his statement in this way, but in another, more striking but less offensive; and this is why he proceeds with his address as follows, saying ironically, *But ye are strong and honourable*; since, if he had not used irony, he would have spoken to this effect; "It is not possible that one man should be esteemed foolish, and another wise; one strong, and another weak; the Gospel not requiring either the one or the other. For if it were in the nature of things that one should be this, and another that, perchance there might be some reason in what you say. But now it is not permitted, neither to be counted wise, nor honourable, nor to be free from dangers. If otherwise, it follows of necessity that you are preferred before us in the sight of God; you, the disciples, before us the teachers, and that after our endless hardships." If this be too bad for any one to say, it remains for you to make our condition your object.

[2.] And "let no one," saith he, "think that I speak of things passed only:"

HOMIL.
XIII.

Ver. 11. *Even unto this present hour we both hunger and thirst and are naked.* Seest thou that all the life of Christians must be such as this; and not merely a day or two? For though the wrestler, who is victorious in a single contest only, be crowned, he is not crowned again if he suffer a fall.

And hunger; against the luxurious. *And are buffeted;* against those who are puffed up. *And have no certain dwelling-place;* against those who sink back in weariness. *And are naked;* against the rich.

Ver. 12. *And labour;* here is something against the false apostles, who endure neither toil nor peril, while they themselves receive the fruits. "But not so are we," saith he: "but together with our perils from without, we also strain ourselves to the utmost with perpetual labour. And what is still more, no one can say that we fret at these things, for the contrary of all these is our requital to them that so deal with us: this, I say, is the main point, not our suffering evil, for that is common to all, but our suffering without despondency or vexation. But we, so far from desponding, are full of exultation. And a sure proof of this is, our requiting with the contrary those who do us wrong."

Now as to the fact, that so they did, hear what follows.

[Ver. 12, 13.] *Being reviled, we bless; being persecuted, we endure; being defamed, we intreat; we are become as the filth of the world.* This is the meaning of *fools for Christ's sake*. For whoso suffers wrong, and avenges not himself, nor is vexed, is reckoned a fool by the heathen; and dishonoured, and weak. And in order that he might not render his speech too unpalatable by referring the sufferings he was speaking of to their city, what saith he? *We are made the filth,* not, "of your city," but, *of the world.* And again, *the offscourings of all men;* not of you alone, but of all. As then when he is discoursing of the providential care of Christ, letting pass the earth, the heaven, the whole creation, the Cross is what he brings forward; so also when he desires to attract them to himself hurrying by all his miracles, he speaks of his sufferings on their account. So also it is our method, when we be injured by any and despised whatsoever we have endured for them, to bring the same forward.

The offscouring of all men, even unto this present time. This is a vigorous blow which he gives at the end, *of all*

men; “not of the persecutors only,” saith he, “but of those ^{1Cor.4.} also for whom we suffer these things: O greatly am I obliged ^{13, 14.} to them.” It is the expression of one seriously concerned; not in pain himself, but desiring to make them feel¹: that he ¹ ^{αλλ’ ἤθελε.} who hath innumerable complaints to make, should even salute them. And therefore did Christ command us to bear insults meekly, that we might both exercise ourselves in a high strain of virtue, and put the other party to the more shame. For that effect one produces not so well by reproach as by silence.

Ver. 14. [3.] Then since he saw that the blow could not well be borne, he speedily heals it; saying, *I write not these things to shame you, but as my beloved sons I warn you.* “For not as abashing you,” saith he, “do I speak these things.” The very thing which by his words he had done, this he says he had not done: rather he allows that he had done it; not however with an evil and spiteful mind. Why, this mode of soothing is the very best, if we should say what we have to say, and add the apology from our purpose. For not to speak was impossible, since they would have remained uncorrected: on the other hand, after he had spoken, to leave the wound untended, were hard. Wherefore along with his severity he apologizes: for this so far from destroying the effect of the knife, rather makes it sink deeper in, while it moderates the full pain of the wound. Since when a man is told that not in reproach but in love are these things said, he the more readily receives correction.

However, even here also is great severity, and a strong appeal to their sense of shame², in that he said not, *As a* ² ^{ἐν τῷ πνεύματι.} *master*, nor yet *as an apostle*, nor yet *as having you for my* ^{πῶς} *disciples*; (which had well suited his claims on them;) but, *as my beloved sons I warn you.* And not simply, *sons*; but *longed after.* *Forgive me*, saith he. “If any thing disagreeable have been said, it all proceeds of love.” And he said not, “I rebuke,” but *I warn.* Now, who would not bear with a father in grief, and in the act of giving good advice? Wherefore he did not say this before, but after he had given the blow.

“What then?” some might say; “Do other teachers not spare us?” “I say not so, but, they carry not their for-

HOMIL. XIII. bearance so far." This however he spake not out at once, but by their professions and titles gave indication of it; "Preceptor" and "Father" being the terms which he employs.

Ver. 15. [4.] *For though, saith he, ye have ten thousand instructors in Christ, yet have ye not many fathers.* He is not here setting forth his dignity, but the exceeding greatness of his love. Thus neither did he wound the other teachers; since he adds the clause, *in Christ*: but rather soothed them, designating not as parasites but as preceptors those among them who were zealous, and patient of labour: and also manifested his own anxious care of them. On this account he said not, *Yet not many masters*, but, *not many fathers*. So little was it his object to set down any name of dignity, or to argue that of him they had received the greater benefit; but granting to the others the great pains they had taken for the Corinthians, (for that is the force of the word Instructor,) the superiority in love he reserves for his own portion: for that again is the force of the word Father.

And he saith not merely, No one loves you so much; a kind of statement which admitted not of being called to account; but he also brings forward a real fact. What then is this? *For in Christ Jesus I have begotten you through the Gospel. In Christ Jesus.* Not unto myself do I impute this. Again, he strikes at those who gave their own names to their teaching. For *ye*, saith he, *are the seal of mine Apostleship.* And again, *I have planted*: and in this place, *I have begotten*. He said not, "I have preached the word," but,

¹ τοῖς τῆς
φύσεως
ὀνόματι. *I have begotten*; using the words of natural relationship¹. For his one care at the moment was, to shew forth the love which he had for them. "For they indeed received you from me, and added incitements; but that you are believers at all came to pass through me." Thus, because he had said, *as sons*; lest you should suppose that the expression was flattery, he produces also the matter of fact.

² χάρις
καὶ ἡ
κρίσις
οὐ
ἐστὶν
ἐν
ἐμοί.
omitted
in our
version:
the
Vulgate
has it.
see c.
11. 1.

Ver. 16. [5.] *Wherefore I beseech you, be ye followers of me, as I also am of Christ*². Astonishing! How great is our teacher's boldness of speech! How highly finished the image, when he can even exhort others hereunto! Not that in self-exaltation he doth so, but implying that virtue is an easy

thing. As if he had said, "Tell me not, 'I am not able to ¹ ICOR. 4. imitate thee. 'Thou art a Teacher, and a great one.' For the 16. difference between me and you is not so great as between Christ and me: and yet I have imitated Him."

On the other hand, writing to the Ephesians, he interposes no mention of himself, but leads them all straight to the one point, *Be ye followers of God* is his word¹. But in this ¹ Ep. 5. place, since his discourse was addressed to weak persons, he¹ puts himself in by the way.

And besides, too, he signifies that it is possible even thus to follow Christ. For he who copies the perfect impression of the seal, copies the original model.

Let us see then in what way he followed Christ: for this imitation needs not time and art, but a steady purpose alone. Thus if we go into the study of a painter, we shall not be able to copy the portrait, though we see it ten thousand times. But to copy him we are enabled by hearing alone. Will ye then that we bring the tablet before you, and sketch out for you Paul's manner of life? Well, let it be produced, that picture far brighter than all the images of Emperors: for its material is not boards glued together, nor canvass stretched out; but the material is the work of God: being as it is a soul and a body: a soul, the work of God, not of men; and a body again in like wise.

Did you utter applause here? Nay, not here is the time for plaudits; but in what follows: for applauding, I say, and for imitating too: for so far we have but the material, which is common to all without exception: inasmuch as soul differs not from soul, in regard of its being a soul: but the purpose of heart shews the difference. For as one body differs not from another, in so far as it is a body, but Paul's body is like every one's else, only dangers make one body more brilliant than another: just so is it in the case of the soul also.

[6.] Suppose then our tablet to be the soul of Paul: this tablet was lately lying covered with soot, full of spiders' webs; (for nothing can be worse than blasphemy;) but when He came who transformeth all things, and saw that not through indolence or sluggishness were his lines so drawn, but through inexperience, and his not having the tints² of true piety: (for ² τὰ zeal indeed he had, but the colours were not there; for he had ² ἀνεθῆ

HOMIL. not the zeal according to knowledge:) He gives him the
 XIII. tint of the truth, that is grace: and in a moment he hath exhibited the imperial image. For having got the colours, and learnt what he was ignorant of, he waited no time, but forthwith appeared a most excellent artist. And first he shews the head of the king, preaching Christ; then also the remainder of the body; the body of a perfect Christian life. Now painters we know shut themselves up, and execute all their works with great nicety, and in quiet; not opening the doors to any one: but this man, setting forth his tablet in the view of the world, in the midst of universal opposition, clamour, disturbance, did under such circumstances work out this Royal Image, and was not hindered. And therefore he said, *We are made a spectacle unto the world*; in the midst of earth, and sea, and the heaven, and the whole habitable globe, and the world both material and intellectual, he was drawing that portrait of his.

Would you like to see the other parts also thereof, from the head downwards? Or will ye that from below we carry our description upwards? Contemplate then a statue of gold, or rather of something more costly than gold, and such as might stand in heaven; not fixed with lead nor placed in one spot, but hurrying from Jerusalem even unto Illyricum¹, and setting out into Spain, and borne as it were on wings over every part of the world. For what could be more *beautiful* than these *feet* which visited the whole earth under the sun? This same "beauty" the prophet also from of old proclaimeth, saying², *How beautiful are the feet of them that preach the Gospel of peace!* Hast thou seen how fair are the feet? Wilt thou see the bosom too? Come, let me shew thee this also, and thou shalt behold it far more splendid than these beautiful feet, yea even than the bosom itself of the ancient lawgiver. For Moses indeed carried tablets of stone: but this man within him had Christ Himself: it was the very image of the King which he bore, and of the Mercy Seat^a.

For this cause he was more awful than the Cherubim. For

¹ Rom. 15. 19.
² Isa. 52. 7.

^a That is, probably, "of our Lord's Human Nature:" according to Theodoret on Rom. iii. 25. "The true Mercy Seat is the Lord Christ. The name suits Him as man, not as God: for as God, He Himself gives oracles from the

Mercy Seat." And Theophylact on the same place: "It meant certainly the Human Nature, which was the Sheath of the Deity, covering It over." See Suicer on the word *ἱλαστήριον*.

no such voice went out from them as from hence ; but from ^{1COR.4.} them it talked with men chiefly about things of sense, from ^{16.} the tongue of Paul on the other hand, about the things above the heavens.

Again, from the mercy-seat it spake oracles to the Jews alone ; but from hence to the whole world : and there it was by things without life ; but here by a soul instinct with virtue.

This Mercy Seat was brighter even than heaven, not with variety of stars shining forth, nor with rays from the sun, but the very Sun of righteousness was there, and from hence He sent forth His rays. Again, from time to time, as to this our heaven, any cloud coursing over at times makes it gloomy ; but that bosom never had any such storm sweeping across it. Or rather there did sweep over it many storms and oft : but the light they darkened not ; rather in the midst of the temptation and dangers the light shone out. Wherefore also he himself when bound with his chain, kept exclaiming, ¹ *The Word of God is not bound.* Thus continually by ^{1 2 Tim.} means of that tongue was It sending forth its rays. And no ^{2. 9.} fear, no danger made that bosom gloomy. Perhaps the bosom seems to outdo the feet ; however, both they as feet are beautiful, and this as a bosom.

Wilt thou see also the belly, with its proper beauty ? Hear what he saith about it. ² *If meat make my brother to offend,* ^{c c.8.13.} *I will eat no flesh while the world standeth.* ³ *It is good* ^{3 Rom.} *neither to eat flesh nor to drink wine, nor any thing whereby* ^{14. 21.} *thy brother stumbleth, or is offended, or is made weak.* ⁴ *Meats for the belly and the belly for meats.* What can be ^{4 c.6.13.} more beautiful in its kind than this belly, thus instructed to be quiet, and taught all temperance, and knowing how both to hunger and be famished, and also how to suffer thirst ? For as a well-trained horse with a golden bridle, so also did this walk with measured paces, having vanquished the necessity of nature. For it was Christ walking in it. Now this being so temperate, it is quite plain that the whole body of vice besides was done away.

Wouldest thou see the hands too ? those which he now hath ? Or wouldest thou rather behold first their former wickedness ? ⁵ *Entering* (this very man) *into the houses, he* ^{5 Acts 8.} *haled, of late, men and women, with the hands not of man, 3.*

HOMIL. but of some fierce wild beast. But as soon as he had received
 XIII. the colours of the Truth and the spiritual skill, no longer
 were these the hands of a man, but spiritual; day by day
 being bound with chains. And they never struck any one,
 but they were stricken times without number. Once even
 a viper¹ reverenced those hands: for they were the hands
 of a human being no longer; and therefore it did not even
 fasten on them.

¹ Acts
28. 3, 5.

And wilt thou see also the back, resembling as it does the
 other members? Hear what he saith about this also. ² *Five
 times I received of the Jews forty stripes save one; thrice
 was I beaten with rods, once was I stoned, thrice I suffered
 shipwreck, a night and a day I have been in the deep.*

² 2 Cor.
11. 24,
25.

[7.] But lest we too should fall into an interminable deep, and
 be carried away far and wide, going over each of his members
 severally; come let us quit the body and look at another sort
 of beauty, that, namely, which proceeds from his garments;
 to which even devils shewed reverence; and therefore both
 they made off, and various diseases took flight. And where-
 soever Paul happened to shew himself, they all retired and got
 out of the way, as if the champion of the whole world had
 appeared. And as they who have been often wounded in
 war, should they see but some part of the armour of him that
 wounded them, feel a shuddering; much in the same way the
 devils also, at sight of "handkerchiefs" only, were astonished.
 Where be now the rich, and they that have high thoughts
 about wealth? Where they who count over their own titles,
 and their costly robes? With these things if they compare
 themselves, it will be clay in their sight and dirt, all that they
 have of their own. And why speak I of garments and golden
 ornaments? Why, if one would grant me the whole world in
 possession, the mere nail of Paul I should esteem more
 powerful than all that dominion: his poverty than all luxury:
 his dishonour, than all glory: his nakedness, than all riches:
 no security would I compare with the buffeting of that sacred
 head: no diadem, with the stones to which he was a mark.

³ 1 Cor.
9. 27.
ὁ πρὸς ἐπι-
ζῶ. rec.
text,
ὁ πρὸς ἐπι-
ζῶ.

This crown let us long for, beloved: and if persecution be not
 now, let us mean while prepare ourselves. For neither was he
 of whom we speak glorious by persecutions alone: for he
 said also, ⁵ *I keep under my body*; now in this one may

attain excellence without persecutions. And he exhorted ¹ *make provision for the flesh, to fulfil the lusts thereof.* ¹ COR. 4. 16.
 And again ², *Having food and raiment, let us be therewith content.* ² Rom. 13. 14.
 For to these purposes we have no need of persecu- ² 1 Tim. 6. 8.
 tions. And the wealthy too he sought to moderate, saying ³, *They that will be rich fall into temptation.* ³ Ibid. 9.

If therefore we also thus exercise ourselves, when we enter into the contest we shall be crowned: and though there be no persecution before us, we shall receive for these things many rewards. But if we pamper the body and live the life of swine, even in peace we shall often sin, and have to bear our shame.

Seest thou not with whom we wrestle? With the incorporeal powers. How then, being ourselves flesh, are we to get the better of these? For if wrestling with men one have need to be temperate in diet, much more with evil spirits. But when together with fulness of flesh we are also bound down to wealth, whence are we to overcome our antagonists? For wealth is a chain, a grievous chain, to those who know not how to use it; a tyrant savage and inhuman, imposing all his commands by way of outrage on those who serve him. Howbeit, if we will, this bitter tyranny we shall depose from its throne, and make it yield to us, instead of commanding. How then shall this be? By distributing our wealth unto all. For so long as it stands against us, each single handed, like any robber in a wilderness it works all its bad ends: but when we bring it forth among others, it will master us no more, holden as it will be in chains, on all sides, by all men.

[8.] And these things I say, not because riches are a sin: (5.) although there be sin in not distributing them to the poor, and in the wrong use of them. For God made nothing evil, but all things very good; so that riches too are good; i. e. if they do not master their owners; if the wants of our neighbours be done away by them. For neither is that light good which instead of dissipating darkness, rather makes it intense: nor should I call that wealth, which instead of doing away poverty, rather increases it. For the rich man seeks not to take from others but to help others: but he that seeks to receive from others is no longer rich, but is emphatically

HOMIL. the poor man. So that it is not riches that are an evil,
XIII. but the needy mind which turns wealth into poverty. There are more wretched than those who ask alms in the narrow streets, enduring loss of limb and loathsome bodily harm. I say, clothed in rags as they are, they are not so miserable as those in silks and shining garments. Those who go stately in the market-place are more to be pitied than those who haunt the crossings of the streets, and enter into the courts, and cry from their cellars, and ask charity. For these for their part do utter praises to God, and speak words of mercy and a high sort of morality. And therefore we pity them, and stretch out the hand, and never find fault with them. But those who are rich to bad purpose, cruelty and inhumanity, ravening and satanical lust, are in the words which issue from them. And therefore by all are they detested and laughed to scorn. Do but consider; which of the two among all men is reckoned disgraceful, to beg of the rich, or of the poor? Every one, I suppose, sees it at once:—of the poor. Now this, if you mark it, is what the rich do; for they durst not apply to those who are richer than themselves: whereas those who beg, do so of the wealthy: for one beggar asks not alms of another, but of a rich man; but the rich man tears the poor in pieces.

Again tell me, which is the more dignified, to receive from those who are willing, and are obliged to you, or when men are unwilling, to compel and tease them? Clearly not to trouble those who are unwilling. But this also the rich do: for the poor receive from willing hands, and such as are obliged to them; but the rich from persons unwilling and repugnant, which is an indication of greater poverty. For if no one would like so much as to go to a meal, unless the inviter were to feel obliged to the guest, how can it be honourable to take one's share of any property with compulsion? Do we not on this account get out of the way of dogs and fly from their baying, because by their much besetting they fairly force us off? This also our rich men do.

“But, that fear should accompany the gift, is more dignified.” Nay, this is of all most disgraceful. For he who moves heaven and earth about his gains, who can be so laughed to scorn as he? For even unto dogs, not seldom,

through fear, we throw whatever we had hold of. Which, I ask 1 Cor. 4. 16. again, is more disgraceful? that one clothed with rags should beg, or one who wears silk? Thus, when a rich man pays court to old and poor persons, so as to get possession of their property, and this when there are children, what pardon can he deserve?

Further: If you will, let us examine the very words; what the rich beggars say, and what the poor. What then saith the poor man? "That he who giveth alms will never have to give by measure¹: that he is giving of what is God's; that God is loving unto men, and recompenses more abundantly: all which are words of high morality, and exhortation, and counsel. For he recommends thee to look unto the Lord, and he takes away thy fear of the poverty to come. And one may perceive much instruction in the words of those who ask alms: but of what kind are those of the rich? Why, of swine, and dogs, and wolves, and all other wild beasts. For some of them discourse perpetually on banquets, and dishes, and preserves, and wine of all sorts, and ointments, and vestures, and all the rest of that extravagance. And others about the interest of money and loans. And making out accounts and increasing the mass of debts to an intolerable amount, as if it had begun in the time of men's fathers or grandfathers, one they rob of his house, another of his field, and another of his slave, and of all that he has. Why should one speak of their covenants, which are written in blood instead of ink? For either by surrounding them with some intolerable danger, or else bewitching them with some paltry promises, whomsoever they may see in possession of some small property, those they persuade to pass by all their relations, and that oftentimes when perishing through poverty, and instead of them to enter their own names. Is there any madness and ferocity of wild beasts of any sort which these things do not throw into the shade?

[8.] Wherefore I beseech you, all such wealth as this let us flee, disgraceful as it is and in deaths abundant; and let us obtain that which is spiritual, and let us seek after the treasures in the heavens. For whoso possess these, they are the rich, they are the wealthy, both here and there enjoying things; even all things. Since whoso will be poor,

HOMIL. according to the word of God, has all men's houses opened
XIII. to him. For unto him that for God's sake has ceased to possess any thing, every one will contribute of his own. But whoso will hold a little with injustice, shutteth the doors of all against him. To the end, then, that we may attain both to the good things here and to those which are there, let us choose the wealth which cannot be removed, that immortal abundance: which may God grant us all to obtain through the grace and loving-kindness of our Lord Jesus Christ, &c.

HOMILY XIV.

1 COR. iv. 17.

*For this cause have I sent unto you Timotheus, who is my beloved son and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ Jesus*¹.

¹ Ἰησοῦ
om. in
rec. text.

CONSIDER here also, I intreat, the noble soul, the soul more glowing and keener than fire: how he was indeed most especially desirous to be present himself with the Corinthians, thus distempered and broken into parties. For he knew well what a help to the disciples his presence was, and what a mischief his absence. And the former he declared in the Epistle to the Philippians, saying, ²*Not as in my presence only, but also now much more in my absence, work out your own salvation with fear and trembling.* The latter he signifies in this Epistle, saying, ³*Now some are puffed up, as though I were not coming to you; but I will come.* He was urgent, it seems, and desirous to be present himself. But as this was not possible for a time, he corrects them by the promise of his appearance; and not this only, but also by the sending of his disciple. *For this reason*, he saith, *I have sent unto you Timothy.* *For this reason*: how is that? “Because I care for you as for children, and as having begotten you.” And the message is accompanied with a recommendation of his person: *Who is my beloved son, and faithful in the Lord.* Now this he said, both to shew his love of him, and to prepare them to look on him with respect. And not simply *faithful*, but, *in the Lord*; that is, in the things pertaining to the Lord. Now if in worldly things it is high praise for a man to be faithful, much more in things spiritual.

² Phil. 2.
^{12.} καὶ
om. in
rec. text.

³ Ver.
18.

HOMIL. XIV. If then he was his *beloved son*, consider how great was Paul's love, in choosing to be separated from him for the Corinthians' sake. And if *faithful* also, he will be unexceptionable in his ministering to their affairs.

Who shall bring you in remembrance. He said not, "shall teach," lest they should take it ill, as being used to learn from himself. Wherefore also towards the end he saith, ¹ *For he worketh the work of the Lord, as I also do. Let no man therefore despise him.* For there was no envy among the Apostles, but they had an eye unto one thing, the edification of the Church. And if he that was employed was their inferior, they did as it were reinforce ² him with all zealousness. Wherefore neither was he contented with saying, *He shall bring you in remembrance*; but purposing to cut out their envy more completely,—for Timothy was young,—with this view, I say, he adds, *my ways*; not *his*, but *mine*; that is, his policies ³, his dangers, his customs, his laws, his ordinances, his Apostolical Canons, and all the rest. For since he had said, *We are naked, and are buffeted, and have no certain dwelling place*: "all these things," saith he, "he will remind you of;" and also of the laws of Christ; for destroying all heresies. Then, carrying his argument higher, he adds, *which be in Christ*; ascribing all, as was his wont, unto the Lord, and on that ground, establishing the credibility of what is to follow. Wherefore he subjoins, *As I teach every where in every church.* "Nothing new have I spoken unto you: of these my proceedings all the other churches are cognizant as well as you."

Further: he calls them *ways in Christ*, to shew that they have in them nothing human, and that with the aid from that source he doth all things well.

[2.] And having said these things, and so soothed them, and being just about to enter on his charge against the unclean person, he again utters words full of anger; not that in himself he felt so, but in order to correct them: and giving over the fornicator, he directs his discourse to the rest, as not deeming him worthy even of words from himself; just as we act in regard to our servants when they have given us great offence.

Next, after that he had said, *I send Timothy*, lest they

should thereupon take things too easily, mark what he saith : 1 Cor. 4.
18, 19.

Ver. 18. *Now some are puffed up, as though I were not coming unto you.* For here he glances both at them and at certain others, casting down their highmindedness : since the love of preeminence is in fault, when men abuse the absence of their teacher for their own self-will. For when he addresses himself unto the people, observe how he does it by way of appeal to their sense of shame ; when unto the originators of the mischief, his manner is more vehement. Thus unto the former he saith, *We are the offscouring of all ;* and soothing them he saith, *Not to shame you I write these things :* but to the latter, *Now as though I were not coming to you, some are puffed up :* shewing that their self-will argued a childish turn of mind. For so boys in the absence of their master wax more negligent.

This then is one thing here indicated ; and another is, that his presence was sufficient for their correction. For as the presence of a lion makes all living creatures shrink away, so was also that of Paul to the corrupters of the Church. (2.)

Ver. 19. And therefore he goes on, *But I will come to you shortly, if the Lord will.* Now to say this only would seem to be mere threatening. But to promise himself, and demand from them the requisite proof by actions also ; this was a course for a truly high spirit. Accordingly he added this too, saying,

And I will know, not the speech of them which are puffed up, but the power. For not from any excellencies of their own, but from their teacher's absence, this self-will arose. Which again itself was a mark of a scornful mind towards him. And this is why, having said, *I have sent Timotheus,* he did not at once add, *I will come ;* but waited until he had brought his charge against them, of being *puffed up :* after that he saith, *I will come.* Since, had he put it before the charge, it would rather have been an apology for himself, as not having been deficient, instead of a threat ; nor even so¹ would the statement have been convincing. But as it is, placing it after the accusation, he hath rendered himself such as they would both believe, and fear.

¹ οὐτως.
so the
King's
MS.
αὐτος the
rec. text.

Mark also how solid and secure he makes his ground : for he saith not simply, *I will come :* but, *If the Lord will :* and he

HOMIL. appoints no set time. For since there was a chance that he
 XIV. might be tardy in coming, by that uncertainty he would fain keep them anxiously engaged. And, lest they should hereupon fall back again, he added, *shortly*.

[2.] *And I will know, not the speech of them that are puffed up, but the power.* He said not, "I will know not the wisdom, nor the signs," but what? *Not the speech*: by the term he employs at the same time depressing the one and exalting the other. And for a while he is setting himself against the generality of them, who were countenancing the fornicator. For if he were speaking of him, he would not say, *the power*; but "the works," the corrupt works which he did.

Now why seekest thou not after *the speech*? "Not because I am wanting in 'speech,' but because all our doings are 'in power.'" As therefore in war success is not for those who talk much, but who effect much; so also, in this case, not speakers, but doers have the victory. "Thou," saith he, art proud of this fine speaking. Well, if it were a contest and a time for orators, thou mightest reasonably be elated thereat: but if of Apostles preaching truth, and by signs confirming the same, why art thou puffed up for a thing superfluous, and unreal; and to the present purpose utterly inefficient? For what could a display of words avail towards raising the dead, or expelling evil spirits, or working any other such deed of wonder? But these are what we want now, and by these our cause stands. Whereupon also he adds,

Ver. 20. *For the kingdom of God is not in word, but in power.* By signs, saith he, not by fine speaking, we have prevailed: and that our teaching is divine, and really announces the kingdom of heaven, we give the greatest proof, namely our miracles, which we work by the power of the Spirit. If those who are now puffed up desire to be some great ones; as soon as I am come, let them shew whether they have any such virtue. And let me not find them sheltering themselves behind a pomp of words; for that kind of art is nothing to us.

[4.] Ver. 21. *What will ye? Shall I come unto you with a rod, or in love, and in the spirit of meekness?*

There is much both of terror and of gentleness in this saying. For to say, *I will know*, was the language of one as yet withholding himself: but to say, *What will ye? Shall*

I come unto you with a rod? are the words of one thence-^{1COR.4.} forth ascending the teacher's seat, and from thence holding 21. discourse with them, and taking upon him all his authority.

What means *with a rod*? With punishment, with vengeance: that is, I will destroy; I will maim: the kind of thing which Peter did in the case of Sapphira, and himself in the case of Elymas the sorcerer. For henceforth he no longer speaks as bringing himself into a close comparison with the other teachers, but with authority. And in the second Epistle too he appears to say the same, when he writes, *Since ye seek a proof of Christ speaking in me.*

Shall I come with a rod, or in love? What then? to come with a rod, was it not an instance of love? Of love it was surely^a. But because through his great love he shrinks back in punishing, therefore he so expresses himself.

Further; when he spoke about punishment, he said not, *in the spirit of meekness*, but, [simply,] *with a rod*: and yet of that too the Spirit was author. For there is a spirit of meekness, and a spirit of severity. He doth not, however, choose so to call it, but from its milder aspect¹. And for a like reason also, God, although avenging himself, has it often affirmed of Him that he is *gracious and long-suffering, and rich in mercy and pity*: but that He is apt to punish, once perhaps or twice, and sparingly, and that upon some urgent cause.

[5.] Consider then the wisdom of Paul; holding the authority in his own hands, he leaves both this and that in the power of others, saying, *What will ye?* "The matter is at your disposal."

For we too have depending on us both sides of the alternative; both falling into hell, and obtaining the kingdom: since God hath so willed it. For *behold*, saith he, *fire and water: whichever way thou wilt, thou mayest stretch forth thine hand*^a. And, *If ye be willing, and will hearken unto me, ye shall eat the good of the land*³.

^a St. Augustine, *cont. Parmen.* iii. 3. "Are we to suppose that *the rod* at all excludes *love*, because he has given this turn to his sentence, 'Shall I come unto you with a rod, or in love?' Nay, the following clause, 'And in the spirit

of meekness,' hints what was passing in his mind—that the rod also has in it love. But love in severity is one thing, love in meekness another thing. The love is the same, but it works diversely in divers cases."

¹ ἀπὸ τῶν χρηστικῶν στοιχείων.

² Eccclus. 15. 16.
³ Is. 1. 19.

HOMIL.
XIV.
(3.) But perhaps one will say, "I am willing; (and no one is so void of understanding as not to be willing;) but to will is not sufficient for me." Nay, but it is sufficient, if thou be duly willing, and do the deeds of one that is willing. But as it is, thou art not greatly willing.

And let us try this in other things, if it seem good. For tell me, he that would marry a wife, is he content with wishing? By no means; but he looks out for women to advance his suit, and requests friends to keep watch with him, and gets together money. Again, the merchant is not content with sitting at home and wishing, but he first hires a vessel, then selects sailors and rowers, then takes up money on interest, and is inquisitive about a market and the price of merchandise. Is it not then strange, for men to shew themselves so much in earnest about earthly things, but that when they are to make a venture for heaven, they should be content with wishing only? rather I should say, not even in this do they shew themselves properly in earnest. For he that wills a thing as he ought, puts also his hand unto the means, which lead to the object of his desire. Thus, because hunger compels thee to take nourishment, thou waitest not for the viands to come unto thee of their own accord, but omittest nothing to gather victuals together. So in thirst, and cold, and all other such things, thou art industrious, and in thy station to take care of the body. Now do this in respect of God's kingdom also, and surely thou shalt obtain it.

For to this end God made thee a free agent, that thou mightest not afterwards accuse God, as though some necessity had bound thee: and thou, in regard of those things wherein thou hast been honoured, dost thou murmur?

For in fact I have often heard people say, "But why did He then make my goodness depend on me?" Nay, but how was He to bring thee, slumbering and sleeping, and in love with all iniquity, and living delicately, and pampering thyself; how was He to bring thee up to heaven? If He had, thou wouldest not have abstained from vice. For if now, even in the face of threatening, thou dost not turn aside from thy wickedness; had He added no less than heaven as the

end of thy race, when wouldest thou have ceased waxing ¹ more careless and worse by far¹? COR. 4.
21.

Neither again wilt thou be able to allege, He hath shewed ¹ me indeed what things were good, but gave no help, for ² abundant also is His promise given thee of aid. Χεῖρων
πολλῶν.
πολλῶν
Bened.

[6.] “But,” say you, “Virtue is burdensome and distasteful; “while with vice great pleasure is blended; and the one is “wide and broad, but the other strait and narrow.”

Tell me then, are they respectively such altogether, or only from the beginning? For in fact what thou here sayest, thou sayest, not intending it, in behalf of virtue; so potent a thing is truth. For suppose there were two roads, the one leading to a furnace, and the other to Paradise; and that the one unto the furnace were broad, the other, unto Paradise, narrow; which road wouldest thou take in preference? For although you may now gainsay for contradiction's sake, yet things which are plainly allowed on all hands, however shameless, you will not be able to gainsay. Now that that way is rather to be chosen which hath its beginning difficult but not its end, I will endeavour to teach you from what is quite obvious. And, if you please, let us first take in hand the arts. For these have their beginning full of toil; but the end gainful. “But,” say you, “no one applies himself to an art without some one to compel him: for,” you add, “so long as the boy is his own master, he will choose rather to take his ease at first, and in the end to endure the evil, how great soever, than to live hardly at the outset, and afterwards reap the fruit of those labours.” Well then, to make such a choice comes of a mind left to itself², and of childish idleness: but the contrary choice, of sense and manliness. ² ἀρροφάνι-
κῆς δια-
νοίας. And so it is with us: were we not children in mind, we should not be like the child aforesaid, forsaken³ as he is and thoughtless, but like him that hath a father. We must cast out then our own childish mind, and not find fault with the things themselves; and we must set a charioteer over our conscience, who will not allow us to indulge our appetite, but make us run and strive mightily. For what else but absurdity is it, to inure our children with pains at first unto pursuits which have laborious beginnings, but their end good ³ ἀρροφάνι.

HOMIL. and pleasant; while we ourselves in spiritual things take just
 XIV. the contrary turn?

And yet even in those earthly things it is not quite plain that the end will be good and pleasant: since before now untimely death, or poverty, or false accusation, or reverse of fortune, or other such things, of which there are many, have caused men after their long toil, to be deprived of all its fruits. What is more, those who have such pursuits, though they succeed, it is no great gain which they will reap. For with the present life all those things are dissolved. But here, not for such cold and perishable things is our race, neither have we fears about the end; but greater and more secure is our hope after our departure hence. What pardon then can there be? what excuse for those who will not strip themselves for the evils to be endured for virtue's sake?

And do they yet ask, "Wherefore is the way narrow?" Why, thou dost not deem it right that any fornicator or lewd
 or drunken¹ person should enter into the courts of earthly kings: and claimest thou for men to be let into heaven itself, with licentiousness, and luxury, and drunkenness, and covetousness, and all manner of iniquity? And how can these things be pardonable?

¹ καὶ τῶν
 μισθίων-
 τῶν in-
 serted
 from the
 King's
 MS.

- (4.) [7.] "Nay," you reply, "I say not that, but why has not virtue a *broad way*?" In good truth if we be willing, its way is very easy. For whether is easier, tell me; to dig through a wall and take other men's goods, and so be cast into prison; or to be content with what you have, and freed from all fear? I have not however said all. For whether is easier, tell me; to steal all men's goods, and revel in a few of them for a short time, and then to be racked and scourged eternally; or having lived in righteous poverty for a short time, to live ever after in delights? (For let us not enquire as yet which is the more profitable, but for the present, which is the more easy.) Whether again is it pleasanter, to see a good dream and to be punished in reality, or after having had a disagreeable dream to be really in enjoyment? Of course, the latter. Tell me then, In what sense dost thou call virtue harsh? I grant, it is harsh, tried by comparison with our carelessness. However, that it is really easy and smooth,

hear what Christ saith, ¹*My yoke is easy, and My burden is light.* But if thou perceivest not the lightness, plainly it is ¹ 1 COR. 4. 21. for want of courageous zeal: since where that is, even heavy ¹ S. Mat. 11. 30. things are light; and by the same rule where it is not, even light things are heavy. For tell me, what could be sweeter and more easily obtained than the banquet of manna? Yet the Jews were discontented though enjoying such delightful fare. What more bitter than hunger, and all the other hardships which Paul endured? Yet he leaped up, and rejoiced, and said, ²*Now I rejoice in my sufferings.* What then is the ² Col. 1. 24. cause? The difference of the mind. If then you frame this as it ought to be, you will see the easiness of virtue.

“What then,” say you, “does she only become such, through the mind of those who pursue her?” She is such, not from their mind alone, but by nature as well. Which I thus prove: If the one had been throughout a thing painful, the other throughout of the contrary sort, then with some plausibility might some fallen person have said, that the latter was easier than the former. But if they have their beginnings, the one in hardship, the other in pleasure, but their respective ends again just opposite to these; and if those ends be both infinite, in the one the pleasure, in the other the burthen; tell me, which is the more easy to choose?

“Why then do many not choose that which is easy?” Because some disbelieve; and others, who believe, have their judgment corrupt, and would prefer pleasure for a season to that which is everlasting. “Is not this then easy?” Not so; but this cometh of a sick soul. And as the reason why persons in a fever long after cool drink, is not upon calculation that the momentary luxury is pleasanter than being burned up from beginning to end, but because they cannot restrain their inordinate desire; so also these. Since if one brought them to their punishment at the very moment of their pleasure, assuredly they never would have chosen it. Thus you see in what sense vice is not an easy thing.

[8.] But if you will, let us try this same point over again by an example in the proper subject matter. Tell me, for instance, which is pleasanter and easier? (only take care that we take not again the desire of the many for our rule in the matter;

HOMIL. since one ought to decide, not by the sick, but by the whole:
 XIV. just as you might shew me ten thousand men in a fever, seeking things unwholesome, upon choice to suffer for it afterwards; but I should not allow such their choice:) which, I repeat, brings more ease, tell me; to desire much wealth, or to be above that desire? For I, for my part, think the latter. If you disbelieve it, let the argument be brought to the facts themselves of the case.

(5.) Let us then suppose one man desiring much, another nothing. Which now is the better state, tell me, and which the more respectable? However, let that pass. For this is agreed upon, that the latter is a finer character than the former. And we are making no enquiry about this at present, but which lives the easier and the pleasanter life? Well then: the lover of money will not enjoy even what he has: for that which he loves he cannot choose to spend; but would gladly even carve¹ himself out, and part with his flesh, rather than with his gold. But he that despises wealth, gains this the while, that he enjoys what he has quietly and with great security, and that he values himself more than it. Which then is the pleasanter; to enjoy what one has with freedom, or to live under a master, namely wealth, and not dare to touch a single thing even of one's own? Why, it seemeth to me to be much the same, as if any two men, having wives and loving them exceedingly, were not upon the same terms with them; but the one were allowed the presence and intercourse of his wife, the other, not even permitted to come near his.

There is another thing which I wish to mention, indicating the pleasure of the one, and the discomfort of the other. He that is greedy of gain will never be stayed in that his desire, not only because it is impossible for him to obtain all men's goods, but also because, whatever he may have compassed, he counts himself to have nothing. But the despiser of riches will deem it all superfluous, and will not have to punish his soul with endless desires. I say, punish; for nothing so completely answers the definition of punishment, as desire deprived of gratification; a thing too which especially marks his perverse mind. Look at it in this way. He that lusts after riches, and hath increased his store, he is the sort of

¹ κατα-
κόψαι.

person to feel as if he had nothing. I ask then, what more com- 1 COR. 4.
 plicated than this disease? And the strange thing is not this 21.
 only, but that although having, he thinks he has not the very
 things which are in his hold, and as though he had them not, he
 bewails himself. If he even get all men's goods, his pain is but
 greater. And should he gain an hundred talents, he is vexed
 that he hath not received a thousand: and if he receive a
 thousand, he is stung to the quick that it is not ten thousand:
 and if he receive ten thousand, he utterly bemoans himself¹, ¹ κατα-
 because it is not ten times as much. And the acquisition of ^{κόπτε-}
 more to him becomes so much more poverty: for the more he ^{ται.}
 receives, so much the more he desires. So then, the more
 he receives, the more he becomes poor: since whoso desires
 more, is more truly poor. When then he hath an hundred
 talents, is he not very poor²? for he desires a thousand.
 When he hath got a thousand, then he becomes yet poorer.
 For it is no longer a thousand as before, but ten thousand, that
 he professes himself to want. ² Savile
 reads
 this in-
 terroga-
 tively.

Now if you say that to wish and not to obtain is pleasure,
 you seem to me to be very ignorant of the nature of pleasure.

[9.] To shew that this sort of thing is not pleasure but punish-
 ment, take another case, and refer the question to it, and so
 let us search it out. When we are thirsty, do we not therefore
 feel pleasure in drinking, because we quench our thirst; and
 is it not therefore a pleasure to drink, because it relieves us
 from a great torment, the desire, I mean, of drinking? Every
 one, I suppose, can tell. But were we always to remain in
 such a state of desire, we should be as badly off as the rich
 man in the parable of Lazarus for the matter of punishment;
 for his punishment was just this, that vehemently desiring
 one little drop, he obtained it not. And this very thing all
 covetous persons seem to me continually to suffer, and to
 resemble him, where he begs that he may obtain that drop,
 and obtains it not. For their soul is more on fire than his.

Well indeed hath one^b said, that all lovers of money are in
 a sort of dropsy; for as they, bearing much water in their bodies,
 are the more burnt up: so also the covetous, bearing about

^b Crescit indulgens sibi dirus Hydrops, Fugerit venis, et aquosus albo
 Nec sitim pellit, nisi causa morbi Corpore languor. HOR. Carm. ii. 2.

HOMIL. with them great wealth, are greedy of more. The reason is,
 XIV. that neither do the one keep the water in the parts of the
 body where it should be, nor the other their desire in the
 limits of becoming thought.

¹ ζήτην
 καὶ
 κενήν: a
 play on
 the
 sound of
 the
 words.

Let us then flee this strange and craving¹ disease; let us
 flee the root of all evils; let us flee that which is present hell;
 for it is a hell, the desire of these things. Only just lay open
 the soul of each, of him who despises wealth, and of him who
 does not so; and you will see that the one is like the distracted,
 choosing neither to hear nor see any thing: the other, like a
 harbour free from waves: and he is the friend of all, as the
 other is the enemy. For whether one take any thing of his,
 it gives him no annoyance; or if whether, on the contrary, one
 give him aught, it puffs him not up; but there is a certain
 freedom about him with entire security. The one is forced to
 flatter and feign before all; the other, to no man.

If now to be fond of money is to be both poor, and timid,
 and a dissembler, and a hypocrite, and to be full of fears and
 great penal anguish and chastisement; while he that despises
 wealth has all the contrary enjoyments: is it not quite plain
 that virtue is the more pleasant?

Now we might have gone through all the other bad ways
 also, whereby it is shewn that there is no vice which hath plea-
 sure in it, had we not spoken before so much at large.

Wherefore knowing these things, let us choose virtue; to
 the end that we may both enjoy such pleasure as is here, and
 may attain unto the blessings which are to come, through the
 grace and loving-kindness, &c. &c.

HOMILY XV.

1 COR. v. 1, 2.

It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

WHEN he was discoursing about their divisions, he did not indeed at once address them vehemently, but more gently at first; and afterwards he ended in accusation, saying thus, ¹ *For it hath been declared unto me of you, my brethren, by* ^{c.1.11.} *them which are of the house of Chloe, that there are contentions among you.* But in this place, not so; but he lays about him immediately, and he makes the reproach of the accusation as general as possible. For he said not, “Why did such an one commit fornication?” but, *It is reported commonly that there is fornication among you*; that they might, as persons altogether aloof from his charge, take it easily; but might be filled with such anxiety as was natural, when the whole body was wounded, and the Church had incurred reproach. “For no one,” saith he, “will state it thus, ‘such an one hath committed fornication,’ but, ‘in the Church of the Corinthians that sin hath been committed.’”

And he said not, “Fornication is perpetrated,” but, *Is reported,—such as is not even named among the Gentiles.* For so continually he makes the Gentiles a topic of reproach to the believers. Thus writing to the Thessalonians, he said,

HOMIL. XV.
¹1Thess. 4. 4, 5. ²That you should no longer walk, as the other Gentiles walk. Now if their committing the same sins was unpardonable, when they even outdid the Gentiles, what place can we find for them? tell me: "inasmuch as among the Gentiles," so he speaks, "not only they dare no such thing, but they do not even give it a name." See to what a point he hath aggravated his charge. For when they are convicted of inventing such modes of uncleanness as the unbelievers, so far from venturing on them, do not even know of, the sin must be exceeding great, beyond all words. And the clause, *among you*, is spoken also emphatically; that is, "Among you, the faithful, who have been favoured with so high mysteries, the partakers of secrets, the guests invited to heaven." Dost thou mark with what indignant feeling his words overflow? with what anger against all? For had it not been for the great wrath of which he was full, had he not been setting himself against them all, he would have spoken thus: "Having heard that such and such a person hath committed fornication, I charge you to punish him." But as it is, he doth not so; he rather challenges all at once. And indeed, if they had written first, this is what he probably would have said. Since however so far from writing, they had even thrown the fault into the shade, on this account he orders his discourse more vehemently.

[2.] *That a man should have his father's wife.* Wherefore said he not, "That he should abuse his father's wife?" The extreme foulness of the deed caused him to shrink. He hurries by it accordingly, with a sort of scrupulousness as though it had been explicitly mentioned before. And hereby again he aggravates the charge, implying that such things are ventured on among them, as even to speak plainly of was intolerable for Paul. Wherefore also, as he goes on, he uses the same mode of speech, saying, *Him who hath so done this thing*: and is again ashamed, and blushes to speak out; which also we are wont to do in regard of matters extremely disgraceful. And he said not, *his step-mother*, but *his father's wife*; so as to strike much more

severely. For so, when the mere terms are sufficient to convey ^{1Cor.5.} the charge, he proceeds with them simply, adding nothing. 1, 2.

And “tell me not,” saith he, that the fornicator is but one: the charge hath become common to all.” Wherefore also he added, *and ye are puffed up*: he said not, “with the sin;” for this would imply want of all reason: but with the doctrine you have heard from that person^a. This however he set not down himself, but left it undetermined, that he might inflict a heavier blow.

And mark the good sense of Paul. Having first overthrown the wisdom from without, and signified that it is nothing by itself, although no sin were associated with it; then and not till then he discourses about the sin also. For if by way of comparison with the fornicator, who perhaps was some wise one, he had maintained the greatness of his own spiritual gift; he had done no great thing: but even when unattended with sin to take down the heathen wisdom, and demonstrate it to be nothing, this was indicating its extreme worthlessness indeed. Wherefore first, as I said, having made the comparison, he afterwards mentions the man’s sin also.

And with him indeed he condescends not to debate, and thereby signifies the exceeding greatness of his dishonour. But to the others he saith, “You ought to weep and wail, and cover your faces, but now ye do the contrary.” And this is the force of the next clause, *And ye are puffed up, and have not rather mourned*.

“And why are we to weep?” some might say. Because the reproach hath made its way even unto the whole body of your Church. “And what good are we to get by our weeping?” *That such an one should be taken away from you.* Not even here doth he mention his name; rather, I should say, not any where; which in all monstrous things is our usual way.

And he said not, “Ye have not rather cast him out,” but, as in the case of any disease or pestilence, “there is need of mourning,” saith he, “and of intense supplication, *that he may*

^a S. Aug. *cont. Parm.* iii. 5. gives their “glorying” a different turn; saying, (with especial reference to v. 6.) “To glory, not for their own sins, but over other men’s sins, as in comparison with their own innocence, may seem but ‘a little leaven;’ while to boast even of one’s iniquities is much leaven: however, this also ‘leaveneth the whole lump.’”

HOMIL. *be taken away.* And you should have used prayer for this, and
 XV. left nothing undone that he should be cut off."

Nor yet doth he accuse them for not having given him information, but for not having mourned so, as that the man should be taken away; implying that even without their Teacher this ought to have been done, because of the notoriety of the offence.

[3.] Ver. 3. *For I indeed as absent in body, but present in spirit.*

- (2.) Mark his energy. He suffers them not even to wait for his presence, nor to receive him first, and then to pass the sentence of binding: but as if on the point of expelling some contagion, before that it have spread itself into the rest of the body, he hastens to restrain it. And therefore he subjoins the clause, *I have judged already, as though I were present.* These things moreover he said, not only to urge them unto the declaration of their sentence, and to give them no opportunity of contriving something else, but also to frighten them, as one who would know what was done there. For this is the meaning of being *present in spirit*: as Elisha was present with Gehazi, and said, *Went not my heart with thee*¹? Wonderful! How great is the power of the gift, in that it makes all to be together and as one; and qualifies them to know the things which are far off. *I have judged already as though I were present.*

¹ 2 Kings
5. 26.

He permits them not to have any other device. "Now I have uttered my decision, as if I were present: talk not to me then of delays and puttings off: for nothing else must be done."

Then, lest he should be thought too authoritative, and his speech sound rather self-willed, mark how he makes them also partners in the sentence. For having said, *I have judged*, he adds, *concerning him that hath so done this deed, in the Name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan.*

Now what means, *In the Name of our Lord Jesus Christ*? "According to God;" "not possessed with any human prejudice."

Some, however, read thus, *Him that hath so done this thing*

in the Name of our Lord Jesus Christ, and putting a stop ^{1COR.5.} there or a break, then subjoin what follows, saying, *When you* ^{1, 2.} *are gathered together and my Spirit to deliver such an one unto Satan*: and they assert that the sense of this reading is as follows, *Him that hath done this thing in the Name of Christ*, saith St. Paul, *deliver ye unto Satan*; that is, “him that hath done insult unto the Name of Christ, him that, after he had become a believer and was called after that Appellation, hath dared to do such things, deliver ye unto Satan.” But to me the former way of giving it out¹ appears the truer.

What then is this? *When ye are gathered together in the Name of the Lord*. That is; His Name, in whose behalf ye have met, collecting you together.

¹ ἡ κἀνομις.
it seems
to mean
“enun-
ciation.”

And my spirit. Again he sets himself at their head, in order that when they should pass sentence, they might no otherwise cut off the offender, than as if he were present; and that no one might dare to judge him pardonable, knowing that Paul would be aware of the proceedings.

[4.] Then making it yet more awful, he saith, *with the power of our Lord Jesus Christ*; that is, either that Christ is able to give you such grace, as that you should have power to deliver him to the devil; or that He is Himself together with you passing that sentence against him.

And he said not, “Give up” such an one to Satan, but *deliver*; opening unto him the doors of repentance, and delivering up such an one, as it were, to a schoolmaster. And again it is, *such an one*: he no where can endure to make mention of his name.

For the destruction of the flesh. As was done in the case of the blessed Job, but not upon the same ground. For in that case it was for brighter crowns, but here, for loosing of sins; that he might scourge him with a grievous sore, or some other disease. True it is, that elsewhere he saith, *Of the Lord are we judged*², *when we suffer these things*.^{2 1 Cor. 11. 32.} But here, desirous of making them feel it more severely, he “delivereth up unto Satan.” And so this too, which God had determined, ensued, that the man’s flesh was chastised. For because inordinate eating and carnal luxuriousness are the parents of desires, it is the flesh which he chastises.

That the spirit may be saved in the day of the Lord Jesus;

HOMIL. that is, the soul. Not as though this were saved alone, but
 XV. because it was a settled point, that if that were saved, without all controversy the body too would partake in its salvation. For as it became mortal because of the soul's sinning: so if this do righteousness, that also, on the other hand, shall enjoy great glory.

But some maintain, that *the Spirit* is the Gracious Gift, which is extinguished when we sin. "In order then that this may not happen," saith he, "let him be punished; that thereby becoming better, he may draw down to himself God's grace, and be found with it safe to render up in that day." So that all comes as from one exercising a nurse's or a physician's office, not merely scourging, nor punishing rashly and at random. For the gain is greater than the punishment: one being but for a season, the other everlasting.

And he said not simply, *That the spirit may be saved, but in that day.* Well and seasonably doth he remind them of that day, in order that both they might more readily apply themselves to the cure, and that the person censured might the rather receive his words, not as it were of anger, but as the forethought of an anxious father. For this cause also he said, *unto the destruction of the flesh*: proceeding to lay down regulations for the devil, and not suffering him to go a

¹ Job 2. step too far. As in the instance of Job, God said, ¹ *But touch*
 6. *not his life.*

(3.) [5.] Then, having ended his sentence, and spoken it in brief, without dwelling on it, he brings in again a rebuke, directing himself against them;

Ver. 6. *Your glorying is not good*: signifying that it was they, up to the present time, who had hindered him from repenting, by taking pride in him. Next he shews that he is taking this step in order to spare not that person only, but also those to whom he writes. To which effect he adds,

Know ye not, that a little leaven leaveneth the whole lump? "For," saith he, "though the offence be his, yet if neglected it hath power to waste the rest of the body of the Church also. For when the first transgressor escapes punishment, speedily will others also commit the same faults."

In these words he indicates moreover, that their struggle and their danger is for their whole Church, not for any one

person. For which purpose he needed also the similitude of the leaven. For "as that," saith he, "though it be but little, transforms unto its own nature the whole lump; so also this man, if he be let go unpunished, and if this sin turn out unavenged, will corrupt likewise all the rest." ^{1 COR. 5. 7, 8.}

Ver. 7. *Purge out the old leaven*, that is, this evil one. Not that he speaketh concerning this one only; rather he glances at others with him. For, *the old leaven* is not fornication only, but also sin of every kind. And he said not, *purge*, but *purge out*; "cleanse with accuracy, so that there be not so much as a remnant nor a shadow of that sort." In saying then, *purge out*, he signifies that there was still iniquity among them. But in saying, *that ye may be a new lump, as ye are unleavened*, he affirms and declares that not over very many was the wickedness prevailing. But though he saith, *as ye are unleavened*, he means it not as a fact, that all were clean, but as to what sort of people you ought to be.

[6.] *For Christ our Passover is sacrificed for us; therefore let us keep the feast: not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.* So also Christ called His doctrine Leaven. And further he himself dwells upon the metaphor, reminding them of an ancient history, and of the Passover, and unleavened bread, and of their blessings both then and now, and their punishments and their plagues.

It is Festival, therefore, the whole time in which we live. For though he said, *Let us keep the feast*, not with a view to the presence of the Passover or of Pentecost did he say it; but as pointing out that the whole of time is a Festival unto Christians, because of the excellency of the good things which have been given. For what hath not come to pass that is good? The Son of God was made man for thee; hath freed thee from death; hath called thee to a kingdom. Thou therefore who hast obtained and art still obtaining such things, how can it be less than thy duty to *keep the feast* all thy life? Let no one then be downcast about poverty, and disease, and craft of enemies. For it is a Festival, even the whole of our time. Wherefore saith Paul, ¹ *Rejoice in the Lord, Rejoice, again I say, Rejoice.* Upon the Festival days no one puts ^{1 Philip. 4. 4. χαίrete rep. in rec. text but twice.}

HOMIL. on filthy garments. Neither then let us do so. For a marriage
 XV. hath been made, a spiritual marriage. For, *the kingdom of Heaven*, saith He, *is likened unto a certain king which would make¹ a marriage for his son.* Now where it is a king making a marriage, and a marriage for his son, what can be greater than this feast? Let no one then enter in clad in rags. Not about garments is our discourse, but about unclean actions. For if, where all wore bright apparel, one alone, being found at the marriage in filthy garments, was cast out with dishonour, consider how great strictness and purity the entrance into that marriage requires.

¹ S. Mat.
 22. 1.
 ἡβίλων
 ποιῆσαι.
 rec. text,
 ἰτροίνας.

[7.] However, not on this account only does he remind them of the *unleavened bread*, but also to point out the affinity of the Old Testament with the New; and to point out also that it was impossible, after the *unleavened bread*, again to enter into Egypt; but if any one chose to return, he would suffer the same things as did they. For those things were a shadow of these; however obstinate the Jew may be. Wherefore shouldest thou enquire of him, he will speak no great thing: rather, it is great which he will speak of, but nothing like what we speak of: because he knows not the Truth. For he for his part will say, "the Egyptians who detained us were so changed by the Almighty, that they themselves urged and drove us out, who before held us forcibly; they did not suffer us so much as to leaven our dough." But if a man asketh me, he shall hear not of Egypt, nor of Pharaoh; but of our deliverance from the deceit of demons and the darkness of the devil: not of Moses, but of the Son of God; not of a Red Sea, but of a Baptism overflowing with ten thousand blessings, where the *old man* is drowned.

Again, shouldest thou ask the Jew, why he expels all leaven from all his borders; here he will even be silent, and will not so much as state any reason. And this is because, although some indeed of the circumstances were both types of things to come, and had also certain causes in things then happening; yet others were not so, that the Jews might not deal deceitfully; that they might not abide in the shadow. For tell me, what is the meaning of the Lamb's being a *Male*, and *Unblemished*, and a *year old*, and of, a

bone shall not be broken? and what means the command to call the neighbours also¹, and that it should be eaten *standing* and *in the evening*; or the fortifying the house with a wall of blood? He will have nothing else to say but over and over all about Egypt. But I can tell you the meaning both of the Blood, and of the Evening, and the Eating all together, and of the rule that all should be standing.

[8.] But first let us explain, why the leaven is cast out of all their borders. What then is the hidden meaning? The believer must be freed from all iniquity. For as among them he perishes, with whomsoever is found old leaven, so also with us, wheresoever is found iniquity: since of course, the punishment being so great in that which is a shadow, in our case it cannot choose but be much greater. For if they so carefully clear their houses of leaven^b, and pry into mouse-holes; much more ought we to search out the soul, so as to cast out every unclean thought.

This however was done by them of late^c; but now no longer. For every where there is leaven, where a Jew is found. For it is in the midst of cities that the feast of unleavened bread is kept: a thing which is now rather a game at play than a law. For since the Truth is come, the Types have no longer any place.

So that by means of this example also he mightily drives the fornicator out of the Church. For, saith he, so far from his presence profiting, he even doth harm, injuring, on the contrary, the common estate of the body. For one knows not whence is the evil savour while the corrupt part is concealed, and so one imputes it to the whole. Wherefore he

^b Lightfoot, *Works*, i. 953. "Seven days there shall be no leaven found in your houses." The Jews to meet this command, that was so exceeding strict, and to make sure for its observance soon enough, 'Did on the fourteenth day, while yet there was some light, make search for leaven by the light of a candle.' (*Talm. in Pesachim*, no. 1.) Thus is the Tradition; in which by the light of the fourteenth day their glossaries tell us that we must understand the 'thirteenth day at even, when it began to be duskish and candle-lighting.' The rubric of the Passover in the Hebrew and Spanish tongues renders it, 'At the entrance of the fourteenth day of the month

Nisan, they searched for leaven in all the places where they were wont to use leaven, even in holes and crannies; and that not by light of the sun and moon, or torch, but by the light of a wax candle,'... because it is the fittest for searching holes and corners, and because the Scripture speaketh of searching Jerusalem with candles." See Zeph. i. 12.

^c i. e. (as it should seem) it has now become impossible for the Jews to keep this command, since they and their false doctrine are (spiritually) that very leaven, which is to be put away. Compare S. Matt. 16. 6.

1 Cor. 5.
1, 2.
Exod.
12. 4.

HOMIL. urges upon them strongly to *purge out the leaven, that ye*
 XV. *may be*, saith he, *a new lump, even as ye are unleavened.*

For Christ our Passover is sacrificed for us. He said not, *is dead*, but more in point to the subject in hand, *hath been sacrificed*. Seek not then unleavened bread of this kind, since neither hast thou a lamb of the same kind. Seek not leaven of this description, seeing that thine unleavened bread is not such as this.

[9.] Thus, in the case of material leaven, the unleavened might become leavened, but never the reverse; whereas here there is a chance of the direct contrary occurring. This however he has not plainly declared: and observe his good sense. In the former Epistle he gives the fornicator no hope of return, but orders that his whole life should be spent in repentance, lest he should make him less energetic, through the promise. For he said not, *Deliver him up to Satan*, that having repented he might be commended again unto the Church. But what saith he? *That he may be saved in the last day*. For he conducts him on unto that time, in order to make him full of anxiety. And what favours he intended him after the repentance, he reveals not, imitating his own Master. For as God saith, ¹ *Yet three days, and Ninereh shall be overthrown*, and added not, “but if she repent she shall be saved:” so also he did not say here, “But if he repent worthily, we will confirm our love towards him².” But he waits for him to do the work, that so he may then receive the favour. For if he had said this at the beginning, he might have set him free from the fear. Wherefore he not only does not so, but by the instance of leaven, allows him not even a hope of return, but reserves him unto that day: *Purge out* (so he says) *the old leaven*; and, *let us not keep the feast in the old leaven*. But as soon as he had repented, he brought him in with all earnestness.

[10.] But why does he call it “old?” Is it because our former life was of this sort, or because that which is old is *ready to vanish away*³, and is unsavoury and foul? which is the nature of sin. For He neither simply finds fault with the old, nor simply praises the new, but with reference to the subject matter. And thus elsewhere He saith⁴, *New wine is as a new friend: but if it become old, then with pleasure shalt thou drink it*: in the case of friendship bestowing his praise

¹ Jonah
3. 4.
LXX:
rec. text:
“forty
days.”
² ² Cor.
2. 8.

³ Heb.
8. 13.

⁴ Ecclus.
9. 15.

rather upon the old than the new. And again, *The Ancient of days sat*¹, here again, taking the term *ancient*, as among those laudatory expressions which confer highest glory. Elsewhere the Scripture takes the term *old* in the sense of blame; for seeing that the things are of various aspect, as being composed of many parts, it uses the same words both in a good and an evil import, not according to the same shade of meaning. Of which you may see an instance in the blame cast elsewhere on the old²: *They waxed old, and they halted from their paths*. And again³, *I have become old in the midst of all mine enemies*. And again, *O thou that art become old in evil days*. So also the *leaven* is often taken for the kingdom of Heaven, although here found fault with. But in that place it is used with one aspect, and in this with another.

¹ COR. 5.
1, 2.
¹ DAN. 7.
² PS. 17.
45. al.
18. 36.
³ PS. 6.
7. ap.
LXX.
⁴ DAN.
13. 52.
Hist.
Susan.
(5.)

[11.] But I have a strong impression, that the saying about the leaven refers also to the priests, who suffer a vast deal of the old leaven to be within, not purging out from their borders, that is, out of the Church, the covetous, the extortioners, and whatsoever would cast them out of the kingdom of Heaven. For surely covetousness is an *old leaven*; and whenever it lights, and into whatsoever house it enters, makes it unclean: and though you may gain but little by your injustice, it leavens the whole of your substance. Wherefore not seldom the dishonest gain, being but little, hath cast out the stock honestly laid up, however abundant. For nothing is more rotten than covetousness. You may fasten up that man's closet with key, and door, and bolt: you do all in vain, whilst you shut up within covetousness, the worst of all robbers, and able to carry off all.

“But what,” say you, “if there are many covetous who do not experience this?” In the first place, they will experience it, though their experience come not immediately. And should they now escape, then do thou fear it the more: for they are reserved for a greater punishment. Add to this, that in the event of themselves escaping, yet those who inherit their wealth will have the same to endure. “But how can this be just,” you will say? It is quite just. For he that has succeeded to an inheritance full of injustice, though he have committed no rapine himself, detains nevertheless the property of others; and is perfectly aware of this; and it

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XV. is fair he should suffer for it. For if this or that person had robbed and you received a thing, and then the owner came and demanded it back; would it avail you in defence to say that you had not seized it? By no means. For what would be your plea when accused? tell me. That it was another who spoiled? Well: but you are keeping possession. That it was he who robbed? But you are enjoying it. Why these rules even the laws of the heathen recognize, which acquitting those who have seized and stolen, bid you demand satisfaction from those persons in whose possession you happen to find your things all laid up.

If then you know who are the injured, restore, and do what Zacchæus did, with much increase. But if you know not, I offer you another way yet; I do not preclude you from the remedy. Distribute all these things to the poor: this again will be a way for you to mitigate the evil.

But if some have transmitted these things even to children and descendants, still in retribution they have suffered other disasters.

[12.] And why speak I of things in this present life? In that day at any rate will none of these things be said, when both appear naked, both the spoiled and the spoilers. Or rather not alike naked. Of riches indeed both will be equally stripped; but the one will be full of the crimes to which they gave occasion. What then shall we do on that day, when before the dread tribunal he that hath been evil entreated and lost his all is brought forward into the midst, and you have no one to speak a word for you? What will you say to the Judge? Now indeed you may be able even to corrupt the judgment, being but of men; but in that court, and at that time, it will be no longer so: no, nor yet now will you be able. For even at this moment that tribunal is present: since God both seeth our doings, and is near unto the injured, though not invoked: it being certain that whoever suffers wrong, however in himself unworthy to obtain any redress, yet nevertheless, seeing that what is done pleases not God, he hath most assuredly one to avenge him.

“How then,” you will say, “is such an one well off, who is wicked?” Nay, it will not be so unto the end. Hear

what saith the Prophet, ¹*Fret not thyself because of the ungodly, because as grass they shall quickly wither away.* ^{1COR.5. 1, 2.}
 For where, tell me, where is he who wrought rapine, after his departure hence? Where are his bright hopes? Where his august name? Are they not all passed and gone? Is it not a dream and a shadow, all that was his? And this you must expect in the case of every such person, both in his own person while living, and in that of him who shall come after him. But not such in the state of the saints, nor will it be possible for you to say the same things in their case also, that it is a shadow, and a dream, and a tale, what belongs to them.

[13.] And if you please, he who spake these things, the tent-maker, the Cilician, the man whose very parentage is unknown, let him be the example we produce. You will say, "How is it possible to become such as he was?" Do you then thoroughly desire it? Are you thoroughly anxious to become such? "Yes," you will say. Well then, go the same way as he went, and they that were with him. Now what way went he? One saith, ²*In hunger, and thirst, and nakedness.* ^{2 2 Cor. 11. 27.}
 Another, ³*Silver and gold I have none.* Thus they had ^{3 Acts 3, 6.}
*nothing, and yet possessed all things*⁴. What can be nobler than this saying? what more blessed or more abundant in riches? Others indeed were making their boast in the contrary things, saying, "I have this or that number of talents of gold, and acres of land without end, and houses, and slaves." But this man, in order to be naked of all things, shrinks not from poverty, (which is the feeling of the unwise,) nor hides his face, but he even wears it as an ornament. ^{4 2 Cor. 6. 10.} (6.)

Where now be the rich men, they who count up their interest simple and compound, they who take from all men and are never satisfied? Have ye heard the voice of Peter, that voice which sets forth poverty as the mother of wealth? That voice which has nothing, yet is wealthier than those who wear diadems? For this is that voice, which having nothing, was raising the dead, and rearing up the lame, and driving away devils, and bestowing such gracious gifts, as those who are clad in the purple robe and lead the mighty and terrible legions never were able to bestow. This is the voice of those who are now removed into heaven, of those who have attained unto that height.

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[14.] Thus it is possible that he who hath nothing may possess all men's goods. Thus may all men's goods be acquired: whereas, were we to get all men's goods, we are bereft of all. Perhaps this saying seems to be a paradox; but it is not. "But," you will say, "How does he who hath nothing possess all men's goods? Doth he not much more so, who hath what belongs to all?" By no means: but the contrary. For he who hath nothing commands all, even as they did. And throughout the world all houses were open to them, and they who offered them took their coming as a favour, and they came to them as to friends and kindred. For so they came to the woman who was a seller of purple¹, and she, like a servant, set before them what she had. And to the keeper of the prison; and he opened to them all his house. And to innumerable others. Thus they had all things, and had nothing: for ²*they said that none of the things which they possessed was their own*; therefore all things were theirs. For he that considers all things which are to be common, will not only use his own, but also the things of others as if they belonged to him. But he that parts things off, and sets himself as master over his own only, will not be master even of these. And this is plain from an example. He who possesses nothing at all, neither house, nor table, nor garment to spare, but for God's sake is bereft of all, uses the things which are in common as his own; and he shall receive from all whatsoever he may desire. Thus he that hath nothing possesses the things of all: but he that hath some things, will not be master even of these. For first, no one will give to him that hath possessions; and, secondly, his property shall belong to robbers, and thieves, and informers, and changing events, and be any body's rather than his. Paul, for instance, went up and down throughout all the world, carrying nothing with him, though he went neither unto friends nor kindred. Nay, at first he was a common enemy to all: but nevertheless he had all men's goods, after he had made good his entrance. But Ananias and Sapphira, hastening to gain a little more than their own, lost all, together with life itself. Withdraw then from thine own, that thou mayest use others' goods as thine own.

[15.] But I must stop: I know not how I have been carried

into such a transport in speaking such words as these unto men, ^{1 COR. 5.} who think it a great thing to impart but ever so little of their 1, 2. own. Wherefore let these my words have been spoken to the perfect. But to the more imperfect, this is what we may say, Give of what you have unto the needy. Increase your substance. For, saith He, ^{1 Prov.} *He that giveth unto the* ^{19. 17.} *poor lendeth unto God.* But if you are in a hurry, and wait not for the time of retribution, think of those who lend money to men: for not even these desire to get their interest immediately; but they are anxious that the principal should remain a good long while in the hands of the borrower, provided only the repayment be secure, and they have no mistrust of the borrower. Let this be done then in the present case also. Leave them with God, that He may pay thee thy wages manifold. Seek not to have the whole here; for if you recover it all here, how will you receive it back there? And it is on this account that God stores them up there, inasmuch as this present life is full of decay. But He gives even here also; for, *Seek ye*, saith He, *the kingdom of heaven, and all these things shall be added unto you* ^{2.} Well then, let us look towards that kingdom, and not ^{2 S. Mat.} be in a hurry for the repayment of the whole, lest we ^{6. 33.} diminish our recompense. But let us wait for the fit season. For the interest in these cases is not of that kind, but is such as is meet to be given by God. This then having collected together in great abundance, so let us depart hence, that we may obtain both the present and future blessings; through the grace and loving-kindness of our Lord Jesus Christ, with whom unto the Father and the Holy Spirit be glory, power, honour, now, henceforth, and for evermore. Amen.

HOMILY XVI.

1 COR. v. 9, 10, 11.

I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or idolaters, for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a drunkard, or a railer, or an extortioner; with such an one, no not to eat.

FOR since he had said, *Ye have not rather mourned, that such an one should be taken away; and, Purge out the old leaven; and it was likely that they would surmise it to be their duty to avoid all fornicators: for if he that has sinned imparts some of his own mischief to those who have not sinned, much more is it meet to keep one's self away from those without: (for if one ought not to spare a friend, on account of such mischief arising from him, much less any others:)* and under this impression, it was probable that they would separate themselves from the fornicators among the Greeks also, and the matter thus turning out impossible, they would have taken it more to heart: he used this mode of correction, saying, *I wrote unto you not to keep company with fornicators, yet not altogether with the fornicators of this world: using the word altogether, as if it were an acknowledged thing. For that they might not think that he charged not this upon them, as being rather imperfect, and attempt to do it under the erroneous impression that they were perfect, he shews that this were even impossible to be done, though they wished*

it ever so much. For it would be necessary to seek another ^{1 COR. 5.} world. Wherefore he added, *Since ye must needs then go* ^{9, 10, 11.} *out of the world.* Seest thou that he is no hard master, and that in his legislation he constantly regards not only what may be done, but also what may be easily done. For how is it possible, says he, for a man having care of a house and children, and engaged in the affairs of the city, or who is an artisan or a soldier, (the greater part of mankind being Greeks,) to avoid the unclean who are to be found every where? For by *the fornicators of the world*, he means those who are among the Greeks. *But now I have written unto you, If any brother be of this kind, with such an one no not to eat.* Here also he glances at others who were living in wickedness.

But how can one *that is a brother* be an idolater? As was the case once in regard to the Samaritans, who chose piety but by halves. And besides he is laying down his ground beforehand for the discourse concerning things offered in sacrifice to idols, which after this he intends to handle.

Or covetous. For with these also he enters into conflict. Wherefore he said also, *Why do ye not rather suffer wrong? Why do ye not endure to be defrauded? Nay, ye do wrong, and defraud.*

Or a drunkard. For this also he lays to their charge further on, as when he says, *One is hungry, and another is drunken: and, meats for the belly, and the belly for meats.*

Or a railer, or an extortioner: for these too he had rebuked before.

[2.] Next he adds also the reason why he forbids them not to mix with heathens of that character, implying that it is not only impossible, but also superfluous.

V. 12. *For what have I to do to judge them that are without?* Calling the Christians and the Greeks, "those within" and "those without," as also he says elsewhere¹, *He must also* ^{1 1 Tim.} *have a good report of them that are without.* And in the Epistle ^{3. 7.} to the Thessalonians he speaks the same language, saying², ^{2 2 Thes.} *Have no intercourse with him, that he may be put to shame.* ^{3. 14.} And, *Count him not as an enemy, but admonish him as a brother.* Here, however, he does not add the reason. Why?

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XVI. Because in the other case he wished to soothe them, but in this, not so. For the fault in this case and in that was not the same, but in the Thessalonians it was less. For there, he is reproofing indolence; but here, fornication and other most grievous sins. And if any one wished to go over to the Greeks, he hinders not him from eating with such persons; this too, for the same reason. So also do we act; for our children and our brethren we leave nothing undone, but of strangers we do not make much account. How then. Did not Paul care for them that were without as well? Yes, he cared for them; but it was not till after they had received the Gospel, and he had made them subject to the doctrine of Christ, that he laid down laws for them. But so long as they despised, it was superfluous to speak the precepts of Christ to those who knew not Christ Himself.

Do not ye judge them that are within? But them that are without, God judgeth. For since he had said, *What have I to do with judging those without;* lest any one should think that these were left unpunished, there is another tribunal which he sets over them, and that a fearful one. And this he said, both to terrify those, and to console these; intimating also that this punishment which is for a season snatches them away from that which is undying and perpetual: which also he has plainly declared elsewhere, saying,

¹ 1 Cor. ¹ *But now being judged, we are chastened, that we should not*
11. 32. *be condemned with the world.*

(2.) [3.] *Wherefore take away from among yourselves that wicked person.* He hath mentioned an expression found in the Old Testament², partly hinting that they too will be very great gainers, in being freed as it were from some grievous plague; and partly to shew that this kind of thing is no innovation, but even from the beginning thus it seemed good to the legislator, that such as these should be cut off. But in that instance it was done with more severity, in this with more gentleness. On which account one might reasonably question, why in that case he conceded that the sinner should be severely punished and stoned, but in the present instance not so; rather he leads him to repentance. Why then were the lines drawn in the former instance one way and in the latter another way? For these two causes: one, because these

² Deut.
17. 7.

were being led into a greater trial, and needed greater long-suffering; the other, and that the truer one, because these by their impunity were more easily to be corrected, coming as they might to repentance: but the others were likely to go on to greater wickedness. For if when they saw the first undergoing punishment they persisted in the same things, had none at all been punished, much more would this have been their feeling. For which reason in that dispensation death is immediately inflicted upon the adulterer and the manslayer; but in this, if through repentance they are absolved, they have escaped the punishment. However, both here one may see some instances of heavier punishment, and in the Old Testament some less severe, in order that it may be signified in every way, that the covenants are akin to each other, and of one and the same lawgiver: and you may see the punishment following immediately both in that covenant and in this, and in both often after a long interval. Nay, and oftentimes not even after a long interval, repentance alone being taken as satisfaction by the Almighty. Thus, on the one hand, in the Old Testament, David, who had committed adultery and murder, was saved by means of repentance; and in the New, Ananias, who withdrew but a small portion of the price of the land, perished together with his wife. Now if these instances are more frequent in the Old Testament, and those of the contrary kind in the New, the difference of the persons produces the difference in the economy adopted in such matters.

[4.] C. 6. V. 1. *Dare any one of you, having a matter against his brother¹, go to law before the unjust, and not before the saints?*

Here also he again makes his complaint upon acknowledged grounds: for in that other place he says, *It is reported commonly that there is fornication among you.* And in this place, *Dare any one of you?* From the very first outset giving signs of his anger, and implying that the thing spoken of comes of a daring and lawless spirit.

Now wherefore did he bring in by the way that discourse about covetousness and about the duty of not going to law without the Church? In fulfilment of his own rule. For it is a custom with him to set to right things as they fall in his way; just as when speaking about the tables

¹Cor. 5.
12.

¹ τὸν
ἀδελφόν,
rec. text,
τὸν ἴτε
ἐσθ.

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XVI. which they used in common, he launched out into the discourse about the mysteries. So here, you see, since he had made mention of covetous brethren, burning with anxiety to correct those in sin, he brooks not exactly to observe order: but he again corrects the sin which had been introduced out of the regular course, and so returns to the former subject.

Let us hear then what he also says about this. *Dare any of you, having a matter with his brother, go to law before the unjust, and not before the saints?* For a while, he employs those personal terms to expose, discredit, and blame their proceedings: nor does he quite from the beginning subvert the custom of seeking judgment before the believers: but when he had stricken them down by many words, then he even takes away entirely all going to law. "For in the first place," says he, "if one must go to law, it were wrong to do so before the unjust. But you ought not to go to law at all." This however he adds afterwards. For the present he thoroughly sifts the former subject, namely, that they should not submit matters to external arbitration. "For," says he, "how can it be otherwise than absurd, that one who is at variance¹ with his friend should take his enemy to be a reconciler between them? And how can you avoid feeling shame and blushing, when a Greek sits to judge a Christian? And if about private matters it is not right to go to law before Greeks, how shall we submit to their decisions about other things of greater importance?"

¹ μιχρο-
ψυχου-
τα

Observe, moreover, how he speaks. He says not, "Before the unbelievers," but, *Before the unjust*; using the expression of which he had most particular need for the matter before him, in order to deter and keep them away. For seeing that his discourse was about going to law, and those who are engaged in suits seek for nothing so much as that the judges should feel great interest about what is just; he takes this as a ground of dissuasion, all but saying, "Where are you going? What are you doing, O man, bringing on yourself the contrary to what you wish, and in order to obtain justice committing yourself to unjust men?" And because it would have been intolerable to be told at once not to go to law, he did not immediately add this, but only changed the judges, bringing the party engaged in the trial from without into the Church.

[5.] Then, since it seemed easily open to contempt, I mean ^{1 COR. 6.} our being judged by those who were within, and especially at ^{1, 3.} that time, (for they were not perhaps competent to comprehend a point, nor were they such as the heathen judges, well skilled in laws and rhetoric, inasmuch as the greater part of them were uneducated men,) mark how he makes them worthy of credit, first calling them *Saints*.

But seeing that this bore witness to purity of life, and not to accuracy in receiving instruction, observe how he orderly handles this part also, saying thus, *Do ye not know that the saints shall judge the world?* How then canst thou, (3.) who art in that day to judge them, endure to be judged by them now? They will not indeed judge, taking their seat in person and demanding account, yet they shall condemn. This at least he plainly said; *And if the world is judged in you, are ye unworthy to judge the smallest matters?* He says not "by you," but *in you*: just as ^{1 S. Mat.} when He said, ^{12. 42.} *The queen of the south shall rise up and condemn this generation: and, the men of Nineveh shall arise and shall condemn this generation.* For when, beholding the same sun and sharing all the same things, we shall be found believers but they unbelievers, they will not be able to take refuge in ignorance. For we shall accuse them, simply by the things which we have done. And many such ways of judgment one will find there.

Then, that no one should think he speaks about other persons, mark how he generalizes his speech. *And if the world is judged in you, are ye unworthy to judge the smallest matters?* The thing is a disgrace to you, he says, and an unspeakable reproach. For since it was likely that they would be out of countenance at being judged by those that were within; "nay," saith he, "on the contrary, the disgrace is when you are judged by those without: for those are the very small controversies, not these."

Ver. 3. *Know ye not that we shall judge angels? how much more then the things which pertain to this life?*

Some say that here the priests are darkly spoken of: but away with this. His speech is about demons. For, had he been speaking about corrupt priests, he would have meant them above, when he said, *the world is judged in you*:

HOMIL. (for the Scripture is wont to call evil men also *The world*;) and
 XVI. he would not have said the same thing twice, nor would he, as if he was saying something of greater consequence, have put it down afterwards. But he speaks concerning those angels, about whom Christ saith, *Go ye into the fire which is prepared for the devil and his angels*¹. And Paul, *his angels are transformed as ministers of righteousness*². For when the very incorporeal powers shall be found inferior to us who are clothed with flesh, they shall suffer heavier punishment.

¹ S. Mat.
25. 41.
² 2 Cor.
11. 15.

But if some should still contend that he speaks of priests, "What sort of priests?" let us ask. Those whose walk in life has been worldly, of course. In what sense then does he say, *We shall judge angels, much more things that relate to this life?* He mentions the angels in contradistinction to *things relating to this life*: likely enough; for they are removed from the need of these things, because of the superior excellence of their nature.

[6.] Ver. 4. *If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the Church.*

Wishing to instruct us as forcibly as possible, that they ought not to commit themselves to those without, whatsoever the matter might chance to be; having raised what seemed to be an objection, he answers it in the first instance. For what he says is something like this: Perhaps some one will say, "No one among you is wise, nor competent to pass sentence; all are contemptible." Now what follows? "Even though none be wise," says he, "I bid you entrust things to those who are of least weight."

Ver. 5. *But this I speak to your shame.* These are the words of one exposing their objection as being an idle pretext: and therefore he adds, *Is it so, that there is not a wise man among you, no not even one?* Is the scarcity, says he, so great? so great the want of sensible persons among you? And what he subjoins strikes even still harder. For having said, *Is it so, that there is not a wise man among you, not even one?* he adds, *Who shall be able to judge in the case of his brother.* For when brother goes to law with brother, there is never any need of understanding and talent in the

person who is mediating in the cause, the feeling and relationship contributing greatly to the settlement of such a quarrel. 1COR.6.
5, 6, 7.

But brother goeth to law with brother, and that before the unbelievers. Do you observe with what effect he disparaged the judges, at first by calling them unjust; whereas here, to move shame, he calls them Unbelievers? For surely it is extremely disgraceful if the priest could not be the author of reconciliation even among brethren, but recourse must be had to those without. So that when he said, *those who are least esteemed*, his chief meaning was not¹, the Church's outcasts should be appointed as judges, but to find fault with them. For that it was proper to make reference to those who were able to decide, he has shewn by saying, *Is it so, that there is not a wise man among you, not even one?* And with great impressiveness he stops their mouths, and says, "Even though there were not a single wise man, the hearing ought to have been left to you who are unwise, rather than those without should judge." For what else can it be than absurd, that whereas on a quarrel arising in a house, we call in no one from without, and feel ashamed if news get abroad among strangers of what is going on within doors: where the Church is, the Treasure of the unutterable Mysteries, there all things should be published without?

Ver. 6. *But brother goeth to law with brother, and this before the unbelievers.*

The charge is two-fold; both that he *goeth to law*, and *before the unbelievers*. For if even the thing by itself, To go to law with a brother, be a fault, to do it also before aliens, what pardon does it admit of?

[7.] Ver. 7. *Now therefore there is altogether a fault among you, that ye go to law one with another.*

Do you see for what place he reserved this point? And how he has cleared the discussion of it in good time? For "I talk not yet," saith he, "which injures, or which is injured." Thus far, the act itself of going to law brings each party under his censure, and in that respect one is not at all better than another. But whether one go to law justly or unjustly, that is quite another subject. Say not then, "which did the (4.)

HOMIL. wrong?" For on this ground I at once condemn thee, even
 XVI. for the act of going to law.

Now if being unable to bear a wrong-doer be a fault, what accusation can come up to the actual wrong? *Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?*

Ver. 8. *Nay, ye do wrong, and defraud, and that your brethren.*

Again, it is a twofold crime, perhaps even threefold or fourfold. One, not to know how to bear being wronged. Another, actually to do wrong. A third, to commit the settlement of these matters even unto the unjust. And yet a fourth, that it should be so done to a brother. For men's offences are not judged by the same rule, when they are committed against any chance person, and towards one's own member. For it must be a greater degree of stubbornness, to make men venture upon that. In the other case, the nature of the thing is alone trampled on; but in this, the quality of the person also.

[8.] Having thus, you see, abashed them from arguments on general principles, before that, from the rewards proposed^b; he shuts up the exhortation with a threat, making his speech
 1 v. 9. more peremptory, and saying thus, ¹*Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers,*
 2 v. 10. *nor effeminate, nor abusers of themselves with mankind, ²nor covetous, nor thieves, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God?* What sayest thou? When discoursing about covetous persons, have you brought in upon us so vast a crowd of lawless men? "Yes," says he, "but in doing this, I am not confusing my discourse, but going on in most regular order." For as when discoursing about the unclean he made mention of all together; so again, on mentioning the covetous he brings forward all, thus making his rebukes familiar to those who have such things on their conscience. For as often as mention is made of others, to hear continually of the punishment laid up for them, makes the reproof easy to be received, when it comes into conflict

^b i. e. in the clause, *Do ye not know that the Saints shall judge the world?*
 c. 2.

with our own sins. And so in the present instance he utters ^{1COR.6.} his threat, not at all as being conscious of their doing such ^{10, 11.} things, nor as calling them to account, a thing which has special force to keep hold of the hearer, and to keep him from starting off; namely, the discourse having no respect unto him, but being spoken indefinitely, and so wounding his conscience secretly.

Be not deceived. Here he glances at certain who maintained (what indeed most men assert now) that God is loving and good to man, and takes not vengeance upon our misdeeds: "Let us not then be afraid." For never will He exact justice of any one for any thing. And it is on account of these that he says, *Be not deceived.* For it belongs to the extreme of error and delusion, after depending on good to meet with the contrary; and to surmise such things about God, as even in man no one would think of. Wherefore saith the Prophet in His person¹, *Thou hast conceived* ^{1 Ps. 49.} *iniquity, that I shall be like unto thee: I will reprove thee,* ^{LXX.} *and set before thy face thine iniquities.* And Paul, here, *Be* ^{50. Heb.} *not deceived; neither fornicators,* (he puts first the one that ^{5. 21.} ^{(τὰς} ^{ἀνομίαι;} was already condemned,) *nor adulterers, nor effeminate, nor* ^{σου not} *drunkards, nor revilers, shall inherit the kingdom of God.* ^{in rec.} ^{text.)}

Many have laid hold of this place, as extremely severe, since he places the drunkard and the reviler with the adulterer and the abominable and the abuser of himself with mankind. And yet the offences are not equal: how then is the award of punishment the same? What shall we say then? First, that drunkenness is no small thing, nor reviling, seeing that Christ Himself delivered over to hell, him that called his brother Fool. And often that sin has brought forth death. Again, the Jewish people too committed the greatest of their sins through drunkenness. In the next place, it is not of punishment that he is so far discoursing, but of falling away from the kingdom. Now from the kingdom, both the one and the other are equally thrust out; but whether in hell they will find any difference, it belongs not to this present occasion to enquire. For that subject is not within our purpose just now.

[9.] Ver. 11. *And such were some of you. But ye are washed, but ye are sanctified.*

HOMIL.
XVI.

In a way to abash them exceedingly, he adds this: as if he said, "Consider from what evils God hath delivered you; how great an experiment and demonstration of loving-kindness He hath afforded you! He hath not limited His redemption to mere deliverance, but hath greatly extended the benefit: for He also hath made thee clean. Was this then all? Nay: but He hath also *sanctified*. Nor even is this all: He hath also *justified*. Yet even bare deliverance from our sins were a great gift: but now He hath filled thee also with countless blessings. And this He hath done, *In the name of our Lord Jesus Christ*; not in this name or in that: yea also, *In the Spirit of our God*.

Knowing therefore these things, beloved, and bearing in mind the greatness of the blessing which hath been wrought, let us both continue to live soberly, being pure from all things that have been enumerated; and let us avoid the tribunals which are in the forums of the Gentiles; and the noble birth which God hath freely given us, the same let us preserve to the end. For think how full of shame it is, that a Greek should take his seat and deal out justice to thee.

- (5.) But you will say, What if he that is within judge contrary to the law? Why should he? tell me. For I would know by what kind of laws the Greek administers justice? And by what the Christian? Is it not quite plain that the laws of men are the rule of the Greek, but those of God, of the Christian? Surely then with the latter there is greater chance of justice, seeing that these laws are even sent from heaven. For in regard to those without, besides what has been said, there are many other things also to suspect; talent in speakers, and corruption in magistrates, and many other things which are the ruin of justice. But with us, nothing of this sort.

"What then," you will say, "if the adversary be one in high place? Well, for this reason more than all one ought to go to law in Christian courts: for in the courts without he will get the better of you at all events. "But what if he acquiesce not, but both despise those within, and forcibly drag the cause out?" Better were it to submit willingly to what you are likely to endure by compulsion, and not go to

¹ S. Mat. law, that thou mayest have also a reward. For, ¹ *If any one*
5. 40. *will go to law with thee and take away thy coat, thou shalt*

HOMIL. XVI. both to feel pain and to incur a law-suit. For what is it to the point, that you have prevailed? and what, that you have recovered all the money? You have in the meanwhile borne what you did not desire, having been compelled to decide the matter by law. But if you endure the injustice, you overcome; deprived indeed of the money, but not at all of the victory which is annexed to such self-command. For the other had no power to oblige you to do what you did not like.

And to shew that this is true; tell me, which conquered? The envious one, or he who lay upon the dunghill? Which was defeated? Job, who was stripped of all, or the devil, who stripped him of all? Evidently the devil, who stripped him of all. Whom do we admire for the victory, the devil that smote, or Job that was stricken? Clearly, Job. And yet he could not retain his perishing wealth, nor save his children. Why speak I of riches and children? He could not insure to himself bodily health. Yet nevertheless this is the conqueror, he that lost all that he had. His riches indeed he could not keep; but his piety he kept with all strictness. "But his children when perishing he could not help." And what then? Since what happened both made them more glorious, and besides, this was the mean, whereby he protected himself against the despiteful usage. Now had he not suffered ill and been wronged of the devil, he would not have gained that signal victory. Had it been an evil thing to suffer wrong, God would not have enjoined it upon us: for God enjoineth not evil things. What, know ye not that He is the God of Glory? that it could not be His will to encompass us with shame and ridicule and loss, but to introduce¹ us to the contrary of these? Therefore He commands us to suffer wrong, and doth all to withdraw us from worldly things, and to convince us what is glory, and what shame; what loss, and what gain.

¹ προσ-
ἔσται.

- (6.) "But it is hard to suffer wrong and be spitefully entreated." Nay, O man, it is not, it is not hard. How long will thy heart be fluttering about things present? For God, you may be sure, would not have commanded this, had it been hard. Just consider. The wrong-doer goes his way with the money, but with an evil conscience besides: the receiver of

the wrong, defrauded indeed of some money, but enriched 1 COR. 6. with confidence towards God; an acquisition more valuable 11. than countless treasures.

[11.] Knowing these things, therefore, let us of our free choice go on strict principles, and not be like the unwise, who think that they are then not wronged, when their suffering wrong is the result of a trial. But, quite on the contrary, that is the greatest harm; and so in every case when we exercise self-restraint in these matters, not willingly, but after being worsted in that other quarter. For it is no advantage that a man defeated in a trial endures it; for it becomes thenceforth a matter of necessity. What then is the splendid victory? When thou lookest down on it: when thou refuseth to go to law.

“How say you? have I been stripped of every thing,” saith one, “and do you bid me keep silent? Have I been shamefully used, and do you exhort me to bear it meekly? And how shall I be able?” Nay, but it is most easy if thou wilt look up unto heaven; if thou wilt behold the beauty that is in sight; and whither God hath promised to receive thee, if thou bear wrong nobly. Do this then; and looking up unto the heaven, think that thou art made like unto Him that sitteth there upon the Cherubim. For He also was injured and He bore it; He was reproached and avenged not Himself; and was spit upon, yet He asserted not His cause. Nay, He made return, in the contrary kind, to those who did such things, even in benefits without number; and He hath commanded us to be imitators of Him. Consider that thou camest naked out of thy mother’s womb, and that naked both thou and he that hath done thee wrong, shall depart; rather, he for his part, with innumerable wounds, breeding worms. Consider that things present are but for a season; count over the tombs of thine ancestors; acquaint thyself accurately with past events; and thou shalt see that the wrong-doer hath made thee stronger. For his own affection he hath aggravated, his covetousness I mean; but yours, he hath alleviated, taking away the food of the beast. And besides all this, he hath set you free from cares, agony, envy of informers, trouble, worry, perpetual fear; and the foul mass of evils he hath heaped upon his own head.

“What then,” saith one, “if I have to struggle with

HOMIL. hunger?" Thou endurest this with Paul, who saith, ¹*Even*
 XVI. *at this present hour we both hunger, and thirst, and are*
¹ I Cor. *naked.* But he did it, you will say, "for God's sake:" do
 4. 10. thou it also, for God's sake. For when thou abstainest
 from avenging, thou dost so for God's sake.

"But he that wronged me, takes his pleasure with the
 wealthy." Yea, rather with the devil. But be you crowned
 together with Paul.

² Prov. Therefore fear not hunger, for ²*the Lord will not kill with*
 10. 3. *hunger the souls of the righteous.* And again, another saith,

³ Ps. 54. ³*Cast upon the Lord thy care, and He will nourish thee.*
 23. For if the sparrows of the field are nourished by Him, how
 shall He not nourish thee? Now let us not be of little faith
 nor of little soul, O my beloved! For He who hath promised
 the kingdom of heaven, and such great blessings, how shall
 He not give things present? Let us not covet superfluous
 things, but let us keep to a sufficiency, and we shall always
 be rich. Let shelter be what we seek and food, and we shall
 obtain all things; both there, and such as are far greater.

But if you are still grieving and bowing yourself down,
 I should like to shew you the soul of the wrong-doer after
 his victory, how it is become ashes. For truly sin is that
 kind of thing: while it is being committed, it affords a
 certain pleasure; but when it is finished, then the trifling
 pleasure is gone, one knows not how, and in its place comes
 dejection. And this is our feeling when we do hurt to any:
 afterwards, at any rate, we condemn ourselves. So also when
 we over-reach we have pleasure; but afterwards we are stung
 by conscience. Seest thou in any one's possession some
 poor man's home? Weep, not for him that is spoiled, but
 for the spoiler: for he has not inflicted, but sustained an
 evil. For he hath robbed the other of things present; but
 himself he hath cast out of the blessings which cannot be
 uttered. For if he who giveth not to the poor shall go away
 into hell; what shall he suffer who takes the goods of the poor?

"Yet," saith one, "where is the gain, if I suffer ill?"
 Indeed, the gain is great. For not of the punishment of him
 that hath done thee harm doth God frame a compensation for
 thee: since that would be no great thing. For what great
 good is it, if I suffer ill and he suffer ill? And yet I know

of many, who consider this the greatest comfort, and who think they have got all back again, when they see those who had insulted them undergoing punishment. But God doth not limit His recompense to this. 1COR.6.
11.

Wouldest thou then desire to know in earnest how great are the blessings which await thee? He openeth for thee the whole heaven; He maketh thee a fellow-citizen with the Saints; He fits thee to bear a part in their choir: from sins He absolveth; with righteousness He crowneth. For if such as forgive offenders shall obtain forgiveness, those who not only forgive but who also give largely to boot, what blessing shall they not inherit?

Therefore, bear it not with a poor spirit, but even pray for him that injured thee. It is for thyself that thou dost this. Hath he taken thy money? Well: he took thy sins too: which was the case with Naaman and Gehazi. How much wealth wouldest thou not give, to have thine iniquities forgiven thee? This, believe me, is the case now. For if thou endure nobly and curse not, thou hast bound on thee a glorious crown. It is not my word; but thou hast heard Christ speaking, *Pray for those that despitefully use you.* And consider the reward how great! *That ye may be like your Father which is in the heavens.* So then you have been deprived of nothing, yea, you have been a gainer: you have received no wrong, rather you have been crowned; in that you are become better disciplined in soul; are made like to God; are set free from the care of money; are made possessor of the kingdom of heaven.

All these things therefore taking into account, let us restrain ourselves in injuries, beloved, in order that we may both be freed from the tumult of this present life, and cast out all unprofitable sadness of spirit, and may obtain the joy to come; through the grace and loving-kindness of our Lord Jesus Christ, with whom to the Father and the Holy Spirit, be glory, power, honour, now, henceforth, and for ever and ever. Amen.

HOMILY XVII.

I COR. vi. 12.

*All things are lawful for me, but all things are not expedient.
All things are lawful for me, but I will not be brought into
the power of any.*

HERE he glances at the gluttons. For since he intends to assail the fornicator again, and fornication arises from delicacy and want of moderation, he strongly chastises this passion. It cannot be that he speaks thus with regard to things forbidden; such not being *lawful*: but he speaks of things which seem to be indifferent. To illustrate my meaning: "It is lawful," he says, "to eat and to drink; but it is not expedient with excess." And so that marvellous and unexpected turn of his, which he is often wont to adopt¹; bringing his argument clear round to its contrary, this he manages to introduce here also; and he signifies that to do what is in one's power not only is not expedient, but even is not a part of power, but of slavery.

¹ Cf.
Rom.
12. 21;
1 Cor. 7.
23.

And first, he dissuades them on the ground of the inexpediency of the thing, saying, *they are not expedient*: in the next place, on that of its contrariety to itself, saying, *I will not be brought under the power of any*. This is his meaning: "You are at liberty to eat," says he; "well then, remain in liberty, and take heed that you do not become a slave to this appetite: for he who uses it properly, he is master of it; but he that exceeds the proper measure is no longer its master but its slave, since-gluttony reigns paramount within him." Do you perceive how, where the man thought he had authority, Paul points out that he is under authority? For this is his custom, as I was saying before, to give all ob-

jections a turn the contrary way. It is just this which he ^{1 Cor. 6.} has done here. For mark; each of them was saying, "I have ^{13.} power to live delicately." He replies, "In doing so, thou art not so much acting as one who had power over a thing, but rather as being thyself subject to some such power. For thou hast not power even over thine own belly, so long as thou art dissolute, but it hath power over thee." And the same we may say of riches also, and of all other things.

Ver. 13. *Meats for the belly.* By *the belly* here he means not the stomach, but the stomach's voraciousness. As when he says, ^{1 Phil. 3.} *Whose God is their belly:* not speaking about that ^{19.} part of the body, but about greediness. To prove that so it is, hear what follows: *And the belly for meats; but the body is not for fornication, but for the Lord.* And yet *the belly* also is of *the body*. But he puts down two pairs of things, *meats* and gluttony, (which he terms *the belly*;) *Christ*, and *the body*.

What then is the meaning of, *Meats for the belly?* *Meats*, he says, are on good terms with gluttony, and it with them. It cannot therefore lead us unto Christ, but drags towards these. For it is a strong and brutal passion, and makes us slaves, and puts us upon ministering to the belly. Why then art thou excited and gaping after food, O man? For the end of that service is this, and nothing further shall be seen of it: but as one waiting on some mistress, it abides keeping up this slavery, and advances no further, and has no other employment but this same fruitless one. And the two are connected together and destroyed together; *the belly* with *the meats*, and *the meats* with *the belly*; winding out a sort of interminable course; just as from a corrupt body worms may be produced, and again by worms the body consumed; or as it were a wave swoln high and breaking, and having no further effect. But these things he says not concerning food and the body, but it is the passion of greediness and excess in eatables which he is censuring: and what follows shews it. For he proceeds:

But God will destroy both it and them; speaking not of the stomach, but of immoderate desire: not of food, but of high feeding. For with the former he is not angry, but even lays down rules about them, saying, ^{2 1 Tim.} *Having food and raiment,* ^{6. 8.}

HOMIL. XVII. *let us be therewith content.* However, thus he stigmatizes the whole thing; its amendment (after advice given) being left by him to prayer.

But some say that the words are a prophecy, declaring the state which shall be in the life to come, and that there shall not be any eating or drinking. Now if that which is moderate shall have an end, much more ought we to abstain from excess.

Then, lest any one should suppose that the body is the object of his censure, and suspect that from a part he is blaming the whole, and say that the nature of the body was the cause of fornication, hear what follows. "I blame not," he says, "the nature of the body, but the immoderate licence of the mind." And therefore he subjoins, *Now the body is not for fornication, but for the Lord*; for it was not formed for this purpose, to live licentiously and commit fornication, as neither was the belly to be greedy; but that it might follow Christ as a Head, and that the Lord might be set over the body. Let us be overcome with shame, let us be horror-struck, that after we have been counted worthy of such great honour, as to become members of Him that sitteth on high, we defile ourselves with so great evils.

[2.] Having now sufficiently condemned the gluttons, he uses also the hope of things to come to divert us from this wickedness: saying,

- (2.) Ver. 14. *But God hath both raised up the Lord, and will raise up us also by His own power.*

Do you perceive again his Apostolical wisdom? For he is always establishing the credibility of the Resurrection from Christ, and especially now. For if our body be a member of Christ, and Christ be risen, the body also shall surely follow the Head.

Through his own power. For since he had asserted a thing disbelieved, and not to be apprehended by reasonings, he hath left entirely to His incomprehensible power the circumstances of Christ's own Resurrection, producing this too as no small demonstration against them. And concerning the Resurrection of Christ he did not insert this: for neither did he say, *But God shall also raise up the Lord*;—for the thing was past and gone;—but how? *But God hath both raised up*

the Lord; nor was there need of any proof. But concerning our resurrection, since it has not yet come to pass, he spoke not thus, but how? *And will raise up us also by His own power*: by the reliance to be placed on the power of the Worker, he stops the mouths of the gainsayers.

Further: if he ascribe unto the Father the Resurrection of Christ, let not this at all disturb thee. For not as though Christ were powerless, hath he put this down, for He it is Himself who saith, ¹ *Destroy this Temple, and in three days I will raise it up*: and again, ² *I have power to lay down My life, and I have power to take it again*. And Luke also in the Acts says, ³ *To whom also He shewed Himself alive*. Wherefore then does Paul so speak? Because both the acts of the Son are imputed unto the Father, and the Father's unto the Son. For He saith, ⁴ *Whatsoever things He doeth, these also doeth the Son likewise*.

¹ COR. 6.
14.

¹ S. JOHN
2. 19.

² S. JOHN
10. 18.

³ C. 1. 3.

⁴ S. JOHN
5. 19.

And very opportunely hath he here made mention of the Resurrection, keeping down by those hopes the tyranny of gluttonous desire; and all but saying, Thou hast eaten, hast drunk to excess: and what is the result? Nothing, save only destruction. Thou hast been conjoined unto Christ; and what is the result? A great and marvellous thing: the future Resurrection, that glorious one, and transcending all utterance!

[3.] Let no one therefore go on disbelieving the Resurrection: but if a man disbelieve, let him think how many things He made from nothing, and admit it as a proof also of the other. For the things which are already past are stranger by far, and fraught with overpowering wonder. Just consider. He took earth and mixed it and made man; earth which existed not before this. How then did the earth become man? And how was it produced from nothing? And how, all the things that were made from it? the endless sorts of irrational creatures; of seeds; of plants; no pangs of travail having preceded in the one case, no rains having come down upon the others; no tillage seen, no oxen, no plough, nor any thing else contributing to their production? Why, for this cause the lifeless and senseless thing was made to put forth in the beginning so many kinds of plants, and irrational creatures, in order that from the very first He might instruct thee in the

HOMIL. doctrine of the Resurrection. For this is more inexplicable
 XVII. than the Resurrection. For it is not the same thing to rekindle an extinguished lamp and to shew fire that has never yet appeared. It is not the same thing to raise up again a house which has fallen down, and to produce one which has never at all had an existence. For in the former case, if nothing else, yet the material was given to work with: but in the latter, not even the substance appeared. Wherefore He made first that which seemed to be the more difficult, to the end that hereby thou mightest admit that which is the more easy; more difficult, I say, not to God, but as far as our reasonings can follow the subject. For with God nothing is difficult: but as the painter who has made one likeness will make ten thousand with ease, so also with God it is easy to make worlds without number and end. Rather, as it is easy for you to conceive a city and worlds without bound, so unto God is it easy to make them; or rather again it is easier by far than what I said. For thou consumest time, brief though it be, in thy conception; but God not even this, but as much as stones are heavier than any of the lightest things, yea even than our minds; so much is our mind surpassed by the rapidity of God's work of creation.

Do you marvel at His power on the earth? Think again how the heaven was made, not yet being; how the innumerable stars, how the sun, how the moon; and all these things not yet being. Again, tell me how after they were made they stood fast, and upon what? What foundation have they? and what the earth? What comes next to the earth? and again, what after that which came next to the earth? Do you see into what an eddy the eye of your mind is plunged, unless you quickly take refuge in Faith and the incomprehensible power of the Maker?

But if you choose from human things also to make conjecture, you will be able by degrees to find wings for your understanding. "What kind of human things?" may be asked. Do you not see the potters, how they fashion the vase which had been broken in pieces and become shapeless? Those who fuse the ore from the mine, how the earth in their hands

¹ τὴν γῆν
 χεύουσιν
 ἀποφαί
 νουσι.

turns out¹ gold, or silver, or copper? Others again who work in glass, how they transform the sand into one compact

and transparent substance? Shall I speak of the dressers of ^{1COR.6.} leather, the dyers of purple vestments; how they make that 14. which had received their tint shew as one thing when it had been another? Shall I speak of the generation of our own race? Doth not a small seed at first without form and without any impress enter into the womb which receives it? Whence then the so intricate formation of the living creature? What is the wheat? Is it not cast a naked seed into the earth? After it has been cast there, doth it not decay? Whence is the ear, the beard, the stalk, and all the other parts? Doth not often a little grain of a fig fall into the ground, and produce both root, and branches, and fruit? And dost thou hereupon admit each of these, and make no curious enquiries, and of God alone dost thou demand account, in His work of changing the fashion of our body? And how can such things be pardonable?

These things and such like let us speak to the Greeks. (3.) For to those who are obedient to the Scriptures, I have no occasion to speak at all.

I say, if you intend to pry curiously into all His doings, what shall God have more than men? And yet even of men there are many about whom we do not so enquire. Much more then ought we to abstain from impertinent inquiry about the wisdom of God, and from demanding accounts of it: in the first place, because He is trustworthy who affirmeth: in the second place, because the matter admits not investigation by reasonings. For God is not so abjectly poor, as to work such things only, as can be apprehended by the weakness of thy reasonings. And if thou comprehendest not the work of an artisan, much less of God, the best of artificers. Disbelieve not then the Resurrection, for very far will ye be from the hope of that which is to come.

But what is the wise argument of the gainsayers; rather, I should say, their exceeding simple one? "Why how, when the body is mixed up with the earth, and is become earth, and this again is removed elsewhere, how," say they, "shall it rise again?" To thee this seems impossible, but not to the unsleeping Eye. For unto that all things are clear. And thou in that confusion seest no distinction of parts; but He knows them all. Since also the heart of thy

HOMIL.
XVII. neighbour thou knowest not, nor the things in it; but He knoweth all. If then, because of thy not knowing how God raiseth men up, thou believest not that He doth raise them, wilt thou disbelieve that He knoweth also what is in thy mind? for neither is that obvious to view. And yet in the body it is visible matter, though it be dissolved: but those thoughts are invisible. Shall He then who knoweth with all certainty the invisible things, not see the things which be visible, and easily detach the scattered parts of the body? I suppose this is plain to every one.

Do not then disbelieve the Resurrection; for this is a doctrine of the Devil. This is what the Devil is earnest for, not only that the Resurrection may be disbelieved, but good works also may be done away with. For the man who does not expect that he shall rise again, and give an account of the things which he has done, will not quickly apply himself to virtue; and from not applying himself to virtue, will in turn come to disbelieve the Resurrection entirely: for both these are established by each other; vice by unbelief, and unbelief by vice. For the conscience filled with many wickednesses, fearing and trembling for the recompense to come, and not willing to provide itself with comfort by changing to what is most excellent, is fain to repose in unbelief. Thus, when thou deniest resurrection and judgment, the other for his part will say, "Then shall I also not have to render account of my bold deeds."

¹ S. Mat.
22. 29.

[4.] But what saith Christ? ¹ *Ye do err, not knowing the Scriptures, nor the power of God.* For God would not have wrought so many things, had He not intended to raise us up again, but to dissolve and blot us out in annihilation. He would not have spread out this heaven, He would not have stretched the earth beneath, He would not have made all the rest of the universe only for this short life. But if all these are for the present, what will He not do for that which is to come? If, on the contrary, there is to be no future life, we are in this respect of far meaner account than the things which have been made for our sakes. For both the heaven, and the earth, and the sea, and the rivers, are more lasting than we are: and some even of the brutes; since the raven, and the race of elephants, and many other

creatures, have a longer enjoyment of the present life. To us, ^{1COR.6.} moreover, life is short and toilsome, but not to them. Theirs ^{14.} is both long, and freer from grief and cares.

“What then? tell me: hath He made the slaves better than the masters?” Do not, I beseech thee, do not reason thus, O man, nor be so poverty stricken in mind, nor be ignorant of the riches of God, having such a Master. For even from the beginning God desired to make thee immortal, but thou wert not willing. Since the things also of that time were dark hints of immortality: the converse with God; the absence of uneasiness from life; the freedom from grief, and cares, and toils, and other things which belong to a temporary existence. For Adam had no need either of a garment or a shelter, or any other provision of this sort; but rather was like to the Angels; and many of the things to come he foreknew, and was filled with great wisdom. Even what God did in secret, he knew, I mean with regard to the woman: wherefore also he said, *This is now bone of my bone, and flesh of my flesh*^{1 Gen.2.} Labour came into being afterwards: so did sweat, so did shame, and cowardice, and want of confidence. But on that day there was no grief, nor pain, nor lamentation. But he abode not in that dignity.^{23.}

What then, saith one, am I to do? must I perish on his account? I reply, first, It is not on his account: for neither hast thou remained without sin: though it be not the same sin, at least there is some other which thou hast committed. And again, you have not been injured by his punishment, but rather have been a gainer. For if you had been to remain altogether mortal, perchance what is said would have had some reason in it. But now thou art immortal, and if thou wilt, thou mayest shine brighter than the sun itself. (4.)

[5.] “But,” says one, “had I not received a mortal body, I had not sinned.” Tell me then, had he a mortal body when he sinned? Surely not: for if it had been mortal before, it would not have undergone death as a punishment afterwards. And that a mortal body is no hindrance to virtue, but that it keeps men in order, and is of the greatest service, is plain from what follows. If the expectation of immortality alone so lifted up Adam; had he been even immortal in reality, to

HOMIL. what a pitch of arrogance would he not have proceeded?
XVII. And as things are, after sinning you may do away with your sins, the body being abject, falling away, and subject to dissolution: for these thoughts are sufficient to sober a man. But if you had sinned in an immortal body, your sins were likely to have been more lasting.

Mortality then is not the cause of sin: accuse it not: but the wicked will is the root of all the mischief. For why was not Abel at all the worse for his body? Why are the devils not at all the better for being incorporeal? Wilt thou hear why the body's becoming mortal, so far from hurting, has been positively useful? Mark how much thou gainest thereby, if thou art sober. It drags thee back and pulls thee off from wickedness, by griefs and pains, and labours, and all other such things. "But it tempts men out to uncleanness," perhaps you will say. Not the body, but incontinence, doth this. For all these things, which I was mentioning, certainly do belong to the body: on which account it is impossible that a man who has entered into this life should escape disease and pain, and lowness of spirits: but that he commit no uncleanness is possible. Thus it appears that if the affections of vice were part of the nature of the body, they would be universal: since all things natural are so; but to commit fornication is not so. Pain indeed cometh of nature: but to commit fornication proceeds from deliberate purpose.

Blame not the body then: let not the Devil take away thine honour, which God hath given thee. For if we choose, the body is an excellent bridle to curb the wanton sallies of the soul, to pull down haughtiness, to repress arrogance, to minister to us in the greatest achievements of virtue. For tell me not of those who have lost their senses: since we often see horses, after they have thrown out their drivers, dashing with their reins over the precipices, and yet we do not blame the rein. For it is not the breaking of that which caused it all, but the driver not holding them in was the ruin of every thing. Just so do thou reason in this case. If thou seest a young person living in orphanhood and doing innumerable evil things, blame not the body, but the charioteer who is dragged on, I mean, the man's faculty of reasoning. For as the reins give no trouble to the charioteer,

but the charioteer is the cause of all the mischief through his ^{1COR.6.} not holding them properly: (and therefore do they often 14. exact a penalty of him, entangling themselves about him, and dragging him on, and compelling him to partake in their own mishap:) so is it also in the case before us. "I," say the reins, "kept in the horse's mouth, as long as you held me: but since you threw me away, I require for satisfaction your contempt, and I entwine myself about you, and drag you along, so as not to incur the same usage again." Let no one then blame the reins, but himself and his own corrupt mind. For over us too is a charioteer, even reason: and the reins are the body, connecting the horses with the charioteer: if then these be in good condition, you will suffer no harm: but if you let them go, you have annihilated and ruined every thing. Let us be temperate then, and lay all blame not on the body, but on the evil mind. For this is the Devil's special work, to make foolish men accuse the body, and God, and their neighbour, rather than their own perverted minds; lest, having discovered the cause, they get free from the root of the evils.

But do ye, being aware of his design, direct your wrath against him: and having set the charioteer upon the car, bend the eye of your minds towards God. For in all other instances, he that appoints the games contributes nothing, but only awaits the end. But in this case, He is all in all, who appointed the contest, even God. Him therefore let us render propitious, and surely we shall obtain the blessings in store; through the grace and loving-kindness of our Lord Jesus Christ, to whom, with the Father, and the Holy Spirit, be glory, power, honour, now, henceforth, and for evermore. Amen.

HOMILY XVIII.

I COR. vi. 15.

Know ye not that your bodies are members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid.

HAVING passed on from the fornicator to the covetous person, he comes back to the former from the latter, no longer henceforth discoursing with him, but with the others who had not committed fornication. And in the act of securing them, lest they fall into the same sins, he assails him again. For he that has committed sin, though you direct your words to another, is stung even in that way; his conscience being thoroughly awakened and scourging him.

Now the fear of punishment indeed was enough to keep them in chastity. But seeing that he does not wish by fear alone to set these matters right, he also adds threatenings and reasons.

Now upon that other occasion, having stated the sin, and prescribed the punishment, and pointed out the harm which intercourse with the fornicator brought upon all, he left off, and passed to the subject of covetousness: and having threatened the covetous and all the rest whom he numbered with expulsion from the kingdom, he so concluded his discourse. But here he takes in hand the work of admonition in a yet more terrific manner. For as he that only punishes a sin, and does nothing to point out its most extreme lawlessness, produces no such great effect by his chastisement: so again, he who only abashes, and fails to terrify by his mode of punishing, does not very keenly hit men of hardened minds. Wherefore Paul does both: here he abashes, saying, *Know ye not that we shall judge angels?* there again he

terrifies, saying, *Know ye not that the covetous shall not inherit the kingdom of God?* 1COR.6.
15.

And in regard to the fornicator, he again uses this order of discourse. For having terrified him by what he had said before; first cutting him off and delivering him to Satan, and then reminding him of that day which is coming; he abashes him again by saying, *Know ye not that your bodies are members of Christ?* thenceforth speaking as to children of noble birth. For whereas he had said, *Now the body is for the Lord*, he indicates it more plainly now. And in another place as well he does this same thing, saying, ^{1 c. 12.} *Now ye are the body of Christ, and members in particular.* ^{27.} And the same figure he often employs, not on the same subjects, but at one time to shew His love, and at another to increase their fear. But here he has employed it to startle and fill them with alarm. *Shall I then take the members of Christ, and make them the members of an harlot? God forbid.* Nothing can be apter to strike horror than this expression. He said not, “*Shall I take the members of Christ, and join them on to a harlot?*” but what? *make them the members of an harlot;* which surely would strike more keenly.

Then he makes out how the fornicator becomes this, saying thus, *Know ye not, that he that is joined unto an harlot is one body?* How is this evident? *For two, saith He, shall be one flesh.*

Ver. 17. *But he that is joined unto the Lord is one spirit.*

For the conjunction suffers the two no longer to be two, but makes them both one.

[2.] Now mark again, how he proceeds by means of the bare general terms, conducting his accusation in the names of the harlot and of Christ.

Ver. 18. *Flee fornication.*

He said not, “*abstain from fornication,*” but *Flee:* that is, with all zeal make to yourselves deliverance from that evil. *Every sin which a man committeth is without the body; but he that committeth fornication sinneth against his own body.* This is less than what went before; but since he had to speak of fornicators, he amplifies that guilt by topics drawn from all quarters, from greater things and smaller alike, making the charge heinous. And in fact, that former topic was addressed

HOMIL. XVIII. to the more religious, but this to the weaker sort. For this also is characteristic of the wisdom of Paul, not only to allege the great things wherewith to abash men, but the lesser also, and the consideration of what is disgraceful and unseemly.

“What then,” say you, “does not the murderer stain his hand? What, of the covetous person and the extortioner?” I suppose it is plain to every one. But since it was not possible to mention any thing worse than the fornicator, he amplifies the crime in another way, by saying that in the fornicator the entire body becomes defiled. For it is as polluted as if it had fallen into a vessel of filth, and been immersed in defilement. And this too is our way. For from covetousness and extortion no one would make haste to go into a bath, but as if nothing had happened, returns to his house. Whereas from intercourse with an harlot, as having become altogether unclean, he goes to a bath. To such a degree does the conscience retain from this sin a kind of sense of unusual shame. Both however are bad, both covetousness and fornication; and both cast into hell. But as Paul doeth every thing with good management, so by whatever topics he had he magnified the sin of fornication.

[3.] Ver. 19. *Know ye not that your body is the temple of the Holy Ghost which is within you?*

- (2.) He did not merely say, *of the Spirit*, but, *which is in you*; which was the part of one who also was soothing. And again, explaining himself still further, he added, *which ye have from God*. He hath mentioned Him that gave also, both exalting the hearer and putting him in fear, both by the magnitude of the deposit and by the loving desire of Him that has made it.

And ye are not your own. This is not only to abash, but even to force men towards virtue. “For what?” says he; “doest thou what thou wilt? thou art not thine own master.” But these things he said, not to take away freewill. For so in saying, *All things are lawful for me, but all things are not expedient*, he does not take away our liberty. And here again, writing, *Ye are not your own*, he makes no infringement upon freedom of choice, but he leads away from vice, and indicates the guardian care of the Lord. And therefore he added, *For ye are bought with a price.*

“ But if I am not my own, upon what ground do you demand of me duties to be done? And why do you go on to say again, *Glorify therefore God in your body and in your spirit, which are God’s?*” What then is the meaning of *ye are not your own?* And what does he wish to prove thereby? To settle them in a state of security against sin, and against following the extravagant desires of the mind. For indeed we have many extravagant wishes: but we must repress them, for we can. And if we could not, exhortation would be in vain. Mark, accordingly, how he secures his ground. For having said, *Ye are not your own,* he adds not, “ But are under compulsion;” but, *Ye are bought with a price.* Why sayest thou this? Surely on another ground, one might say perhaps, you should have persuaded men, pointing out that we have a Master. But this is common to the Greeks also together with us: whereas the expression, *Ye are bought with a price,* belongs to us peculiarly. For he reminds us of the greatness of the benefit, and of the mode of our salvation, signifying that when we were alienated, we were *bought*: and not simply *bought*, but, *with a price.*

Glorify then, take up and bear¹, God in your body, and in your spirit. Now these things he says, that we may not only flee fornication in the body, but also in the spirit of our mind abstain from every wicked thought, and from driving away grace.

Which are God’s. For as he had said *your*, he added therefore, *which are God’s*: continually reminding us that all things belong to the Lord, both body and soul and spirit. For so some say, that the words *in the spirit* mean the gracious Gift; for if That be in us, God is glorified. And this will be, if we have a clean heart.

But He has spoken of these things as God’s, not only because He brought them into being, but also because, when they were alienated, He won them again a second time, paying as the price, the blood of the Son. Mark how He has brought the whole to completion in Christ, how He hath raised us up into heaven. *Ye are members of Christ*, saith he, *ye are the temple of the Spirit.* Become not then *members of a harlot*: for it is not your body which is insulted; since it is not your body at all, but Christ’s. And

1COR.6.
19, 20.

ἢ ἀραται
om. in
rec. text.
portate
Vulg.
so St.
Ignatius
was
called
Theo-
phorus.

HOMIL.
XVIII.

these things he spake, both to make manifest His loving-kindness, in that our body is His, and to withdraw us from all evil licence. For if the body be another's, "you have no authority," says he, "to insult another's body; and especially when it is the Lord's; nor yet to pollute the temple of the Spirit." For if any one who invades a private house, and makes his way revelling into it, must answer for it most severely; think what dreadful things he shall endure who makes the temple of the King a robber's lurking place.

Considering these things therefore, reverence thou Him that dwelleth within. For the Paraclete is He. Thrill before Him that is enfolded and cleaves unto thee; for Christ is He. Hast thou indeed made thyself members of Christ? Think thus, and continue chaste: whose members they were, and Whose they have become. Erewhile they were members of an harlot, and Christ hath made them members of His own Body. Thou hast therefore henceforth no authority over them. Serve Him that hath set thee free.

For supposing you had a daughter, and in extreme madness had let her out to a procurer for hire, and made her live a harlot's life, and then a king's son were to pass by, and free her from that slavery, and join her in marriage to himself; you could have no power thenceforth to bring her into the brothel. For you have given her up once for all, and sold her. Such as this is our case also. We let out our own flesh for hire unto the Devil, that grievous procurer: Christ saw and set it free, and withdrew it from that evil tyranny; it is not then ours any more, but His who delivered it. If you be willing to use it as a King's bride, there is none to hinder; but if you bring it where it was before, you will suffer just what they ought, who are guilty of such outrages. Wherefore you should rather adorn instead of disgracing it. For you have no authority over the flesh in the wicked lusts, but in those things alone which God may enjoin. Let the thought enter your mind at least from what great outrage God hath delivered it. For in truth never did any harlot expose herself so shamefully as our nature before this. For robberies, murders, and every wicked thought entered in and lay with the soul, and for a small and vulgar hire, the present pleasure. For the soul, being mixed up with

all wicked devices and deeds, reaped this reward and no other. 1COR.6.
19.

However, in the time before this, bad though it were to be such as these, it was not so bad: but after heaven, after the King's courts, after partaking of the tremendous Mysteries, again to be contaminated, what pardon shall this have? Or, dost thou not think that the covetous too, and all those whom he recounted before, have the Devil to lie with them? And dost thou not judge, that the women who beautify themselves for pollution have intercourse with him? Why, who shall gainsay this word? But if any be contentious, let him uncover the soul of the women who behave in this unseemly manner, and he will surely see that wicked demon closely entwined with them. For it is hard, brethren, it is hard, perchance even impossible, when the body is thus beautified, for the soul to be beautified at the same time: but it must needs be that the one must needs be neglected, while the other is cared for. For it is not natural that these should take place together. (3.)

[4.] Wherefore he saith, *He that is joined to an harlot is one body; but he that is joined to the Lord is one Spirit.* For such an one becomes thenceforth Spirit, although a body envelope him. For when nothing corporeal nor gross nor earthly is around him, the body doth but merely envelope him. When the whole government of him is in the soul and the Spirit, in this way God is glorified. Wherefore both in the Prayer we are commanded to say, *Hallowed be Thy Name:* and Christ saith also, *Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.*

So do the heavens also glorify Him, uttering no voice, but by the view of them attracting wonder, and referring the glory unto the Great Artificer. So let us glorify Him also, or rather more than they. For we can if we will. For not so much do the heaven, nor the day, nor night, glorify God, as a holy soul. For as one that gazeth upon the beauty of the heaven, saith, "Glory be to Thee, O God! How fair a work hast Thou formed!" so too when beholding virtue in any man: nay, and much more so in the latter instance. For from those works of creation all do not glorify God; but many even assert that the things which exist are self-moving: and others impute to demons the workmanship of the world, and providence; and

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these indeed greatly and unpardonably err: but in regard to the virtue of man, no one shall have power to hold these shameless opinions, but shall assuredly glorify God, when he seeth him that serveth Him living in goodness. For who shall help being astonished, when one being a man, and partaking of our common nature, and who lives among other men, like adamant yields not at all to the swarm of passions? When being in the midst of fire and iron and wild beasts, he is even harder than adamant, and vanquishes all for the Word of godliness' sake? when he is injured and blesses; when he is evil reported of, and praises; when he is spitefully used, and prays for those who injure him; when he is plotted against, and does good to those that fight with him, and lay snares for him? For these things, and such as these, will glorify God far more than the heaven. For the Greeks, when they behold the heavens, feel no awe; but when they see a holy man exhibiting a severe course of life with all strictness, they shrink away and condemn themselves. Since when he that partakes of the same nature as themselves is so much above them, a great deal more so than the heaven is above the earth, even against their inclination they think, that it is a Divine power which works these things. Wherefore He saith, *And may glorify your Father which is in the heavens.*

[5.] Wilt thou learn also from another place how by the life of His servants God is glorified, and how by miracles? Nebuchadnezzar, once on a time, threw the Three Children into the furnace. Then when he saw that the fire had not prevailed over them, he saith, ¹*Blessed be God, who hath sent His Angel, and delivered His servants out of the furnace, because they trusted in Him, and have changed the word of the king.* “How sayest thou? Hast thou been despised, and dost thou admire those who have spit upon you?” “Yes,” saith he, “and for this very reason, that I was despised.” And of the marvel he gives this reason. So that not because of the miracle alone was glory given to God, at that time, but also because of the purpose of those who had been thrown in. Now if any one would examine this point and the other, as they are in themselves, this will appear not less than that: for to persuade souls to brave a furnace is not less

¹ Dan.
3. 28.
LXX.
ἐκ τῆς
καμίνου
added.

in respect of the wonder than to deliver from a furnace. For 1 COR. 6. 12. how can it be otherwise than astonishing, for the Emperor of the world, with so many arms around him, and legions, and generals, and viceroys, and consuls, and land and sea subject to his sway, to be despised by captive children; for the bound to overcome the binder, and conquer all that army? Neither was there any power in the king and his company to do what they would, no, not even with the furnace for an ally. But the naked, and the slaves, and the strangers, and the few, (for what number could be more contemptible than three?) being in chains, vanquished an innumerable army. For already now was death despised, since Christ was henceforth about to sojourn in the world. And as when the sun is on the point of rising, and before his rays appear the light of the day groweth bright; so also when the Sun of Righteousness was about to come, death henceforth began to withdraw himself. What could be more splendid than that theatre? What more conspicuous than that victory? What more signal than those new trophies of theirs?

The same thing is done in our time also. Even now is there a king of the Babylonish furnace, even now he kindles a flame fiercer than that. There is even now such an image, and one who giveth command to admire it. At his side are satraps and soldiers, and bewitching music. And many gaze in admiration upon this image, so artful, so great. For somewhat of the same kind of thing as that image, is covetousness, which doth not despise even iron^a, but unlike as the materials are, whereof it is composed, it giveth command to admire all, both brass and iron, and things much more ordinary than they.

But as these things are, so also even now are there some, who are emulous of these children: who say, "*thy gods we serve not, and thine image we worship not*; but both the furnace of poverty we endure, and all other distress, for the sake of God's laws." And the wealthy for their part, even as those at that time, worship this image too oftentimes, and are burnt. But those who possess nothing, despise even this, and although in poverty, are more in the dew^b

^a St. Chrysostom evidently considers the image which Nebuchadnezzar set up as intended to represent the image which he had seen in his dream.

^b Μᾶλλον εἰς τὸ ἐδρόσῳ. Alluding to the words in LXX. ἰσπίησι τὸ μίσιον τῆς καμίνου ὡς πνιῦμα θεοῦ διασύριζον. v. 26.

HOMIL. XVIII. than those who live in affluence. Even as at that time, they who cast into the fire were burnt up: but those in the midst of it found themselves, as it were, in rain and dew. Then also that tyrant was more burnt up with the flame, his wrath kindling him violently, than those children. As to them, the fire had no power even to touch the ends of their hair: but more fiercely than that fire did wrath burn up his mind. For consider what a thing it was, that with so many to look on, he should be scorned by captive children. And it was a sign for the time to come, that his taking their city also had not been through his own might, but by reason of the sin of the multitude among them. Since, if he had not power to overcome these men in chains, and that, when they were cast into a furnace, how could he have overcome the Jews in regular warfare, had they been all such as these? From which it is plain, that the sins of the multitude betrayed the city.

[6.] But mark also the children's freedom from vain-glory. For they did not leap into the furnace, but they kept beforehand the commandment of Christ, where He says,¹ *Pray that ye enter not into temptation.* Neither did they shrink when they were brought to it; but stood in the midst nobly, neither contending without a summons, nor yet when summoned, playing the coward: but ready for every thing, and noble, and full of all boldness of speech.

But let us hear also what they say, that from this also we may learn their ²high self-commanding spirit. ³*There is a God in heaven able to deliver us:* they take no care for themselves, but even when about to be burned, the glory of God is all their thought. For what they say comes to this, *"Lest perchance, if we are burnt, thou shouldst charge God with weakness, we now declare unto thee accurately our whole doctrine. There is a God in heaven,* not such as this image here on earth, this lifeless and mute thing, but able to snatch even from the midst of the burning fiery furnace. Condemn Him not then of weakness for permitting us to fall into it. So powerful is He, that after our fall, He is able to snatch us out again out of the flame. *But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.* Observe that they, by a special dispensation, are ignorant of the future: for if they

¹ S. Mat.
26. 41.

² MS.
Reg.
φιλόθειον,
"de-
vout."
Bened.
φιλόσο-
φον.
³ Dan.
3. 17.

had foreknown, there would have been nothing admirable in their doing what they did. For what marvel is it, if when they had a guarantee for safety, they defied all terrors? Then God indeed would have been glorified, in that He was able to deliver from the furnace: but they would not have been wondered at, inasmuch as they would not have cast themselves into any dangers. For this cause He suffered them to be ignorant of the future, that He might glorify them the more. And as they cautioned¹ the king that he was not to condemn God of weakness, though they might be burnt, so God accomplished both purposes; the shewing forth His own power, and the causing the zeal of the children to appear more conspicuous.

From whence then arose their doubting, and their not feeling confident that they should at all events be preserved? Because they esteemed themselves assuredly too mean, and unworthy of such a benefit. And to prove that I say not this upon conjecture; when they fell into the furnace, they bewailed themselves after this sort, saying, ² *We have sinned, we have done iniquity, we cannot open our mouth.* And therefore they said, *But if not.* But if they did not plainly say this, namely, “ God is able to deliver us; but if he deliver us not, for our sin’s sake He will not deliver us:” wonder not at it. For they would have seemed to the barbarians to be sheltering the weakness of God under the pretext of their own sins. Wherefore His power only is what they speak of: the reason, they allege not. And besides, they were well disciplined not to be over-curious about the judgments of God.

With these words then, they entered into the fire; and they neither cast insult upon the king, nor overturned the statue^c. For such should the courageous man be, temperate and mild; and that especially in dangers; that he may not seem to go forth to such contests in wrath and vain-glory, but with fortitude and self-possession. For whoso deals insolently, undergoes the suspicion of those faults: but he that endures, and is forced into the struggle, and goes through the trial with meekness, is not only admired as brave, but his self-possession also and consideration cause him to be no less extolled. And

^c This may be a covert allusion to the outrage on the statues of Theodotus, which had brought Antioch into so great trouble in the second year of S. Chrysostom’s ministry there.

HOMIL. XVIII. this is what they did at that time; shewing forth all fortitude and gentleness, and doing nothing for reward, nor for recompense or return. “*Though He be not willing* (so it stands) *to deliver us, we will not serve thy gods:* for we have already our recompense, in that we are counted worthy to be kept from all impiety, and for that end to give our bodies to be burned.”

We then also having already our recompense, (for indeed we have it, in that we have been vouchsafed the full knowledge of Him, vouchsafed to be made members of Christ,) let us take care that we make them not members of an harlot. For with this most tremendous saying we must conclude our discourse, in order that having the fear of the threat in full efficacy, we may remain purer than gold, this fear helping to make us so. For so shall we be able, delivered from all fornication, to see Christ. Whom God grant us all to behold with boldness at that day, through the grace and loving-kindness of our Lord Jesus Christ; with whom to the Father and the Holy Spirit be glory, power, honour, now, henceforth, and for evermore. Amen.

HOMILY XIX.

1 COR. vii. 1, 2.

Now concerning the things whereof ye wrote unto me: it is good for a man not to touch a woman. Nevertheless, because of fornications, let every man have his own wife; and let every woman have her own husband.

HAVING corrected the three heaviest things laid to their charge, one, the distraction of the Church, another, about the fornicator, a third, about the covetous person, he thenceforth uses a milder sort of speech. And he interposes some exhortation and advice about marriage and virginity, giving the hearer some respite from more unpleasant subjects. But in the second Epistle he does the contrary; he begins from the milder topics, and ends with the more distressing. And here also, after he has finished his discourse about virginity, he again launches forth into matter more akin to reproof; not setting all down in regular order, but varying his discourse in either kind, as the occasion required, and the exigency of the matters in hand.

Wherefore he says, *Now as concerning the things whereof ye wrote unto me.* For they had written to him, "Whether it was right to abstain from one's wife, or not:" and writing back in answer to this, and giving rules about marriage, he introduces also the discourse concerning virginity: *It is good for a man not to touch a woman.* "For if," says he, "thou enquire what is the excellent and greatly superior course, it is better not to have any connection whatever with a woman: but if, what is safe, and helpful to thine own infirmity, be connected by marriage."

HOMIL. XIX. But since it was likely, as also happens now, that the husband might be willing but the wife not, or perhaps the reverse, mark how he discusses each case. Some indeed say that this discourse was addressed by him to priests. But I, judging from what follows, could not affirm that it was so: since he would not have given his advice in general terms. For if he were writing these things only for the priests, he would have said, "It is good for the teacher not to touch a woman." But now he has made it of universal application, saying, *It is good for man; not for priest only.* And again, *Art thou loosed from a wife? Seek not a wife.* He said not, "You who are a priest and teacher," but indefinitely. And the whole of his speech goes on entirely in the same tone. And after he had said, *Nevertheless because of fornications let every man have his own wife,* by the very cause alleged for the concession, he guides man to continence.

¹ τιμὴν: [2.] Ver. 3. *Let the husband pay the wife the honour¹ due to her: in like manner the wife the husband.*

rec. text, ἰσότητας.

Now what is the meaning of *the due honour*? *The wife hath not power over her own body;* but is both the slave and the mistress of the husband. And if you decline the service which is due, you have offended God. But if thou wish to withdraw thyself, it must be with the husband's permission, though it be but for a short time. For this is why he calls the matter a debt, to shew that no one is master of himself, but that they are servants to each other.

When therefore thou seest an harlot tempting thee, say, "My body is not mine but my wife's." The same also let the woman say to those who would undermine her chastity, "My body is not mine but my husband's."

Now if neither husband nor wife hath power even over their own body, much less have they over their property. Hear ye, all that have husbands and all that have wives: that if you must not count your body your own, much less your money.

² ἢ ἀπο- Elsewhere I grant He gives to the husband abundant precedence, both in the New and the Old Testament, saying, *σσεοφῆ σου.* ² *Thy turning shall be towards thy husband, and he shall rule over thee.* Paul doth so too, by making a distinction thus, and Gen. 3. 16. ³ writing³, *Husbands, love your wives; and let the wife see that* Ephes. 5.25,33.

she reverence her husband. But in this place we hear no more of greater and less, but it is one and the same right. 1COR.7.5. Now why is this? Because his speech was about chastity. "In all other things," says he, "let the husband have the prerogative; but not so where the question is about chastity." *The husband hath not power over his own body, neither the wife.* There is great equality of honour, and no prerogative.

[3.] Ver. 5. *Defraud not one the other, except it be with consent for a time.*

What then can this mean? "Let not the wife," says he, "exercise continence, if the husband be unwilling; nor yet the husband without the wife's consent." Why so? Because great evils spring from this sort of continence. For adulteries, and fornications, and the ruin of families, have often arisen from hence. For if when men have their own wives they commit fornication, much more if you defraud them of this consolation. And well says he, *Defraud not; fraud* here, and *debt* above, that he might shew the strictness of the right of dominion in question. For that one should practise continence against the will of the other is *defrauding*; but not so, with the other's consent: any more than I count myself defrauded, if after persuading me you take away any thing of mine. Since he only defrauds, who takes against another's will, and by force. A thing which many women do, working sin rather than righteousness, and thereby becoming accountable for the husband's uncleanness, and rending all asunder. Whereas they should value concord above all things.

Now since this is more important than all beside, we will, if you please, consider it with a view to actual cases. Thus, suppose a wife and husband, and let the wife be continent, without consent of her husband; well then, if hereupon he commit fornication, or though abstaining from fornication, fret, and grow restless, and be heated, and quarrel, and give all kind of trouble to his wife; where is all the gain of the fasting and the continence, a breach being made in charity? There is none. For what strange reproaches, how much trouble, how great a war must of course arise! since, when in an house man and wife are at variance, the house will be no better off than a ship in a storm, where the master is upon ill terms with the man at the head. Wherefore he saith, *Defraud*

HOMIL. XIX. *not one another, unless it be by consent for a time, that ye may have leisure for fasting and prayer.* It is prayer with unusual earnestness, which he here means. For if he is forbidding those who have intercourse with one another to pray, how could *Pray without ceasing* have any place? It is possible then to live with a wife, and yet give heed unto prayer. But by continence prayer is made more perfect. For he did not say merely, "That ye may pray;" but *That ye may have leisure for it*; as though what he speaks of might cause, not uncleanness, but much occupation.

And come together again, that Satan tempt you not. Thus, lest it should seem to be a matter of express enactment, he adds the reason. And what is it? *That Satan tempt you not.* And that you may understand that it is not the devil only who causeth this crime, I mean adultery, he adds, *because of your incontinence.*

But this I say by permission, and not of commandment. For I would that all men were even as I myself; in a state of continence. This he doth in many places, when he is advising about difficult matters; he brings forward himself, and says, *Be ye followers of me.*

But every one hath his own gift of God, one after this manner and another after that. Thus, since he had heavily charged them, saying, *for your incontinence*, he again comforteth them by the words, *every one hath his own gift of God*: not declaring this, that towards that virtue there is no need of zeal on our parts, but, as I was saying before, to comfort them. For if it be a *gift*, and man contributes nothing thereunto, how sayest thou, *But¹ I say to the unmarried and widows, it is good for them if they remain even as I:* ²*But if they cannot contain themselves, let them marry?* Do you see the strong sense of Paul, how he both signifies that continence is better, and yet puts no force on the person who cannot attain to it; fearing lest some offence arise?

For it is better to marry than to burn. He indicates how great is the tyranny of concupiscence. What he means is something like this: "If you have to endure much violence and burning desire, withdraw yourself from your pains and toils, lest haply you be subverted."

[4.] Ver. 10. *But to the married I command, yet not I, but the Lord.* 1 COR. 7.
10—12.

Because it is a law expressly appointed by Christ, which he is about to read to them, about the *not putting away a wife without fornication*¹; therefore he says, *Not I.* True it is, that what was before spoken, though it be not expressly stated, yet it also is His decree. But this, you see, He had delivered in express words. So that the words *I* and *not I* have this difference of meaning. For that you might not imagine even his own words to be human, therefore he added, *For I think that I also have the Spirit of God.* 1 S. Mat.
5. 32;
19. 9;
S. Mark
10. 11;
S. Luke
16. 18.

Now what is that which *to the married the Lord hath commanded?* *That a wife should not be separated from her husband*²: *but if she be separated, let her remain unmarried, or be reconciled unto her husband.* And that *the husband should not put away his wife.* Here, seeing that both on the score of continence, and other pretexts, and because of infirmities of temper³, it fell out that separations took place: it were better, he says, that such things should not be at all; but however if they take place, let the wife remain with her husband, if not to cohabit with him, yet so as not to introduce any other to be her husband. 2 v. 11.
3 *μικρο-
ψυχίας.*

Ver. 12. *But to the rest speak I, not the Lord. If any brother have a wife that believeth not, and she be well pleased to dwell with him, let him not put her away. And if any woman have an husband that believeth not, and he be well pleased to dwell with her, let her not leave him.*

For as when discoursing about separating from fornicators, he made the matter easy by the correction which he applied to his words, saying, *Howbeit, not altogether with the fornicators of this world*; so also in this case he provideth for the abundant easiness of the duty, saying, *If any wife have a husband, or husband a wife, that believeth not, let him not put her away.* “What sayest thou? If he be an unbeliever, let him remain with the wife, but not if he be a fornicator? And yet fornication is a less sin than unbelief.” I grant, fornication is a less sin: but God spares thine infirmities extremely. And this is what He doth about the sacrifice, saying⁴, *Leave the sacrifice, and be reconciled to thy brother.* This also, in the case of the man who owed ten thousand talents. For him 4 Matt.
5. 24.

HOMIL. too, He did not punish for owing him ten thousand
 XIX. talents, but for demanding back a hundred pence from his fellow-servant, He took vengeance on him.

Then lest the woman might fear, as though she became unclean because of intercourse with her husband, he says, *For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband.* And yet, if *he that is joined to an harlot is one body*, it is quite clear that the woman also who is joined to an idolater is one body. Well: it is one body; nevertheless she becomes not unclean, but the cleanness of the wife overcomes the uncleanness of the husband; and again, the cleanness of the believing husband overcomes the uncleanness of the unbelieving wife.

- (3.) How then in this case is the uncleanness overcome, and therefore the intercourse allowed; while in the woman with whom fornication was committed, the husband is not condemned in casting her out? Because here there is hope that the lost member may be saved through the marriage; but in the other case the marriage has already been dissolved: and there again both are corrupted; but here the fault is in one only of the two. I mean something like this: she that has been but once guilty of fornication is abominable: if then *he that is joined to an harlot is one body*, he also becomes abominable by having connection with an harlot; wherefore all the purity flits away. But in the case before us it is not so. But how? The idolater is unclean, but the woman is not unclean. For if indeed she were a partner with him in that wherein he is unclean, I mean his impiety, she herself would also become unclean. But now the idolater is unclean in one way, and the wife holds communion with him in another, wherein he is not unclean. For marriage and mixture of bodies is that wherein the communion consists.

Again, there is a hope that this man may be reclaimed by his wife, for she is made completely his own: but for the other it is not very easy. For how will she who dishonoured him in former times, and became another's, and destroyed the rights of marriage, have power to reclaim him whom she had wronged; him, moreover, who still remains to her as an alien?

Again in that case, after the fornication the husband is not a

husband: but here, although the wife be an idolatress, the husband's rights are not destroyed. 1COR.7.
15.

However, he doth not simply recommend cohabitation with the unbeliever, but with this qualification, that he wills it. Wherefore he said, *And he himself be well-pleased to dwell with her.* For, tell me, what harm is there, when the duties of piety remain unimpaired, and there are good hopes about the unbeliever, that those already joined should so abide, and not bring in occasions of all sorts of unnecessary warfare? For the question now is not about those who have never yet come together, but about those who are already joined. He did not say, If any one wish to take an unbelieving wife, but, *If any one hath an unbelieving wife.* Which means, If any after marrying or being married have received the word of godliness, and then the other party which had continued in unbelief, still yearn for them to dwell together, let not the marriage be broken off. For, saith he, *the unbelieving husband is sanctified by his wife.* So great is the superabundance of thy purity.

What then, is the Greek holy? Certainly not: for he said not, He is holy; but, *He is sanctified by his wife.* And this he said, not to signify that he is holy, but to deliver the woman as completely as possible from her fear, and lead the man to desire the truth. For the uncleanness is not in the bodies wherein there is communion, but in the mind and the thoughts. And here follows the proof: namely, that if thou, continuing unclean, have offspring, the child, not being of thee alone, is of course unclean, or half clean. But now it is not unclean. To which effect he adds, *else were your children unclean; but now are they holy;* that is, not unclean. But the Apostle calls them, *holy,* by the intensity of the expression again casting out the dread arising from that sort of suspicion.

Ver. 15. *But if the unbelieving depart, let him depart,* for in this case the matter is no longer fornication. But what is the meaning of, *if the unbelieving depart?* For instance, if he bid thee sacrifice and take part in his ungodliness on account of thy marriage, or part company; it were better the marriage were annulled, and no breach made in godliness. Wherefore he adds, *A brother is not bound, nor*

HOMIL. *yet a sister, in such cases.* If day by day he buffet thee, and
 XIX. keep up combats on this account, it is better to separate. For this is what he glances at, saying, *But God hath called us unto peace.* And when it comes to that, it is the other party who hath furnished the ground of separation, even as he did who committed uncleanness.

Ver. 16. *For what knowest thou, O wife, whether thou shalt not save thine husband?* This again refers to that expression, *let her not leave him.* That is, “if he make no disturbance, remain,” saith he, “for there is even profit in this; remain, and advise, and give counsel, and persuade.” For no teacher will have such power to convince¹, as a wife. And neither, on the one hand, doth he lay any necessity upon her, and absolutely demand the point of her, that he may not again do what would be too painful; nor, on the other hand, doth he tell her to despair: but he leaves the matter in suspense through the uncertainty of the future, saying, *For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?*

¹Reg.
 πῶσται.
 Bened.
 ἰσχύσαι.

[5.] And again, ver. 17. *But as God hath distributed to every man as the Lord hath called every one, so let him walk. Is any one called being circumcised? let him not be uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. Let every man abide in the same calling wherein he was called. Art thou called, being a slave? Care not for it.* These things contribute nothing unto faith, saith he. Be not then contentious, neither be troubled; for the faith hath cast out all these things.

Let every one abide in the same calling wherein he was called. Hast thou been called, having an unbelieving wife? Continue to have her. Cast not out thy wife for the faith's sake. Hast thou been called, being a slave? Care not for it. Continue to be a slave. Hast thou been called, being in uncircumcision? Remain uncircumcised. Being circumcised, didst thou become a believer? Continue circumcised. For this is the meaning of, *As God hath distributed unto every man.* For these are no hindrances to piety. Thou

art called, being a slave; another, with an unbelieving wife; 1COR.7. 23.
 another, being circumcised.

Astonishing! where has he put slavery? As circumcision profits not; and uncircumcision does no harm; so neither doth slavery, nor yet liberty. And that he might point out this with surpassing clearness, he says, *But even¹ if thou canst become free, use it rather*: that is, rather continue a slave. Now upon what possible ground does he tell the person who might be set free to remain a slave? He means to point out that slavery is no harm, but rather an advantage.

Now we are not ignorant that some say, the words, *use it rather*, are spoken with regard to liberty: interpreting it, *if thou canst become free, become free*. But the expression would be very contrary to Paul's manner if he intended this. For he would not, when consoling the slave, and signifying that he was in no respect injured, have told him to get free. Since perhaps some one might say, "What then, if I am not able? I am an injured and degraded person." This then is not what he says: but as I was explaining, meaning to point out that a man gets nothing by being made free, he says, *Though thou hast it in thy power to be made free, remain rather in slavery*.

Next he adds also the cause; *For he that is called in the Lord being a slave, is the Lord's free man: likewise also he that is called being free, is Christ's servant*. "For," saith he, "in the things that relate to Christ, both are equal: and like as thou art the slave of Christ, so also is thy master. How then is the slave a free man? Because He has freed thee not only from sin, but also from outward slavery, continuing a slave. For He suffers not even the slave to be a slave, not though he be a man abiding in slavery: and this is the great wonder.

But how is the slave a free man, while continuing a slave? When he is freed from passions and the diseases of the mind: when he looks down upon riches, and wrath, and all other the like passions.

Ver. 23. *Ye are bought with a price: be not ye the servants of men*. This saying is addressed not to slaves only, but also to free men. For it is possible for one who is a slave not to

HOMIL. be a slave; and for one who is a free man to be a slave.
 XIX. “And how can one be a slave and not a slave?” When he doeth all for God: when he feigns nothing, and doeth nothing out of eye-service towards men: that is how one that is a slave to men can be free. Or again, how doth one that is free become a slave? When he serves men in any evil service, either for gluttony, or desire of wealth, or for office’ sake. For such an one, though he be free, is of a more slavish sort than all men.

And consider both these points. Joseph was a slave, but not a slave to men: wherefore even in slavery he was freer than all that are free. For instance, he yielded not to his mistress; yielded not to the purposes which she who possessed him desired. Again, she was free; yet none ever so like a slave, courting and beseeching her own servant. But she prevailed not on him, who was free, to do what he would not. This then was not slavery; but it was liberty of the most exalted kind. For what impediment to virtue had he from his slavery? Let men hear, both slaves and free. Which was the slave? He that was entreated, or she that did entreat? She that besought, or he that despised her supplication?

In fact, there are limits set to slaves by God Himself; and up to what point one ought to keep them, this is also exacted, and to transgress them is wrong. Namely, when your master commands nothing which is displeasing to God, it is right to follow and to obey; but no farther. For thus the slave becomes free. But if you go further, even though you are free, you are become a slave. At least he intimates this, saying, *Be not ye the servants of men.*

But if this be not the meaning, if he bade them forsake their masters, and strive contentiously to become free, in what sense did he exhort them, saying, ¹ *Let every one remain in the calling in which he is called?* And in another place, *As many servants as are under the yoke, let them count their own masters worthy of all honour; and those that have believing masters, let them not despise them, because they are brethren who partake of the benefit.* And writing to the Ephesians also, and Colossians, he ordains and exacts the same rules. Whence it is plain, that it is not this slavery

¹ 1 Tim. 6. 1, 2.

which he annuls, but that which, caused as it is by vice, ^{1COR.7.} befalls free men also: and this is the worst kind of slavery, _{23.} though he be a free man who is in bondage to it. For what profit had Joseph's brethren of their freedom? Were they not more servile than all slaves; both speaking lies to their father, and to the merchants using false pretences, as well as to their brother? But not such was the free man: rather every where and in all things he was true. And nothing had power to enslave him, neither chain, nor bondage, nor the love of his mistress, nor his being in a strange land. But he abode free every where. For this is liberty in the truest sense, when even in bondage it shines through.

[6.] Such a thing is Christianity; in slavery to bestow freedom. And as that which is by nature an easily vulnerable body then shews itself to be invulnerable, when having received a dart it suffers no harm; so also he that is strictly free then shews himself, when even under masters he is not enslaved. For this cause his bidding is, "remain a slave." But if it is impossible for one who is a slave to be a Christian such as he ought to be, the Greeks will condemn true religion of great weakness: whereas, if they can be taught that slavery in no way impairs godliness, they will admire our doctrine. For if death hurt us not, nor scourges, nor chains, much less slavery. Fire, and iron, and tyrannies innumerable, and diseases, and poverty, and wild beasts, and countless things more dreadful than these, have not been able to injure the faithful men; nay, they have made them even mightier. And how shall slavery be able to hurt? It is not slavery itself, beloved, that hurts; but the real slavery is that of sin. And if thou be not a slave in this sense, be bold and rejoice. No one shall have power to do thee any wrong, having the temper which cannot be enslaved. But if thou be a slave to sin, even though thou be ten thousand times free, thou hast no good of thy liberty.

For, tell me, what profit is it, when, though not in bondage to a man, thou liest down in subjection to thy passions? Since men indeed often know how to spare; but those masters are never satiated with thy destruction. Art thou in bondage to a man? Why, thy master also is slave to thee,

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XIX. in arranging about thy food, in taking care of thy health, and clothes, and in looking after thy shoes, and all the other things. And thou dost not fear so much lest thou shouldst offend thy master, as he fears lest any of those necessaries should fail thee. “But he sits down, while thou standest.” And what of that? Since this may be said of thee as well as of him. Often, at least, when thou art lying down and sleeping sweetly, he is not only standing, but undergoing endless discomforts, in the market-place; and he lies awake more painfully than thou.

For instance; what did Joseph suffer from his mistress to be compared with what she suffered from her evil desire? For he indeed did not the things which she wished to put upon him; but she performed every thing which her mistress ordered her, I mean her spirit of unchastity: which left not off until it had put her to open shame. What master commands such things? what savage tyrant? “Intreat thy slave,” that is the word: “flatter the person bought with thy money, supplicate the captive; even if he reject thee with disgust, again besiege him: even if thou speakest to him oftentimes, and he consent not, watch for his being alone, and force him, and become an object of derision.” What can be more dishonourable, what more shameful, than these words? “And if even by these means you make no progress, why, accuse him falsely, and deceive your husband.” Mark how mean, how shameful are the commands, how unmerciful, and savage, and frantic. What command does the master ever lay on his slave, such as those which her wantonness then laid upon that royal woman? And yet she dared not disobey. But Joseph underwent nothing of this sort, but every thing on the contrary which brought glory and honour.

Would you like to see yet another man under severe orders from a hard mistress, and without spirit to disobey any of them? Consider Cain, what commands were laid on him by his envy. She ordered him to slay his brother, to lie unto God, to grieve his father, to cast off shame; and he did it all, and in nothing refused to obey. And why marvel, that over a single person so great should be the power of this mistress? She hath often destroyed entire nations. For

instance, the Midianitish women took the Jews and all but ^{1COR.7.} bound them in captivity; their own beauty kindling desire, ^{25—28.} was the means of their vanquishing that whole nation. Paul then, to cast out this sort of slavery, said, *Become not servants of men*; that is, “Obey not men commanding unreasonable things: nay, obey not yourselves.” Then having raised up their mind, and made it mount on high, he says,

[7.] Ver. 25. *Now concerning virgins, I have no commandment of the Lord; but I give my judgment, as one that hath obtained mercy of the Lord to be faithful.*

Advancing on his way in regular order, he proceeds next to speak concerning virginity. For after that he had exercised them, and prescribed measures to them, in his words concerning continence, he goes forth towards what is greater, saying, *I have not any commandment, but I esteem it to be good.* For what reason? For the self-same reason as he had mentioned respecting continence.

Ver. 27. *Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.*

These words carry no contradiction to what had been said before, but rather the most entire agreement with them. For he says in that place also, *Except it be by consent*: as here he says, *Art thou bound unto a wife? Seek not separation.* This is no contradiction. For its being against consent makes a dissolution: but if with consent both live continently, it is no dissolution.

Then, lest this should seem to be laying down a law, he subjoins¹, *but if thou marry, thou hast not sinned.* He next ^{1 v. 28.} alleges the existing state of things, *the present distress, the shortness of the time, and the affliction.* For marriage draws along with it many things, which indeed he hath glanced at, as well here, as also in the discourse about continence: there, by saying, *the wife hath not power over herself*; and here, by the expression, *Thou art bound.*

But if thou marry, thou hast not sinned. He is not speaking about her who hath made choice of virginity, for if it comes to that, she hath sinned. Since, if the widows² are condemned for having to do with second marriages, after they have once chosen widowhood, much more the virgins.

² i. e. the widows whom St. Paul mentions, 1 Tim. 5. 11, 12.

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But such shall have trouble in the flesh. “And pleasure too,” you will say: but observe how he curtails this by the shortness of the time, saying¹, *the time is short*; that is, “we are exhorted to depart now and go forth, but thou art running further in.” And yet even although marriage had no troubles, even so we ought to press on towards things to come. But when it hath affliction too, what need to draw on one’s self an additional burden. What occasion to take up such a load, when even after taking it, you must use it as having it not? For *those even that have wives must be*, he saith, *as though they had none.*

Then, having interposed something about the future, he brings back his speech to the present. For some of his topics are spiritual; as that, *the one careth about the things which be her husband’s, the other about those which be God’s.* Others relate to this present life; as, *I would have you without carefulness.* But still, with all this he leaves it to their own choice: inasmuch as he, who after proving what is best, goes back to compulsion, seems as if he did not trust his own statements. Wherefore he rather attracts them by concession, and checks them as follows:

Ver. 35. *But this I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and that ye may persevere in attendance.*

Let the virgins hear, that not by that one point is virginity defined; for she that is careful about the things of the world, cannot be a virgin, nor comely. Thus, when he said, *There is difference between a wife and a virgin*, he added this as the difference, and that wherein they are distinguished from each other. And laying down the definition of a virgin and her that is not a virgin, he names, not marriage nor continence, but leisure and multiplicity of engagement. For the evil is not in the cohabitation, but in the impediment to the strictness of life.

Ver. 36. *But if any man think that he behaveth himself uncomely toward his virgin.*

Here he seems to be talking about marriage; but all that he says relates to virginity; for he allows even a second marriage, saying, *only in the Lord.* Now what means, *in the Lord*? With chastity, with honour: for this is needed

every where, and must be pursued; for else we cannot see ^{1COR.7.}
God. 36.

Now if we have passed lightly by what he says of virginity, let no one accuse us of negligence; for indeed an entire book hath been composed by us upon this topic; and as we have there with all the accuracy which we could gone through every branch of the subject, we considered it a waste of words to introduce it all again here. Wherefore, referring the hearer to that work, as concerns these things, we will say this one thing here: We must follow after continence. For, saith he, *follow after peace, and holiness, without which no one shall see the Lord.* Therefore that we may be accounted worthy to see Him, whether we be in virginity, or in the first marriage or the second, let us follow after this, that we may obtain the kingdom of heaven, through the grace and loving-kindness of our Lord Jesus Christ; to Whom, with the Father and the Holy Spirit, be glory, power, honour, now, henceforth, and for everlasting ages. Amen.

HOMILY XX.

1 COR. viii. 1.

Now concerning things offered to idols: we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

IT is necessary first to say, what the meaning of this passage is: for so shall we readily comprehend the Apostle's discourse. For he that sees a charge brought against any one, except he first perceive the nature of the offence, will not understand what is said. What then is it, of which he was then accusing the Corinthians? A heavy charge, and the cause of many evils.

^{1 S. Mat.}
^{15. 11.} Well, what is it? Many among them, having learnt that ¹*not the things which enter in defile the man, but the things which proceed out*, and that idols of all kinds, wood and stone, and demons, have no power to hurt or help, had made an immoderate use of their perfect knowledge of this, to the harm both of others and of themselves. They had both gone in where idols were, and had partaken of the tables there, and were producing thereby great and ruinous evil. For on the one hand, those who still retained the fear of idols, and who knew not how to contemn them, took part in those meals, because they saw the more perfect sort doing this; and hence they got the greatest injury: since they did not touch what was set before them with the same mind as the others, but as things offered in sacrifice to idols; and the thing was becoming a way to idolatry. On the other hand, these very persons who pretended to be more perfect were injured in no common way, partaking in the tables of devils.

This then was the subject of complaint. Now this blessed ^{1COR.8.} man, being about to correct it, did not immediately begin to 1. speak vehemently; for that which was done came more of folly than of wickedness: wherefore in the first instance there was need rather of exhortation than of severe rebuke and wrath. Now herein observe his good sense, how he immediately begins to admonish.

Now as touching things offered to idols, we know that we all have knowledge. Leaving alone the weak, which he always doth, he discourses with the strong first. And this is what he did also in the Epistle to the Romans, saying, ^{1 Rom.} *But thou, why dost thou judge thy brother?* ^{14. 10.} for this is the sort of person that is able to receive rebuke also with readiness. Exactly the same then he doth here also.

And first he makes void their haughtiness, by declaring that this very thing which they considered as peculiar to themselves, the having perfect knowledge, was common to all. Thus, *we know*, saith he, *that we all have knowledge.* For if, allowing them to have high thoughts, he had first pointed out how hurtful the thing was to others, he would not have done them so much good as harm. For the ambitious soul, when it plumes itself upon any thing, even though the same do harm to others, yet strongly adheres to it, because of the tyranny of vain-glory. Wherefore Paul first examines the matter itself by itself: just as he had done before in the case of the wisdom from without, demolishing it with a high hand. But in that case he did it as we might have expected: for the whole thing was altogether blameworthy, and his task was very easy. Wherefore he signifies it to be not only useless, but even contrary to the Gospel. But in the present case it was not possible to do this. For what was being done was of knowledge, and perfect knowledge. It was not then either safe to overthrow it, and yet in no other way was it possible to cast out the vainglory which had resulted from it. What then doeth he? First, by signifying that it was common, he curbs that swelling pride of theirs. For they who possess something great and excellent are more elated, when they are the only ones who have it; but if it be made out that they possess it in common with others, they no longer have so much of this feeling. First then he makes it common property, because they considered it to belong to themselves alone.

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XX. Next, having made it common, he does not make himself singly a sharer in it with them; for in this way too he would have rather set them up; for as to be the only possessor elates, so to have one partner or two perhaps among leading persons has this effect just as much. For this reason he does not mention himself, but all: he said not, "I too have knowledge," but *we know that we all have knowledge*.

[2.] This then is one way, and the first, by which he cast down their swelling pride; the next hath greater force. What then is this? In that he shews, that not even this thing itself was in all points complete, but imperfect, and extremely so. And not only imperfect, but also injurious, unless there were another thing joined together with it. For having said that *we have knowledge*, he added, *Knowledge puffeth up, but charity edifieth*: so that when it is without charity, it lifts men up to absolute arrogance.

"And yet not even charity," you will say, "without knowledge hath any advantage." Well: this he did not say; but omitting it as a thing allowed by all, he signifies that knowledge stands in extreme need of charity. For he who loves, inasmuch as he fulfils the commandment which is most absolute of all, even though he have some defects, will quickly be blessed with knowledge because of his love; as Cornelius and many others. But he that hath knowledge, but hath not charity, not only shall gain nothing more, but shall also be cast out of that which he hath, in many cases falling into arrogance. It seems then that knowledge is not productive of charity, but on the contrary debars from it him that is not on his guard, puffing him up and elating him. For arrogance is wont to cause divisions: but charity both draws together, and leads to knowledge. And to make this plain he saith, *But if any man love God, the same is known of Him*. So that "I forbid not this," saith he, "namely, your having perfect knowledge; but your having it with charity, that I enjoin; else is it no gain, but rather loss."

(2.) Do you see how he already sounds the first note of his discourse concerning charity? For since all these evils were springing from the following root, i. e. not from perfect knowledge, but from their not greatly loving nor sparing their neighbours; whence ensued both their variance, and

their self-satisfaction, and all the rest which he had charged ^{1 COR. 8.} them with; both before this and after he is continually 1, 2. providing for charity; so correcting the fountain of all good things. "Now why," saith he, "are ye puffed up about knowledge? For if ye have not charity, ye shall even be injured thereby. For what is worse than boasting? But if the other be added, the first also will be in safety. For although you may know something more than your neighbour, if you love him you will not set yourself up, but lead him also to the same." Wherefore also having said, *Knowledge puffeth up*, he added, *but charity edifieth*. He did not say, "Behaveth itself modestly," but what is much more, and more gainful. For their knowledge was not only puffing them up, but also distracting them. On this account he opposes the one to the other.

[3.] And then he adds a third consideration, which was of force to set them down. What then is this? that although charity be joined with it, yet not even in that case is this our knowledge perfect. And therefore he adds,

Ver. 2. *But if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.* This is a mortal blow. "I dwell not," saith he, "on the knowledge being common to all. I say not that by hating your neighbour and by arrogance, you injure yourself most. But even though you have it by yourself alone, though you be modest, though you love your brother, even in this case you are imperfect in regard of knowledge. For *as yet thou knowest nothing as thou oughtest to know.*" Now if we possess, as yet, exact knowledge of nothing, how is it that some have rushed on to such a pitch of frenzy, as to say that they know God with all exactness? Whereas, though we had an exact knowledge of all other things, not even in this case were it possible to possess this knowledge to such an extent. For how wide He is apart from all things, it is impossible even to say.

And mark how he pulls down their swelling pride: for he said not, "of the matters before us ye have not the proper knowledge," but, "about every thing." And he did not say, "ye," but, "no one whatever," be it Peter, be it Paul, be it any one else. For by this he both soothed them, and carefully kept them under.

HOMIL. Ver. 3. *But if any man love God, the same, he doth not say,*
 XX. *knoweth Him, but, is known of Him.* For we have not known
 Him, but He hath known us. And therefore did Christ say,

¹ S. John ¹ *Ye have not chosen me, but I have chosen you.* And Paul else-
 15. 16. where, *Then shall I know perfectly*², *even as also I am known.*

² c. 13. Observe now, I pray, by what strong considerations
 12. ἵνα- he brings down their high-mindedness. First he points
 γνώσο- out, that not they alone knew the things which they knew;
 μαι. for *we all*, he saith, *have knowledge.* Next, that the thing
 itself was hurtful so long as it was without charity; for
knowledge, saith he, *puffeth up.* Thirdly, that even joined
 with charity it is not complete nor perfect. *For if any man*
thinketh that he knoweth any thing, he knoweth nothing as
yet as he ought to know, so he speaks. In addition to this,
 that they have not even this from themselves, but by gift
 from God. For he said not, “hath known God,” but, *is*
known of Him. Again, that this very thing comes of charity,
 which they have not as they ought. For, *if any man*, saith
 he, *love God, the same is known of Him.* Having then so
 much at large allayed their irritation, he begins to speak
 doctrinally, saying thus.

[4.] Ver. 4. *With regard then to the eating of things offered*
to idols, we know that an idol is nothing in the world, and that
there is none other God save one. Look what a strait he hath
 fallen into! For indeed his mind is to prove both; that one
 ought to abstain from this kind of banquet, and that it hath no
 power to hurt those who partake of it: things which were not
 greatly in agreement with each other. For when they were
 told that they had no harm in them, they would naturally run
 to them, as indifferent things. But when forbidden to touch
 them, they would suspect, on the contrary, that their having
 power to do hurt occasioned the prohibition. Wherefore, you
 see, he puts down their opinion about idols, and then states as
 a first reason for their abstaining, the scandals which they
 place in the way of their brethren; in these words: *Now con-*
cerning the eating things offered to idols, we know that an
idol is nothing in the world. Again he makes it common
 property, and doth not allow this to be theirs alone, but
 extends the knowledge all over the world. For “not among
 you alone,” says he, “but every where on earth this doctrine

prevails." What then is it? *That an idol is nothing in the world; that there is none other God but one.* What then? 4, 5. are there no idols? no statues? Indeed there are; but they have no power: neither are they gods, but stones and demons. For he is now setting himself against both parties; both the grosser sort among them, and those who were accounted lovers of wisdom. Thus, seeing that the former know of no more than the mere stones, the others assert that certain powers reside in them^a, which they also call gods; to the former accordingly he says, that *an idol is nothing in the world*; to the other, that *there is none other God save one.*

Do you mark how he writes these things, not simply (3.) as laying down doctrine, but in contradistinction to those without? A thing indeed which we must at all times narrowly observe, whether he says any thing abstractedly, or whether he is opposing any persons. For this contributes in no ordinary way to the accuracy of our doctrinal views, and to the exact understanding of his expressions.

[5.] Ver. 5. *For though there be that be called gods, whether in heaven or upon earth, as there be gods many and lords many; but to us there is one God, the Father, of Whom are all things, and we in Him; and one Lord Jesus Christ, by Whom are all things, and we by Him.* Since he had said, that *an idol is nothing*, and that *there is no other God*; and yet there were idols, and there were those that were called gods; that he might not seem to be contradicting plain facts, he goes on to say, *For though there are that be called gods, as indeed there are; not absolutely, there are; but, called, not in reality having this but in name: be it in heaven or be it in earth:—in heaven*, meaning the sun, and the moon, and the remainder of the choir of stars; for these too the Greeks worshipped: but upon the earth demons, and all those who had been made gods of men:—*but to us there is but One God, the Father.* In the first instance having expressed it without the word *Father*, and said, *there is none other God but one*, he now adds this also, when he had utterly cast out the others.

^a Olympius the Sophist, of Alexandria, A. D. 389, thus comforted the people when their idols were destroyed: "Shapes and counterfeits they were, fashioned of matter subject unto cor-

ruption, therefore to grind them to dust was easy: but those celestial powers which dwelt and resided in them are ascended into Heaven." Sozom. vii. 15. quoted by Hooker, E. P. v. 65. 15.

HOMIL. Next, he adduces, what indeed is the greatest token of
 XX. divinity; *of Whom are all things*. For this implies also

¹ Jer.10. that those others are not gods. For it is said¹, *Let the gods*
 11. *who made not the heaven and the earth perish*. Then he
 subjoins what is not less than this, *and we in Him*. For
 when he saith, *of Whom are all things*, he means the creation,
 and the bringing of things out of nothing into existence.
 But when he saith, *and we in Him*, he speaks of the word of

² αἰκλιώ- faith and mutual appropriation², as also he said before, ³*but*
 στωσ.
³ 1 Cor. *of Him are ye also in Christ Jesus*. In two ways we are of

1. 30. Him, by being made when we were not, and by being made
 believers. For this also is a creation: a thing which he also

⁴ Eph.2. declares elsewhere; ⁴*that He might create in Himself of*
 15. *twain one new man*.

And there is one Lord Jesus Christ, by Whom are all things, and we by Him. And in regard to Christ again, we must conceive of this in like manner. For by Him both the race of men was produced out of nothing into existence, and returned from error to truth. So that as to the phrase *of Whom*, it is not to be understood apart from Christ. For of Him, through Christ, were we created.

[6.] Nor yet, if you observe, hath he distributed the names, as if by allotment, assigning to the Son, the name Lord, and to the Father, God. For the Scripture useth also often to interchange them, as when it saith, ⁵*The Lord said unto My Lord*; and again, ⁶*Wherefore God Thy God hath anointed Thee*; and, ⁷*Of Whom is Christ according to the flesh, Who is God over all*. And in many instances you may see these names changing their places. Besides, if they were allotted to each nature severally, and if the Son were not God, and God as the Father, yet continuing a Son; after saying, *but to us there is but One God*, it would have been superfluous, his adding the word *Father*, with a view to declare the Unbegotten. For the word *God* was sufficient to explain this, if it were such as to denote Him only.

⁵ Psalm 110. 1.
⁶ Psalm 45. 8.
⁷ Rom. 9. 5.

And this is not all, but there is another remark which may be made: that if you say, "Because it is said *One God*, therefore the word *God* doth not apply to the Son;" observe that the same topic holds of the Son also. For the Son also is called *One Lord*, yet we do not maintain that therefore the

term Lord applies to Him alone. So then, the same force as 1 COR. 8. the expression *One* has, applied to the Son, it has also, applied to the Father. And as the Father is not thrust out from being the Lord, in the same sense as the Son is the Lord, because He, the Son, is spoken of as One Lord; so neither does it cast out the Son from being God in the same sense as the Father is God, because the Father is styled One God.

[7.] Now if any were to say, "Why hath he made no mention of the Spirit?" our answer might be this: His argument was with idolaters, and the contention was about *gods many and lords many*. And this is why, having called the Father, God, he called the Son, Lord. If now he ventured not to call the Father Lord together with the Son, lest they might suspect him to be speaking of two Lords; nor yet the Son, God, with the Father, lest he might be supposed to speak of two Gods: why marvel at his not having mentioned the Spirit? His contest was, so far, with the Gentiles: his point, to signify that with us there is no plurality of Gods. Wherefore he keeps hold continually of this word, *One*; saying, *There is none other God but One*; and *to us there is One God, and One Lord*. From which it is plain, that to spare the weakness of the hearers he used this mode of explanation, and for this reason made no mention at all of the Spirit. For if it be not this, neither ought he to make mention of the Spirit elsewhere, nor to join Him with the Father and the Son. For if He be rejected from the Father and Son, much more ought He not to be put in the same rank with them in the matter of Baptism; where most especially the dignity of the Godhead appears, and when gifts are bestowed which pertain to God alone to afford. Thus then I have assigned the cause why in this place He is passed over in silence. Now do thou, if this be not the true reason, tell me, why He (4.) is ranked with Them in Baptism? But thou canst not give any other reason, but His being of equal honour. At any rate, when he has no such constraint upon him, he puts Him in the same rank, saying thus: ¹ *The grace of our Lord Jesus Christ, and the love of God and the Father*², and the fellowship of the Holy Ghost, be with you all: and again, ⁵ *There are diversities of gifts, but the same Spirit; and there are*

5.

¹ 2 Cor. 13. 14. ² και Πατρὸς, om. in rec. text. ⁵ c. 12. 4.

HOMIL.
XX. *diversities of administrations, but the same Lord; and there are diversities of operations, but the same God.* But because now his speech was with Greeks, and the weaker sort of the converts from among Greeks, for this reason he husbands it¹ so far. And this is what the prophets do in regard of the Son; no where making mention of Him plainly, because of the infirmity of the hearers.

¹ ραμι
εὐσται.

Ver. 7. *But not in all is knowledge, saith he.* What knowledge doth he mean? about God, or about things offered in sacrifice to idols? For either he here glances at the Greeks, who say that there are many gods and lords, and who know not Him that is truly God; or at the converts from among Greeks who were still rather infirm, such as did not yet know clearly that they ought not to fear idols, and that *an idol is nothing in the world.* But having said this, he gently soothes and encourages the latter. For there was no need of mentioning all he had to reprove, particularly as he intended to visit them again with more severity.

[8.] *But some with conscience of the idol unto this present day eat it as a thing offered in sacrifice unto idols, and their conscience being weak is defiled.* They still tremble at idols, he saith. For tell me not of the present state of things, and that you have received the true religion from your ancestors. But carry back your thoughts to those times, and consider when the Gospel was just set on foot, and impiety was still at its height, and altars burning, and sacrifices and libations offering up, and the greater part of men were Gentiles; think, I say, of those who from their ancestors had received impiety, and who were the descendants of fathers and grandfathers and great-grandfathers like themselves, and who had suffered great miseries from the demons. How must they have felt after their sudden change! How would they tremble at and dread the assaults of the demons! For their sake also he employs some reserve, saying, *But some with conscience of the thing offered in sacrifice to idols*². Thus he neither exposes them openly, nor to strike them hard; nor doth he pass by them altogether: but makes mention of them in a vague manner, saying, *Now some with conscience of the idol-sacrifice even until now eat it as a thing offered in sacrifice to an idol;* that is, with the same thoughts as they did in

² τοῦ
εἰδωλοῦ
θύτου.
1 ec. text
εἰδωλοῦ.

former times: *and their conscience being weak is defiled*; 1COR.8. not yet being able to despise and once for all laugh them to 7, 8. scorn, but still in some doubt. Just as if a man were to think, that by touching a dead body he should pollute himself, according to the Jewish custom, and then seeing others touching it with a clear conscience, but not with the same mind touching it himself, would be polluted. This was their state of feeling at that time. *For some, saith he, with conscience of the idol do it even until now.* Not without cause did he add, *even until now*; but to signify that they gained no ground by their refusing to condescend. For this was not the way to bring them in, but in some other way persuading them by word and by doctrine.

And their conscience being weak is defiled. No where as yet doth he state his argument about the nature of the thing, but turns himself this way and that, as concerning the conscience of the person partaking. For he was afraid lest, in his wish to correct the weak person, he should inflict a heavy blow upon the strong one, and make him weak. On which account he spares the one no less than the other. Nor doth he allow the thing itself to be thought of any consequence, but makes his argument very full to prevent any suspicion of the kind.

[9.] Ver. 8. *But meat commendeth us not to God. For neither if we eat are we the better, neither if we eat not are we the worse.* Do you see how again he takes down their high spirit? in that, after saying that “not only they but all of us have knowledge,” and that “no one knoweth any thing as he ought to know,” and that “knowledge puffeth up;” then having soothed them, and said that “this knowledge is not in all,” and that “weakness is the cause of these being defiled,” in order that they might not say, “And what is it to us, if knowledge be not in all? Why then has not such an one knowledge? Why is he weak?”—I say, in order that they might not rejoin in these terms, he did not proceed immediately to point out clearly, that for fear of the other’s harm one ought to abstain: but having first made but a sort of skirmish upon mention of him, he points out what is more than this. What then is this? That although no one were injured, nor any perversion of another ensued, not even in this

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XX. case were it right so to do. For the former topic by itself is labouring in vain. Since he that hears of another being hurt, while himself has the gain, is not very apt to abstain; but then rather he doth so, when he finds out that he himself is no way advantaged by the thing. Wherefore he puts this down first, saying, *But meat commendeth us not to God.* See how cheap he holds that which was accounted to spring from perfect knowledge! *For neither if we eat are we the better,* (that is, stand higher in God's estimation, as if we had done any thing good or great:) *neither, if we eat not, are we the worse,* that is, fall in any way short of others. So far then he hath signified that the thing itself is superfluous, and as nothing. For that which being done profits not, and which being left undone injures not, must be superfluous.

- (5.) [10.] But as he goes on he discloses all the harm which was likely to arise from the matter. For the present, however, that which befel the brethren is his subject.

Ver. 9. *For take heed, saith he, lest any how this liberty of yours become a stumbling block to the weak among the brethren*¹.

¹ τῶν
ἰδωλῶν
not in
rec. text.

He did not say, "Your liberty is become a stumbling block," nor did he positively affirm it, that he might not make them more shameless; but how? *Take heed;* frightening them, and making them ashamed, and leading them to disavow any such conduct. And he said not, "This your knowledge," which would have sounded more like praise; nor "this your perfectness;" but *your liberty;* a thing which seemed to savour more of rashness and obstinacy and arrogance. Neither, said he, "To the brethren," but *To those of the brethren who are weak;* enhancing his accusation, from their not even sparing the weak, and those too their brethren. For let it be so, that you correct them not, nor arouse them: yet why supplant them too, and make them to stumble, when you ought to stretch out the hand? but for that you have no mind: well then, at least avoid casting them down. Since, if one were wicked, he required punishment; if weak, healing: but now he is not only weak, but also a brother.

Ver. 10. *For when any one seeth thee, who hast knowledge, sitting down in an idol's temple, shall not the conscience of*

him that is weak be emboldened¹ unto the eating of things offered in sacrifice to idols? 1 COR. 8.
7, 8.

After having said, *Take heed lest this your liberty become a stumbling block*, he explains how, and in what manner it becomes so: and he continually employs the term “weakness,” that the mischief may not be thought to arise from the nature of the thing, nor demons appear formidable. As thus: “At present,” saith he, “a man is on the point of withdrawing himself entirely from all idols; but when he sees you fond of loitering about them, he takes the circumstance for a recommendation, and abides there himself also. So that not only his weakness, but also your ill-timed behaviour, helps to further the plot against him; for it is you who make him weaker.” ¹ οἰκοδο-
μηθήσεται.
“established,”
“edified.”

V. 11. *And through thy meat² the weak brother will perish, for whom Christ died.* ² βρώσῃ,
rec. text,
γνώσῃ.

For there are two things which deprive you of excuse in this mischief, one, that he is weak, the other, that he is thy brother: rather, I should say, there is a third also, and one more terrible than all. What then is this? That whereas Christ refused not even to die for him, thou canst not bear even to accommodate thyself to him. By these means, you see, he reminds the perfect man also, what he too was before, and that for him He died. And he said not, “For whom even to die was thy duty;” but what is much stronger, that even Christ died for his sake. “Did thy Lord then not refuse to die for him, and dost thou so make him of none account, as not even to abstain from a polluted table for his sake? Yea, dost thou permit him to perish, after the salvation so wrought, and, what is most grievous of all, *for a morsel of meat?* For he said not, “for thy perfectness,” nor “for thy knowledge,” but *for thy meat*. So that the charges are four, and these extremely heavy; that it was a brother, that he was weak, and one of whom Christ made so much account as even to die for him, and that after all this for a *morsel of meat* he is destroyed. comp.
Rom.
14. 15.

V. 12. *But when ye sin thus against the brethren, and wound their weak conscience, ye sin against Christ.*

Do you observe, how quietly and gradually he hath brought their offence up to the very summit of iniquity? And again, he

HOMIL. makes mention of the infirmity of the other sort: and so, the
 XX. very thing which these considered to make for them, that he every where turns round upon their own head. And he said not, "Putting stumbling blocks in their way," but, *wounding*; so as by the force of his expression to indicate their cruelty. For what can be more savage than a man who wounds the sick? and yet no wound is so grievous, as making a man to offend. Often, in fact, is this also the cause of death.

But how do they *sin against Christ*? In one way, because He considers the concerns of His servants as His own; in another, because those who are wounded go to make up His Body and that which is part of Him: in a third way, because that work of His which He built up by His own blood, these are destroying for their ambition's sake.

[11.] Ver. 13. *Wherefore, if meat make my brother to offend, I will eat no meat for ever.* This is like the best of teachers, to teach, in his own person, the things which he speaks. Nor did he say whether justly or unjustly; but in any case. "I say not," (such is his tone,) "meat offered in sacrifice to an idol, which is already prohibited for another reason; but if any even of those things, which are within license and are permitted, gives offence, from these also will I abstain: and not one or two days, but all the time of my life." For he saith, *I will eat no flesh for ever.* And he said not, "Lest I destroy my brother," but simply, *Lest I give offence to my brother.* For indeed it comes of folly in the extreme, that what things are greatly cared for by Christ, and such as He should have even chosen to die for them, these we should esteem so entirely beneath our notice, as not even to abstain from meats on their account.

Now these things might be seasonably spoken not to them only, but also to us, apt as we are to esteem lightly the salvation of our neighbours, and to utter those satanical words. I say, satanical: for the expression, "What care I, though such an one be offended, and such another perish?" savours of his cruelty and inhuman mind. And yet in that instance, the infirmity also of those who were offended had some share in the result: but in our case it is not so, sinning as we do in such a way as to offend even the strong. For when we smite, and raven, and over-reach, and use the free

as if they were slaves, whom is not this enough to offend? 1COR.8.
 Tell me not of such a man's being a shoemaker, another a 13.
 dyer, another a brazier: but bear in mind that he is a believer
 and a brother. Why these are they whose disciples we are;
 the fishermen, the publicans, the tent-makers, of Him who
 was brought up in the house of a carpenter; and who
 deigned to have His betrothed wife for a mother; and who
 was laid, after His swaddling clothes, in a manger; and who
 had not where to lay His head;—of Him whose journeys were
 so long, that His very journeying was enough to tire Him
 down; of Him who was supported by others.

[12.] Think on these things, and esteem the pride of man to (6.)
 be nothing. But count the tent-maker as well thy brother,
 as him that is borne upon a chariot, and hath innumerable
 servants, and makes a grand show in the market-place: nay,
 rather the former than the latter; since the term brother
 would more naturally be used, where there is the greater
 resemblance. Which then resembles the fishermen? He
 who is supported by daily labour, and hath neither servant nor
 dwelling, but is quite beset with privations; or that other,
 who is surrounded with such vast pomp, and who acts
 contrary to the laws of God? Despise not then him that is
 more of the two thy brother, for he comes nearer to the
 Apostolic pattern.

“Not however,” say you, “of his own accord, but by com-
 pulsion; for he doeth not this of his own mind.” How comes
 this? Hast thou not heard, *Judge not, that ye be not*
judged? But, to convince thyself that he doeth it not against
 his inclination, approach and give him ten thousand talents
 of gold, and thou shalt see him putting it away from him.
 And thus, even though he have received no wealth by
 inheritance from his ancestors, yet when it is in his power to
 take it, and he lets it not come near him, neither adds to his
 goods, he exhibits a mighty proof of his contempt of wealth.
 For so John was the son of Zebedee, that extremely poor
 man: yet I suppose we are not therefore to say that his
 poverty was forced upon him.

Whensoever then thou seest one clearing wood, smiting
 with a hammer, covered with soot, do not therefore hold him
 cheap, but rather for that reason admire him. Since even

seeks, even from God, the reward of his labours in the present ¹Cor.8. life, and follows after virtue for this world's good, is sure to ^{13.} diminish his recompense. But he that asks for all his crowns wholly there, is found far more admirable; like that Lazarus, who even now is *receiving*¹ there all *his good things*; like ¹S. Luke those Three Children, who when they were on the point of ^{16, 25.} being thrown into the furnace, said, ²*There is a God in* ²Dan.3. *heaven able to deliver us; and, if not, be it known unto thee,* ^{17, 18.} *O king, that we serve not thy gods, nor worship the golden image which thou hast set up:* like Abraham, who even offered³ his son and slew him; and this he did, not for any ³ἀντίμα- reward, but esteeming this one thing the greatest recom- ^{74.} pense, to obey the Lord.

These let us also imitate. For so shall we be visited with a return of all our good deeds, and that abundantly, because we do all with such a mind as this: so shall we obtain also the brighter crowns. And God grant that we may all obtain them, through the grace and loving-kindness of our Lord Jesus Christ, with Whom, to the Father and the Holy Spirit, be glory, power, honour, now, henceforth, and for everlasting ages. Amen.

HOMILY XXI.

1 COR. ix. 1.

Am I not an Apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

¹ ἵπιδν
conj.
ἵπιδν.

INASMUCH as he had been¹ saying, *If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend*; a thing which he had not yet done, but professed he would do, if need require: lest any man should say, “Thou vauntest thyself at random, and art severe in discourse, and utterest words of promise, a thing easy to me or to any body; but if these sayings come from thy heart, shew by deeds something which thou hast slighted in order to avoid offending thy brother:” for this cause, I say, in what follows he is compelled to enter on the proof of this also, and to point out how he was used to forego even things permitted, that he might not give offence, although without any law to enforce his doing so.

And we are not yet come to the admirable part of the matter: though it be admirable, his abstaining even from things lawful, to avoid offence: but it is his habit of doing so at the cost of so much trouble and danger^a. “For why,” saith he, “speak of the idol sacrifices? Since although Christ had enjoined that those who preach the Gospel should live at the charge of their disciples, I did not so, but chose, if need were, to end my life with famine, and die the most grievous of deaths, so I might avoid receiving of those whom I instruct.”

Not because they would otherwise be offended, but because his not receiving would edify them^b: a much greater thing

^a The reading here adopted is Savile's.

^b A slight transposition has been made here: the sense seeming to require it.

for him to do. And to witness this he summons themselves, 1 COR. 9. among whom he was used to live in toil, and in hunger, ^{1.} nourished by others, and put to straits, in order not to offend them. And yet there was no ground for their taking offence, for it would but have been a law which he was fulfilling. But for all this, by a sort of supererogation¹, he used to spare 1 in πει- ρισίας. them.

Now if he did more than was enacted, lest they should take offence, and abstained from permitted things to edify others; what must they deserve who abstain not from idol sacrifices? and that, when many perish thereby? a thing which even apart from all scandal one ought to shrink from, as being *the Table of Devils*.

The sum therefore of this whole topic is this, which he works out in many verses. But we must resume it, and make a fresh entrance on what he hath alleged. For neither hath (2.) he set it down thus expressly, as I have worded it; nor doth he leap at once upon it; but begins from another topic, thus speaking;

[2.] *Am I not an Apostle?* For besides all that hath been said, this also makes no small difference, that Paul himself is the person thus conducting himself. As thus: To prevent their alleging, “You may taste of the sacrifices, sealing yourself^c at the same time:” for a while he withstands not that statement, but argues, “Though it were lawful, your brethren’s harm should keep you from doing so;” and afterwards he proves that it is not even lawful. In this particular place, however, he is engaged in establishing the former point from circumstances relating to himself. And intending presently to say that he had received nothing from them, he sets it not down at once, but his own dignity is what he first affirms: *Am I not an Apostle? am I not free?*

Thus, to hinder their saying, “True; thou didst not receive, but the reason thou didst not was its not being lawful;” he sets down therefore first the causes, why he might reasonably have received, had he been willing to do so.

Further: that there might not seem to be any thing invidious in regard of Peter and such as Peter, in his saying

^c i. e. making the sign of the Cross: σφραγίζοντι.

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XXI. these things, (for they did not use to decline receiving;) he first signifies that they had authority to receive, and then that no one might say, "Peter had authority to receive, but thou hadst not," he possesses the hearer beforehand with these high statements concerning himself. And perceiving that he must praise himself, (for that was the way to correct the Corinthians,) yet disliking to say any great thing of himself, see how he hath tempered both feelings as the occasion required: limiting his own panegyric, not by what he knew of himself, but by what the subject matter of necessity required. For he might have said, "I most of all had a right to receive, even more than they, because *I laboured more abundantly than they.*" But this he omits, being a point wherein he surpassed them; and those points wherein they were great, and which were just grounds for their receiving, those only he sets down: as follows:

Am I not an Apostle? am I not free? i. e. "have I not authority over myself? am I under any, to overrule me, and forbid my receiving?"

"But they have an advantage over you, in having been with Christ."

"Nay, neither is this denied me." With a view to which he saith,

¹ c.15.8. *Have I not seen Jesus Christ our Lord? For last of all¹, (saith he,) as unto one born out of due time, He appeared unto me also.* Now this likewise was no small dignity: since many Prophets², saith He, and righteous men have
² S. Mat. 13. 17. *desired to see the things which ye see, and have not seen them: and, Days will come when ye shall desire to see one of these days³.*

³ S. Luke 17. 22. "What then, though thou be an *Apostle*, and *free*, and hast seen *Christ*, if thou hast not exhibited any work of an *Apostle*; how then can it be right for thee to receive?" Wherefore after this he adds,

Are not ye my work in the Lord? For this is the great thing; and those others avail nothing, apart from this. Even Judas himself was an *Apostle*, and *free*, and saw *Christ*; but because he had not *the work of an Apostle*, all those things profited him not. You see then why he adds this also, and calls themselves to be witnesses of it.

Moreover, because it was a great thing which he had ^{1COR.9.} uttered, see how he chastens it, adding, *In the Lord*: i. e. 2, 3.
 “the work is God’s, not mine.”

Ver. 2. *If I be not an Apostle unto others, yet doubtless I am unto you.*

Do you see how far he is from enlarging here without necessity? And yet he had the whole world to speak of, and barbarous nations, and sea, and land. However, he mentions none of these things, but carries his point at the first onset, and even granting more than he need. As if he had said, “Why need I dwell on things over and above, since these even alone are enough for my present purpose? I speak not, you will observe, of my achievements in other quarters, but of those which have you for witnesses. Upon which it follows, that if from no other quarter, yet from you I have a right to receive. Nevertheless, from whom I had most right to receive, even you whose teacher I was, from those I received not.”

If I be not an Apostle to others, yet doubtless I am to you. Again, he states his point as one coming to close quarters. For the whole world had him for its Apostle. “However,” saith he, “I say not that, I am not contending nor disputing, but what concerns you so much, I lay down. *For the seal of mine Apostleship are ye:*” i. e. its proof. “Should any one, moreover, desire to learn whence I am an Apostle, you are the persons whom I bring forward: for all the signs of an Apostle have I exhibited among you, and not one have I failed in.” As also he speaks in the Second Epistle, saying, ¹ *Though I be nothing, yet the signs of an Apostle were wrought among you in all patience, in signs and wonders and mighty deeds. For what is it wherein ye were inferior to the other Churches?* Wherefore he saith, *The seal of mine Apostleship are ye.* “For I both exhibited miracles, and taught by word, and underwent dangers, and shewed forth a blameless life.” And these topics you may see fully set forth by these two Epistles, how he lays before them the demonstration of each with all exactness.

[3.] Ver. 3. *Mine answer to them that do examine me is this.* What is, *Mine answer to them that do examine me is this?* “To those who seek to know whereby I am proved to be an

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XXI. Apostle, or who accuse me as receiving money, or inquire the cause of my not receiving, or would fain shew that I am not an Apostle: to all such, my instruction given to you, and these things which I am about to say, may stand for a full explanation and apology." What then are these?

Ver. 4, 5. *Have we not power to eat and to drink? Have we not power to lead about a sister, a wife?* Why, how are these sayings an apology? "Because, when it appears that I abstain even from things which are allowed, it cannot be just to look suspiciously on me, as on a deceiver, or one acting for gain."

Wherefore, from what was before alleged, and from my having instructed you, and from this which I have now said, I have matter sufficient to make my apology to you: and all who examine me I meet upon this ground, alleging both what has gone before, and this which follows: *Have we not power to eat and to drink? have we not power to lead about a sister, a wife?* "Yet for all this, having it, I abstain?"

What then? did he not use to eat or to drink? It were most true to say, that in many places he really did not eat ¹c.iii.11. nor drink: for ¹*in famine*, saith he, *and in thirst, and in nakedness* we were abiding." Here, however, this is not his meaning; but what? "We eat not, nor drink, receiving of those whom we instruct, though² we have a right so to receive."

Have we not power to lead about a sister, a wife, even as the other Apostles, and as the brethren of the Lord, and Cephas? Observe his skilfulness. The leader of the choir stands last in his arrangement: since that is the time for laying down the strongest of all one's topics. Nor was it so wonderful for one to be able to point out examples of this conduct in the rest, as in the foremost champion, and in him who was entrusted with the keys of heaven. But neither does he mention Peter alone, but all of them: as if he had said, Whether you seek the inferior sort, or the more eminent, in all you find patterns of this sort drawn out for you.

For the brethren too of the Lord, being freed from their first unbelief², had come to be among those who were approved, although they attained not to the Apostles. And

² vid. S.
John 7.
5.

accordingly the middle place is that which he hath assigned 1COR.9. to them, setting down those who were in the extremes before 6, 7. and after.

Ver. 6. *Or I only and Barnabas, have not we power to forbear working?*

(See his humility of mind, and his soul purified from all envy, how he takes care not to conceal him whom he knew to be a partaker with himself in this perfection.) For if the other things be common, how is not this common? Both they and we are apostles, and we are free, and have exhibited the works of the Apostles, and have seen Christ. Therefore we likewise have power both to live without working, and to be supported by our disciples.

[4.] Ver. 7. *Who goeth a warfare at any time at his own charges?* For since, which was the strongest point, he had proved from the Apostles that it is lawful to do so, he next comes to examples and to the common practice, as he uses to do: *Who goeth a warfare at his own charges?* saith he. But do thou consider, I pray, how very suitable are the examples which he brings, to his proposed subject, and how he mentions first that which is accompanied with danger; viz. soldiership, and arms, and wars. For such a kind of thing was the Apostolate, nay rather much more hazardous than these. For not with men alone was their warfare, but with devils also, and against the prince of those beings was their battle array. What he saith therefore is this: "Not even do heathen governors, cruel and unjust as they are, require their soldiers to endure service and peril, and live on their own means. How then could Christ ever have required this?"

Nor is he satisfied with one example. For to him who is rather simple and dull, this also is wont to come as a great refreshment, viz. their seeing the common custom also going along with the laws of God. Wherefore he proceeds to (3.) another topic also, and says, *Who planteth a vineyard, and eateth not of the fruit thereof?* For as by the former he indicated his dangers, so by this his labour, and abundant travail and care.

He adds likewise a third example, saying, *Who feedeth a flock, and eateth not of the milk thereof?* He is exhibiting

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XXI. the great care which it becomes a teacher to take of those who are under his rule. For, in fact, the Apostles were both soldiers and husbandmen and shepherds, not of the earth, nor of irrational animals, nor in such wars as are perceptible by sense; but of reasonable souls, and in battle array with the devils.

It also must be remarked, how every where he preserves moderation, seeking the useful only, not the extraordinary. For he said not, "Who goeth a warfare, and is not enriched?" but, *Who goeth a warfare any time at his own charges?* Neither did he say, "Who planteth a vineyard, and gathereth not gold, or spareth to collect the whole fruit?" but, *Who eateth not of the fruit thereof?* Neither did he say, "Who feedeth a flock, and maketh not merchandize of the lambs?" But what? *And eateth not of the milk thereof?* Not of the lambs, but of the milk; signifying, that a little relief should be enough for the teacher, even his necessary food alone. (So much for those who would devour all, and gather the whole of the fruit.) *So likewise the Lord ordained, saying, The labourer is worthy of his hire*¹.

¹ S. Mat.
10. 10.

And not this only doth he establish by his illustrations, but he implies also what kind of man a priest ought to be. For he ought to possess both the courage of a soldier, and the diligence of a husbandman, and the carefulness of a shepherd, and after all these, to seek nothing more than necessaries.

[5.] Having shewn, as you see, both from the Apostles, that it is not forbidden the teacher to receive, and from illustrations found in common life, he proceeds also to a third head, thus saying,

Ver. 8. *Say I these things as a man? or saith not the law the same also?*

For since he had hitherto alleged nothing out of the Scriptures, but put forward the common custom; "think not," saith he, "that I am confident in these alone, nor that I go to the opinions of men for the ground of these enactments. For I can shew that these things are also well-pleasing to God, and I read an ancient law enjoining these things." Wherefore also he carries on his discourse in the form of a question, which is apt to be done in things fully acknowledged; thus saying,

Say I these things as a man? i. e. “do I strengthen myself^{1COR.9.} only by human examples?” or saith not the law the same 9. also?

Ver. 9. *For it is written in the law of Moses, Thou shalt not muzzle the ox which treadeth out the corn.*

And on what account hath he mentioned this, having the example of the priests? Wishing to establish it far beyond what the case required. Further, lest any should say, “And what have we to do with the saying about the oxen?” he works it out more exactly, saying, *Doth God take care for oxen? Doth God then, tell me, take no care for oxen? Well, He doth take care of them, but not so as to make a law concerning such a thing as this.* So that had he not been hinting at something important, exercising the Jews in mercy in the case of the brutes, and through these, discoursing with them of the teachers also; he would not have taken so much interest in it, as even to make a law to permit the muzzling of oxen.

Wherein he points out another thing likewise, that the labour of teachers both is great, and ought so to be.

And again another thing. What then is this? That whatever is said by the Old Testament, inculcating care for brutes, in its principal meaning bears on the instruction of human beings: as in fact do all the rest; the precepts, for example, concerning various garments; and those concerning vineyards, and seeds, and not making the ground bear divers crops¹; and the precepts concerning leprosy; and, in a word, ¹ *διάφορον ποιῆν τὴν γῆν.* all the rest: for they being of a duller sort, He was discoursing with them from these topics, advancing them by little and little. see Deut. 22. 9. LXX.

And see how, in what follows, he doth not even confirm it, as being clear and self-evident. For having said, *Doth God take care for oxen?* he added, *or saith he it altogether for ourselves?* Not adding even the *altogether* at random, but that he might not leave the hearer any thing whatever to reply.

And he dwells upon the metaphor, saying and declaring, *For our sakes, no doubt, it is written, that he who ploweth ought to plow in hope; i. e. the teacher ought to enjoy the returns of his labours; and he that thresheth ought to partake*

HOMIL. of his hope in hope. And observe his wisdom, in that from
 XXI. the seed he transferred the matter to the threshing floor; herein also again manifesting the many toils of the teachers, that they in their own persons both plough and tread the floor. And of the ploughing, because there was nothing to reap, but labour only; he used the word, *hope*, but of treading the floor he presently allows the fruit, saying, *He that thresheth, is a partaker of his hope.*

Further, lest any should say, "Is this then the return for so many toils," he adds, *in hope*, i. e. "which is to come." No other thing therefore doth the mouth of this animal being unmuzzled declare, than this; that the teachers who labour ought also to enjoy some return.

[6.] V. 11. *If we have sown unto you our spiritual things, is it a great matter, if we shall reap your carnal things?*

Lo, he adds also a fourth argument for the duty of yielding support. For since he had said, *Who goeth a warfare at any time at his own charges?* and, *who planteth a vineyard?* and, *who feedeth a flock?* and had introduced the ox that treadeth the corn; he points out likewise another most reasonable cause, on account of which they might justly receive; viz. as having bestowed much greater gifts, not now as having laboured only. What is it then? *if we have sown unto you spiritual things, is it a great matter, if we shall reap your carnal things?* Seest thou a most just allegation, and fuller of reason, than all the former? for, "in those instances," says he, "carnal is the seed, carnal also is the fruit; but here not so, but the seed is spiritual, the return, carnal." Thus to prevent high thoughts in those who contribute to their teachers, he signified that they receive more than they give. As if he had said, "Husbandmen, whatsoever they sow, this also do they receive; but we, sowing in your souls spiritual things, do reap carnal." For such is the kind of support given by them. Further, and still more to put them to the blush,

V. 12. *If others be partakers of this power over you, are not we rather?*

See also again another argument, and this too from examples, though not of the same kind. For it is not Peter whom he mentions here, nor the Apostles, but certain other spurious ones, with whom he afterwards enters into combat, and con-

cerning whom he says, ¹ *If a man devour you, if a man take* ¹ *of you, if a man exalt himself, if a man smite you on the* ¹ *face,* and already he is sounding the prelude² to the fight with them. Wherefore neither did he say, *If others take of you,* but pointing out their insolence, and tyranny, and trafficking, he says, *if others be partakers of this power over you,* i. e. “rule you, exercise authority, use you as servants, not taking only, but quite as a matter of business and with much authority.” Wherefore he added, *are not we much rather?* which he would not have said, if the discourse were concerning the Apostles. But it is evident that he hints at certain pestilent men, and deceivers of them. “So that besides the law of Moses, even ye yourselves have made a law in behalf of the duty of contribution.”

And having said, *are not we much rather?* he does not prove, why *much rather*, but leaves it to their consciences to convince them of that, wishing at once both to alarm and to abash them more thoroughly.

[7.] *Nevertheless, we have not used this power;* i. e. “have not received.” Do you see, when he had by so many reasons before proved, that receiving is not unlawful, how he next says, “we receive not,” that he might not seem to abstain as from a thing forbidden? “For not because it is unlawful,” saith he, “do I not receive; for it is lawful, and this we have many ways shewn: from the apostles; from the affairs of life; the soldier, the husbandman, and the shepherd; from the law of Moses; from the very nature of the case, in that we have sown unto you spiritual things; from what yourselves have done to those others.” But as he had laid down these things, lest he should seem to put to shame the apostles who were in the habit of receiving; abashing them, and signifying, that not as from a forbidden thing doth he abstain from it: so again, lest by his large store of proof, and many examples, by which he had pointed out the propriety of receiving, he should seem to be anxious to receive himself, and therefore to say these things; he now corrects it. And afterwards he laid it down more clearly, where he says, *But I have not written these things, that it should so be done unto me;* but here his words are, *we have not used this power.*

And what is a still greater thing, neither could any have

HOMIL. this to say, that being in abundance we declined using it; rather, when necessity pressed upon us, we would not yield to the necessity. Which also in the second Epistle he says; *I robbed other Churches, taking wages of them, to do you service; and when I was present with you, and wanted, I was chargeable to no man*¹. And in this Epistle again, *We both hunger, and thirst, and are naked, and are buffeted*². And here again he hints the same thing, saying, *But we suffer all things*. For by saying, *we suffer all things*, he intimates both hunger and great straits, and all the other things. “But not even thus have we been compelled,” saith he, to break the law, which we laid down for ourselves. Wherefore? *lest we should give some hindrance to the Gospel of Christ*. For since the Corinthians were rather weak-minded, “lest we should wound you,” saith he, “by receiving, we chose to do even more than was commanded, rather than hinder the Gospel, i. e. your instruction. Now if we, in a matter left free to us, and when we were both enduring much hardship, and having apostles for our pattern, used abstinence, lest we should give hindrance, (and he did not say, “subversion,” but *hindrance*; nor simply *hindrance*, but *any* hindrance,) that we might not, so to speak, cause so much as the slightest suspense and delay to the course of the word: If now,” saith he, “we used so great care, how much more ought you to abstain, who both come far short of the Apostles, and have no law to mention, giving you permission: but contrariwise are both putting your hand to things forbidden, and things which tend to the great injury of the Gospel, not to its hindrance only^d; and not even having any pressing necessity in view.” For all this discussion he had moved on account of these Corinthians who were offending their weaker brethren by eating of things sacrificed to idols.

- (5.) [8.] These things also let us listen to, beloved; that we may not despise those who are offended, nor *cause any hindrance to the Gospel of Christ*; that we may not betray our own salvation. And say not thou to me, when thy brother is offended, “this, or that, whereby he is offended, hath not been forbidden; it is permitted.” For I have something

^d The reading seems imperfect, and were, οὐκ ἐπὶ τῷ ἔγκοπῆν μένος δοῦναι. unintelligible: it is rendered as if it

greater to say to thee: "although Christ Himself have permitted it, yet if thou seest any injured, stop, and do not use the permission." For this also did Paul; when he might have received, Christ having granted permission, he received not. Thus hath our Lord in His mercy mingled much gentleness with his precepts, that it might not be all merely of commandment, but that we might do much also of our own mind. Since it was in His power, had He not been so minded, to extend the commandments further, and to say, "he who fasts not continually, let him be chastised; he who keeps not his virginity, let him be punished; he that doth not strip himself of all that he hath, let him suffer the severest penalty." But he did not so, giving thee occasion, if thou wilt, to be forward in doing more. Wherefore both when He was discoursing about virginity, He said, *He that is able to receive it, let him receive it*: and in the case of the rich man, some things He commanded, but some He left to the determination of his mind. For he said not, *Sell what thou hast*, but, *If thou wilt be perfect, sell*.

But we are not only not forward to do more, and to go beyond the precepts, but we fall very short even of the measure of things commanded. And whereas Paul suffered hunger, that he might not hinder the Gospel; we have not the heart even to touch what is in our own stores, though we see innumerable souls overthrown. "Yea," saith one, "let the moth eat, and let not the poor eat; let the worm devour, and let not the naked be clothed; let all be wasted away with time, and let not Christ be fed; and this when He hungereth." "Why, who said this?" it will be asked. Nay, this is the very grievance, that not in words but in deeds these things are said: for it were less grievous uttered in words, than done in deeds. For is not this the cry, day by day, of the inhuman and cruel tyrant, Covetousness, to those who are led captive by her? "Let your goods be set before informers, and robbers, and traitors for luxury, and not before the hungry and needy for their sustenance." Is it not ye then who make robbers? Is it not ye who minister fuel to the fire of the envious? Is it not ye who make vagabonds and traitors, putting your wealth before them for a bait? What madness is this? (for a madness it is, and plain distraction,) to fill your chests with apparel, and

HOMIL. overlook him that is made after God's image and similitude,
 XXI. naked and trembling with cold, and with difficulty keeping himself upright.

“But he pretends,” saith one, “this tremor and weakness.” And dost thou not fear, lest a thunderbolt from heaven, kindled by this word, should fall upon thee? (For I am bursting with wrath: bear with me.) Thou, I say, pampering and fattening thyself, and extending thy potations to the dead of night, and comforting thyself in soft coverlets, dost not deem thyself meet for judgment, so lawlessly using the gifts of God: (for wine was not made that we should be drunken; nor food, that we should pamper our appetites; nor meats, that we should distend the belly.) But from the poor, the wretched, from him that is as good as dead, from him demandest thou strict accounts, and dost thou not fear Christ's tribunal, so full of all awfulness and terror? Why, if he do play the hypocrite, he doth it of necessity and want, because of thy cruelty and inhumanity, requiring the use of such masks, and refusing all inclination to mercy. For who is so wretched and miserable, as without urgent necessity, for one loaf of bread, to submit to such disgrace, and to bewail himself, and endure so severe a punishment? So that this hypocrisy of his goeth about, the herald of thine inhumanity. For since by supplicating, and beseeching, and uttering piteous expressions, and lamenting, and weeping, and going about all day, he doth not obtain even necessary food, he devised perhaps even this contrivance also, the disgrace and blame whereof falls not so much on himself as on thee: for he indeed is meet to be pitied, because he hath fallen into so great necessity; but we are worthy of innumerable punishments, because we compel the poor to suffer such things. For if we would easily give way, never would he have chosen to endure such things.

And why speak I of nakedness, and trembling? For I will tell a thing yet more to be shuddered at, that some have been compelled even to deprive their children of sight at an early age, in order that they might touch our insensibility. For since when they could see and went about naked, neither by their age nor by their misfortunes could they win favour of the un pitying, they added to so great evils, another yet sterner tragedy, that they might remove their hunger; thinking it to

be a lighter thing to be deprived of this common light and that sunshine which is given to all, than to struggle with continual famine, and endure the most miserable of deaths. Thus, since you have not learned to pity poverty, but delight yourselves in misfortunes, they satisfy your insatiable desire, and both for themselves and for you kindle a fiercer flame in hell.

[9.] And to convince you that this is the reason why these and such like things are done, I will tell you of an acknowledged and certain proof, which no man can gainsay. There are other poor men, of light and unsteady minds, and not knowing how to bear hunger, but rather enduring every thing than it. These having often tried to deal with you by piteous gestures and words, and finding that they availed nothing, have left off those supplications, and thenceforward your very wonder-workers are surpassed by them, some chewing the skins of worn out shoes, and some fixing sharp nails into their heads, others lying about in frozen pools with naked stomachs, and others enduring different things yet more horrid than these, that they may draw around them the ungodly spectators. And thou, while these things are going on, standest laughing, and wondering the while, and making a fine show of other men's miseries, our common nature disgracing itself. And what could a fierce demon do more? Next, you give him money in abundance, that he may do these things more promptly. And to him that prays, and calls on God, and approaches with modesty, you neither vouchsafe an answer, nor a look: rather you utter to him, continually teasing you, those disgusting expressions, "Ought this fellow to live? or at all to breathe, and see this sun?" whereas to the other sort you are both cheerful and liberal, as though you were appointed to dispense the prize of that ridiculous and Satanic unseemliness. Wherefore with more propriety to those who appoint these sports, and bestow nothing till they see others punishing themselves, might these words be addressed, "Ought these men to live? to breathe at all, and see this sun, who transgress against our common nature, who insult God?" For whereas God saith, *Give alms, and I give thee the kingdom of heaven*, thou hearest not: but when the Devil shews thee a head pierced with nails, on a sudden thou hast become liberal. And the

HOMIL. contrivance of the evil spirit, pregnant with so much mischief,
XXI. hath wrought upon thee more than the promise of God bringing innumerable blessings. If gold were to be laid down to prevent the doing of these things, or the looking upon them when done, there is nothing which thou oughtest not to practise and endure, to get rid of so excessive madness; but ye contrive every thing to have them done, and look on the doing of them. As yet askest thou then, tell me, to what end is hell-fire? Nay, ask not that any more, but how is there one hell only? For of how many punishments are not they worthy, who get up this cruel and merciless spectacle, and laugh at what both they and yourselves ought to weep over; yea, rather of the two, ye, who compel them to such unseemly doings.

“But I do not compel them,” say you. What else but compelling is it, I should like to know? Those who are more modest, and shed tears, and invoke God, thou art impatient even of listening to; but for these thou both findest silver in abundance, and bringest around thee many to admire them.

“Well, let us depart,” say you, “pitying them.” And dost thou too enjoin this? Nay, it is not pity, O man, to demand so severe a punishment for a few pence, to order men to maim themselves for necessary food, and cut into many pieces the skin of their head so mercilessly and pitifully. “Gently,” say you, “for it is not we who pierce those heads.” Would it were thou, and the horror would not be so horrible. For he that slays a man, does a much more grievous^a thing than he who bids him slay himself, which indeed happens in the case of these persons. For they endure more bitter pains, when they are bidden to be themselves the executors of these wicked commands.

And all this in Antioch, where men were first called Christians, wherein are bred the most civilized of mankind, where in old time the fruit of charity flourished so abundantly. For not only to those at hand, but also to those very far off, they used to send, and this when famine was expected.

[10.] What then ought we to do? say you. To cease from this savage practice: and to convince all that are in need,

^a χαλσιπώτερον: the sense seems to require “less grievous:” perhaps the negative has slipped out of the text.

that by doing these things they will gain nothing, but if they modestly approach, they shall find your liberality great. Let them be once aware of this, even though they be of all men most miserable, they will never choose to punish themselves so severely, I pledge myself; nay, they will even give you thanks, for delivering them both from the mockery and the pain of that way of life. But as it is, for charioteers you would sell even your own children, and for dancers you would throw away your very souls, while for Christ an hundred, you spare not the smallest portion of your substance. But if you give a little silver, you think as much of it as if you had laid out all you have, not knowing that not the giving, but the giving liberally, this is true almsgiving. Wherefore also it is not those simply who give, whom the prophet proclaims and calls happy, but those who bestow liberally. For he doth not say simply, He hath given, but what? ¹ *he hath dispersed abroad, he hath given to the poor.* For what profit is it, when out of it thou givest as it were a glass of water out of the sea, and even a widow woman's magnanimity is beyond thy emulation? And how wilt thou say, *Have mercy on me, O Lord, according to thy great mercy, and according to the multitude of thy mercies blot out my transgression,* thyself not shewing mercy according to any great mercy, nay, haply not according to any little. For I am greatly ashamed, I own, when I see many of the rich riding upon their golden-bitted chargers, with a train of domestics clad in gold, and having couches of silver, and other and more pomp, and yet when there is need to give to a poor man, becoming more beggarly than the very poorest.

[11.] But what is their constant talk? "He hath," they say, "the common church-allowance." And what is that to thee? For thou wilt not be saved, because I give; nor if the Church bestow, hast thou blotted out thine own sins. For this cause givest thou not, because the Church ought to give to the needy? Because the priests pray, wilt thou never pray thyself? And because others fast, wilt thou be continually drunken? Knowest thou not, that God enacted not almsgiving so much for the sake of the poor, as for the sake of the persons themselves who bestow?

But dost thou suspect the priest? Why this thing itself, to

HOMIL. begin with, is a grievous sin. However, I will not examine
 XXI. the matter too nicely. Do thou it all in thine own person,

and so shalt thou reap a double reward. Since in fact, what we say in behalf of almsgiving, we say not, that thou shouldst offer to us, but that thou shouldst thyself minister by thine own hands. For if thou bringest thine alms to me, perhaps thou mayest even be led captive by vain-glory, and oftentimes likewise thou shalt go away offended through suspicion of something evil: but if ye do all things by yourselves, ye shall both be rid of offences, and of unreasonable suspicion, and

- (7.) greater is your reward. Not therefore to compel you to bring your money hither, do I say these things; nor from indignation on account of the priests being ill-reported of. For if one must be indignant and grieve, for you should be our grief, who say this ill. Since to them who are spoken ill of falsely and vainly, the reward is greater, but to the speakers the condemnation and punishment is heavier. I say not these things therefore in their behalf, but in solicitude and care for you. For what marvel is it if some in our generation are suspected, when in the case of those holy men who imitated the angels, who possessed nothing of their own, I mean the apostles, there was a murmuring in the ministration to the widows¹, that the poor were overlooked? when *not one said that aught of the things he possessed was his own, but they had all things common*²?

¹ Acts 6.
1.

² Acts 4.
32.

Let us not then put forward these pretexts, nor account it an excuse, that the Church is wealthy. But when you see the greatness of her substance, bear in mind also the crowds of poor who are on her list, the multitudes of her sick, her occasions of endless expenses. Investigate, scrutinize, there is none to forbid, nay, they are even ready to give you an account. But it is something beyond, which I want you to do. Namely, when we have given in our accounts, and proved that our expenditure is no less than our income, nay, sometimes more, I would gladly ask you this further question: When we depart hence, and shall hear Christ saying, *Ye saw me hungry, and gave me no meat; naked, and ye clothed me not*; what shall we say? what apology shall we make? Shall we bring forward such and such a person who disobeyed these commands? or some of the priests who were suspected? “Nay, what is this to thee?”

for I accuse thee," saith He, " of those things wherein thou hast thyself sinned. And the apology for these would be, to have washed away thine own offences, not to point to others whose errors have been the same as thine." 1COR.9.
12.

In fact, the Church, through your meanness, is compelled to have such property as it has now. Since, if men did all things according to the apostolical laws, its revenue should have been your good will, which were both a secure chest, and an inexhaustible treasury. But now when ye lay up for yourselves treasures upon the earth, and shut up all things in your own stores, while the Church is compelled to be at charges with bands of widows, choirs of virgins, sojournings of strangers, distresses of foreigners, the misfortunes of prisoners, the necessities of the sick and maimed, and other such like causes, what must be done? Turn away from all these, and block up so many ports? Who then could endure the shipwrecks that would ensue; the weepings, the lamentations, the wailings which would reach us from every quarter?

Let us not then speak at random what comes into our mind. For now, as I have just said, we are really prepared to render up our accounts to you. But even if it were the reverse, and ye had corrupt teachers, plundering and grasping at every thing, not even so were their wickedness an apology for you. For the Lover of mankind and All-wise, the Only-Begotten Son of God, seeing all things, and knowing the chance, that in so great length of time, and in so vast a world, there would be many corrupt priests; lest the carelessness of those under their rule, should increase through their neglect, removing every excuse for indifference; *In Moses' seat*, saith He, *sit the Scribes and the Pharisees; all things, therefore, whatsoever they bid you do, do ye, but do not ye after their works*: implying that even if thou hast a bad teacher, this will have no power to profit thee, except thou attend to the things which are spoken. For not from what thy teacher hath done, but from what thou hast heard and disobeyed, from that, I say, doth God pass his sentence upon thee. So that if thou doest the things commanded, thou shalt then stand with much boldness: but if thou disobey the things spoken, even though thou shouldst shew ten thousand corrupt priests,

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XXI. this will not plead for thee at all. Since Judas also was an apostle, but nevertheless this shall never be any apology for the sacrilegious and covetous. Nor will any be able when accused to say, "Why the Apostle was a thief and sacrilegious, and a traitor;" yea, this very thing shall most of all be our punishment and condemnation, that not even by the evils of others were we corrected. For for this cause also these things were written, that we might shun all emulation of such things.

Wherefore leaving this person and that, let us take heed to ourselves. For *each of us shall give account of himself to God.* In order therefore that we may render up this account with a good defence, let us well order our own lives, and stretch out a liberal hand to the needy, knowing that this only is our defence, the shewing ourselves to have rightly done the things commanded; there is no other whatever. And if we be able to produce this, we shall escape those intolerable pains of hell, and obtain the good things to come; unto which may we all attain, by the grace and mercy of our Lord Jesus Christ, with Whom, to the Father and the Holy Ghost, be glory, power, and honour, now and ever, and world without end. Amen.

HOMILY XXII.

1 COR. ix. 13, 14.

Do ye not know that they which minister about holy things live of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.

HE takes great care to shew that the receiving was not forbidden. Whereupon having said so much before, he was not content, but proceeds also to the Law, furnishing an example closer to the point than the former. For it was not the same thing to bring forward the oxen, and to bring forward the law expressly given concerning priests.

But consider, I pray, in this also the wisdom of Paul, how he mentions the matter in a way to give it dignity. For he did not say, "*They which minister about holy things receive of those who offer them.*" But what? *They eat of the temple:* so that neither they who receive may be blained, nor they who give may be lifted up. Wherefore also what follows he hath set down in the same way.

For neither did he say, "*They which wait at the altar receive of them which sacrifice,*" but, *are partakers with the altar.* For the things offered now no longer belonged to those who offered them, but to the temple and the altar. And he said not, "*They receive the holy things,*" but, *they eat of the temple,* indicating again their moderation, and that it behoves them not to make money, nor to be rich. And though he say, that they *are partakers with the altar,* he doth not speak of equal distribution, but of relief given them as their due. And yet the case of the Apostles was much

HOMIL. XXII. stronger. For in the former instance the priesthood was an honour, but in the latter it was dangers, and slaughters, and violent deaths. Wherefore all the other examples together did not come up to the saying, *If we have sown unto you spiritual things*: since in saying, *we have sown*, he points out the storms, and the dangers, and the snares, and the unspeakable evils, which they endured in preaching. Nevertheless, though the superiority was so great, he was unwilling either to abase the things of the old law, or to exalt the things which belonged to himself: nay he even contracts his own, reckoning the superiority not from the dangers, but from the greatness of the gift. For he said not, "if we have jeopardated ourselves," or "exposed ourselves to snares," but, *if we have sown unto you spiritual things*.

And the part of the priests, as far as possible, he exalts, saying, *They which minister about holy things, and they that wait at the altar*, thereby intending to point out their continual servitude and patience. Again, as he had spoken of the priests among the Jews, and both of the Levites and the Chief Priests, so he hath expressed each of the orders, both the inferior and the superior; the one by saying, *they which minister in holy things*, and the other by saying, *they which wait at the altar*. For not to all was one work commanded; but some were entrusted with the coarser, others with the more exalted offices. Comprehending therefore all these, lest any should say, "why talk to us of the old law? knowest thou not that ours is the time of more perfect commandments?" after all those topics he placed that which is strongest of all, saying,

Ver. 14. *Even so hath the Lord ordained, that they who preach the Gospel, should live of the Gospel.*

Nor doth he even here say that they are supported by men, but as in the case of the priests, *of the temple and of the altar*, so likewise here, *of the Gospel*; and as there he saith, *eat*, so here, *live*, not make merchandize, nor lay up treasures. *For the labourer, saith He, is worthy of his hire.*

[2.] Ver. 15. *But I have used none of these things*:

What then, if thou hast not used them now, saith one, but intendest to use them at a future time, and on this account

sayest these things. Far from it; for he speedily corrected ^{1COR.9.}
the notion, thus saying; 15—18.

Neither have I written these things, that it should be so done unto me.

And see with what vehemence he disavows and repels the thing :

For it were better for me to die, than that any man should make my glorying void.

And not once, nor twice, but many times he uses this expression. For above he said, *We have not used this power*: and after this again, *that I abuse not my power*; and here, *but I have used none of these things. These things*; what things? The many examples. That is to say, many things giving me licence; the soldier, the husbandman, the shepherd, the Apostles, the law, the things done by us unto you, the things done by you unto the others, the priests, the ordinance of Christ; by none of these have I been induced to abolish my own law, and to receive. And speak not to me of the past: (although I could say, that I have endured much even in past times on this account,) nevertheless I am not confident on the ground of it alone, but likewise concerning the future I pledge myself, that I would choose rather to die of hunger, than be deprived of these crowns.

For it were better for me to die, saith he, than that any man should make my glorying void.

He said not, “that any man should abolish my law,” but, *my glorying*. For lest any should say, “he doth it indeed, but not cheerfully, but with lamentation and grief,” willing to shew the excess of his joy, and the abundance of his zeal, he even calls the matter *glorying*. So far was he from vexing himself, that he even glories, and chooses rather to die, than to fall from this *glorying*. So much dearer to him even than life itself was that proceeding of his.

[3.] Next, he exalts it from another consideration also, (2.) and signifies that it was a great thing, not that he might shew himself famous: (for far was he from that disposition:) but to signify that he rejoices, and with a view more abundantly to take away all suspicion. For on this account, as I before said, he also called it a glorying; and what saith he?

Ver. 16, 17, 18. *For though I preach the Gospel, I have*

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XXII. *nothing to glory of; for necessity is laid upon me; yea, woe is me, if I preach not the Gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation is committed unto me. What is my reward then? That when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel.*

What sayest thou? tell me. "If thou preach the Gospel, it is nothing for thee to glory of, but it is, if thou make the Gospel of Christ without charge?" Is this therefore greater than that? By no means; but in another point of view it hath some advantage, inasmuch as the one is a command, but the other is a good deed of my own free-will: for what things are done beyond the commandment, have a great reward in this respect: but such as are in the nature of a commandment, not so great: and so in this respect he says, the one is more than the other; not in the very nature of the thing. For what is equal to preaching? since it maketh men vie even with the angels themselves. Nevertheless, the one being a commandment, and a debt, the other a forwardness of free-will, in this respect this is more than that. Wherefore he saith, explaining the same, what I just now mentioned:

For if I do this thing willingly, I have a reward, but if against my will, a dispensation is committed unto me; taking the words *willing* and *against my will*, of its being committed, or not committed to him. And thus we must understand the expression, *for necessity is laid upon me*; not as though he did aught of these things against his will, God forbid, but as though he were bound by the things commanded, and for contradistinction to the liberty in receiving, before mentioned. Wherefore also Christ said to the disciples¹,
17. 10. *When ye have done all, say, We are unprofitable servants; for we have done that which was our duty to do.*

What then is my reward? That, when I preach the Gospel, I may make the Gospel without charge. What then, tell me, hath Peter no reward? Nay, who can ever have so great an one as he? And what shall we say of the other Apostles? How then said he, *If I do this thing willingly I have a reward, but if against my will, a dispensation is committed unto me?* Seest thou here also his wisdom? For he said not,

“*But if against my will, I have no reward,*” but, *a dispensation is committed unto me*: implying, that even thus he hath a reward, but such as he obtains who hath performed what was commanded, not such as belongs to him, who hath of his own resources been generous, and exceeded the commandment. *What then is the reward? That, when I preach the Gospel, saith he, I may make the Gospel without charge, that I abuse not my power in the Gospel.* See how throughout he uses the term *power*, intimating this, as I have often observed; that neither are they who receive worthy of blame. But he added, *in the Gospel*, partly in order to specify the work of preaching, partly also to forbid our carrying the matter out into every case. For the teacher ought to receive, but not the mere drone also.

[4.] V. 19. *For though I be free from all men, yet have I made myself slave unto all, that I might gain the more.*

Here again he introduces another high step in advance. For a great thing it is even not to receive, but this which he is about to mention is much more than that. What then is that which he says? “Not only have I not received,” saith he; “not only have I not used this power, but I have even made myself a slave, and in a slavery manifold and universal. For not in money alone, but, which was much more than money, in employments many and various have I made good this same rule: and I have made myself a slave, when I was subject to none, having no necessity, in any respect; (for this is the meaning of, *though I be free from all men,*) and not even to any single person have I been a slave, but to the whole world.”

Wherefore also he subjoined, *I have made myself servant unto all.* That is, “To preach the Gospel I was commanded, and to proclaim the things committed to my trust; but the contriving and devising numberless things beside, all that was of my own zeal. For I was only under obligation to invest the money, whereas I did every thing in order to get a return for it, attempting more than was commanded.” Thus, doing as he did all things of free choice, and zeal, and love to Christ, he had an insatiable desire for the salvation of mankind. Wherefore also he used to overpass by a very great deal the lines marked out, in every way springing higher than the very heaven.

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[5.] Next, having mentioned his servitude, he describes in what follows the various modes of it. And what are these?

V. 20. *And I became*, says he, *to the Jews, as a Jew, that I might gain the Jews.* And how did this take place? Because he circumcised, that he might abolish circumcision. Wherefore he said not, *a Jew*, but, *as a Jew*, which was an economy. What sayest thou? The herald of the world, and he who touched the very heavens, and shone so bright in grace, doth he all at once descend so low? Yea. For this is to ascend. For you are not to look to the fact only, of his descending, but also to his raising up him that was bowed down, and bringing him up to himself.

(3.) *To them that are under the law, as under the law, that I might gain them that are under the law.* Either it is the explanation of what went before, or he hints at some other thing beside the former: calling those Jews, who were such originally and from the first: but *under the law*, the proselytes, or those who became believers, and yet adhered to the law. For they were no longer as Jews, yet 'under the law.' And when was he under the law? When he shaved his head; when he offered sacrifice. Now these things were done, not because his mind changed, (since such conduct would have been wickedness,) but because his love condescended. For that he might bring over to this faith those who were really Jews, he became such himself not really, shewing himself such only, but not such in fact, nor doing these things from a mind so disposed. Indeed, how could he, zealous as he was to convert others also, and doing these things for no other cause, but that he might free others who did them from that degradation?

V. 21. *To them that are without law, as without law.* These were neither Jews, nor Christians, nor Greeks; but 'outside of the Law,' as was Cornelius, and if there were any others like him. For among these also making his appearance, he used to assume many of their ways. But some say, that he hints at his discourse with the Athenians from the inscription on the altar, and that so he saith, *to them that are without law, as without law.*

Then, lest any should think that the matter was a change of mind, he added, *being not without law to God, but under the*

law to Christ; i. e. “so far from being without law, I am not simply under the Law, but I have that law which is much more exalted than the elder one, viz. that of the Spirit and of grace.” Wherefore also he adds, *to Christ*. Then again, having made them confident of his judgment, he states also the gain of such condescension, saying, *that I might gain them that are without law*. And every where he brings forward the cause of his condescension, and stops not even here, but says,

V. 22. *To the weak also became I as weak, that I might gain the weak*: in this part coming to their ease, with a view to which also all these things have been spoken. However, those were much greater things, but this more to the purpose; whence also he hath placed it after them. Indeed he did the same thing likewise in his Epistle to the Romans, when he was finding fault about meats; and so in many other places.

Next, not to waste time by naming all severally, he saith, *I am made all things to all men, that I might by all means save some*.

Seest thou how far it is carried? *I am made all things to all men*, not expecting, however, to save all, but that I may save though it be but a few. And so great care and service have I undergone, as one naturally would who was about saving all, far however from hoping to gain all: which was truly magnanimous¹, and a proof of burning zeal. Since likewise the sower sowed every where, and saved not all the seed, notwithstanding he did his part. And having mentioned the fewness of those who are saved, again, adding, *by all means*, he consoled those to whom this was a grief. For though it be not possible that all the seed should be saved, nevertheless it cannot be that all should perish. Wherefore he said, *by all means*, because one so ardently zealous must certainly have some success.

V. 23. *And I do all things² for the Gospel's sake, that I may be fellow-partaker thereof*.

That is, that I may seem also myself to have added some contribution of mine own, and may partake of the crowns laid up for the faithful. For as he spake of *living of the Gospel*; i. e. of the believers; so also here, *that I might be fellow-partaker in the Gospel*, “that I might be able to partake with them that have believed in the Gospel.” Do you

1COR.9.
22, 23.

¹ πάλῳ
μίσγῳ.

² ταῦτα,
“this,”
rec.text.

HOMIL. perceive his humility, how in the recompense of rewards he
XXII. places himself as one of the many, though he had exceeded all in his labours? whence it is evident, that he would in his reward also. Nevertheless, he claims not to enjoy the first prize, but is content, if so be he may partake with the others in the crowns laid up for them. But these things he said, not because he did this for any reward, but that hereby at least he might draw them on, and by these hopes might induce them to do all things for their brethren's sake. Seest thou his wisdom? Seest thou the excellency of his perfection? how he wrought beyond the things commanded, not receiving, when it was lawful to receive. Seest thou the exceeding greatness of his condescension? how he that was *under the law to Christ*, and kept that highest law, *to them that were without law*, was *as one without law*, to the Jews, as a Jew, in either kind shewing himself preeminent, and surpassing all.

[6.] This also do thou, and think not, being eminent, that thou lowerest thyself, when, for thy brother's sake, thou submittest to some abasement. For this is not to fall, but to descend. For he who falls, lies prostrate, hardly to be raised up again; but he who descends, shall also rise again with much advantage. As also Paul descended indeed alone, but ascended with the whole world: not acting a part, for he would not have sought the gain of them that are saved, had he been acting. Since the hypocrite seeks men's perdition, and feigns, that he may receive, not that he may give. But the apostle not so: as a physician rather, as a teacher, as a father, the one to the sick, the other to the disciple, the other to the son, condescends for his correction, not for his hurt; so likewise did he.

- (4.) To shew that the things which have been stated were not pretence; in a case where he is not compelled to do or say any such thing, but means to express his affection and his confidence; hear him saying¹, *neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love² which is in Christ Jesus our Lord*. Seest thou a love more ardent than fire? So let us also love Christ. For indeed it is easy, if we will. For neither

¹ Rom. 8. 39.

² τὸν
 Θεὸν καὶ
 Ἰησοῦν
 τὸν υἱόν.

was the Apostle such by nature. On this account, you see, his former life was recorded, so contrary to this, that we may learn that the work is of free will, and that to the willing all things are easy. 1 COR. 9.
23.

Let us not then despair, but even though thou be a reviler, or covetous, or whatsoever thou art, consider that Paul was a ¹ 1 Tim. 1. 13, 16. blasphemer, and persecutor, and injurious, and the chief of sinners, and suddenly rose to the very summit of virtue, and his former life proved no hindrance to him. And yet none with so great frenzy clings to vice, as he did to the war against the Church. For at that time he put his very life into it; and because he had not ten thousand hands, that he might stone Stephen with all of them, he was vexed. Notwithstanding, even thus he found how he might stone him with more hands, to wit, those of the false witnesses, whose clothes he kept. And again, when he entered into houses, like a wild beast and no otherwise did he rush in, haling, tearing men and women, filling all things with tumult and confusion, and innumerable conflicts. For instance, so terrible was he, that the Apostles², even after his most glorious change, did not yet venture to join themselves to him. Nevertheless, after all those things he became such as he was: for I need not say more. 2 Acts 9.
26.

[7.] Where now are they who build up the necessity of fate against the freedom of the will? Let them hear these things, and let their mouths be stopped. For there is nothing to hinder him that willeth to become good, even though before he should be one of the vilest. And in fact we are more aptly disposed that way, inasmuch as virtue is agreeable to our nature, and vice contrary to it, even as sickness and health. For God hath given us eyes, not that we may look wantonly, but that, admiring his handy-work, we may worship the Creator. And that this is the use of our eyes, is evident from the things which are seen. For the lustre of the sun and of the sky we see from an immeasurable distance, but a woman's beauty one cannot discern so far off. Seest thou that for this end our eye was chiefly given? Again, he made the ear, that we should entertain not blasphemous words, but saving doctrines. Wherefore you see, when it receives any thing dissonant, both our soul shudders, and our very body

HOMIL. also. For, saith one¹, *the talk of him that sweareth much,*
 XXII. *maketh the hair stand upright.* And if we hear any thing
¹Ecclus. 27. 5. cruel, or merciless, again our flesh creeps; but if any thing
 decorous and kind, we even exult and rejoice. Again, if our
 mouth utter base words, it causes us to be ashamed and hide
 ourselves, but if grave words, it utters them with ease and all
 freedom. Now for those things which are according to nature
 no one would blush, but for those which are against nature.
 And the hands, when they steal, hide themselves, and seek
 excuses; but if they give alms, they even glory. So that if we
 will, we have from every side a great inclination towards
 virtue. But if thou talk to me of the pleasure which arises
 from vice, consider that this also is a thing which we reap
 more of from virtue. For to have a good conscience, and to
 be looked up to by all, and to entertain good hopes, is of all
 things most pleasant to him that hath seen into the nature of
 pleasure, even as the reverse is of all things the most grievous
 to him that knows the nature of pain; such as to be reproached
 by all, to be accused by our own conscience, to tremble and
 fear both at the future and the present.

And that what I say may become more evident, let us
 suppose for argument's sake one man having a wife, yet
 defiling the marriage-bed of his neighbour, and taking
 pleasure in this wicked robbery, enjoying his paramour.
 Then let us again oppose to him another who loves his own
 spouse. And that the victory may be greater, and more evi-
 dent, let the man who enjoys his own wife only, have a fancy
 also for the other, the adulteress, but restrain his passion,
 and do nothing evil: (although neither is this pure chastity.)
 However, granting more than is necessary, that you may
 convince yourself how great is the pleasure of virtue, for this
 cause have we so framed our story.

- (5.) Now then, having brought them together, let us ask them
 accordingly, whose is the pleasanter life: and you will hear
 the one glorying, and exulting in the conquest over his lust:
 but the other—or rather, there is no need to wait to be
 informed of any thing by him. For thou shalt see him, though
 he deny it times without number, more wretched than men
 in a prison. For he fears and suspects all, both his own
 wife, and the husband of the adulteress, and the adulteress

herself, and domestics, and friends, and kinsmen, and walls, ^{1 COR. 9.} and shadows, and himself, and what is worst of all, he hath 23. his conscience crying out against him, barking aloud every day. But if he should also bring to mind the judgment-seat of God, he will not be able even to stand. And the pleasure is short: but the pain from it unceasing. For both at even, and in the night, in the desert, and the city, and every where, the accuser haunts him, pointing to a sharpened sword, and the intolerable punishments, and with that terror consuming and wasting him. But the other, the chaste person, is free from all these things, and is at liberty, and with comfort looks upon his wife, his children, his friends, and meets all with unembarrassed eyes. Now if he that is enamoured, but is master of himself, enjoy so great pleasure, he that indulges no such passion, but is truly chaste, what harbour, what calm will be so sweet and serene as the mind which he will attain? And on this account you may see few adulterers, but many chaste persons. But if the former were the pleasanter, it would be preferred by the greater number. And tell me not of the terror of the laws. For this is not that which restrains them, but the excessive unreasonableness, and the fact that the pains of it are more than the pleasures, and the sentence of conscience.

[8.] Such then is the adulterer. Now, if you please, let us bring before you the covetous, laying bare again another lawless passion. For him too we shall see afraid of the same things, and unable to enjoy real pleasure: in that, calling to mind both those whom he hath wronged, and those who sympathize with them, and the public sentence of all concerning himself, he hath ten thousand agitations.

And this is not his only vexation, but not even his beloved object can he enjoy. For such is the way of the covetous; not that they may enjoy, do they possess, but that they may not enjoy. But if this seem to thee a riddle, hear next what is yet worse than this, and more perplexing; that not in this way only are they deprived of the pleasure of their goods, by their not venturing to use them as they would, but also by their never being filled with them, but living in a continual thirst: than which what can be more grievous? But the just man is not so, but is delivered both from trembling,

HOMIL.
XXII.

and hatred, and fear, and this incurable thirst: and as all men curse the one, even so do all men conspire to bless the other: and as the one hath no friend, so hath the other no enemy.

What now, these things being so acknowledged, can be more unpleasing than vice, or more pleasant than virtue? Nay, rather, though we should speak for ever, no one shall be able to represent in discourse either the pain of this, or the pleasure of the other, until we shall experience it. For then shall we find vice more bitter than gall, when we shall have fully tasted the honey of virtue. Not but vice is even now unpleasant, and disgusting and burdensome, and this not even her very votaries gainsay; but when we withdraw from her, then do we more clearly discern the bitterness of her commands. But if the multitude run to her, it is no marvel; since children also oftentimes, choosing things less pleasant, despise those which are more delightful; and the sick for a momentary gratification lose the perpetual and more certain joy. But this comes of the weakness and folly of those who are possessed with any fondness, not of the nature of the things. For it is the virtuous man who lives in pleasure; he who is rich indeed, and free indeed.

But if any one would grant the rest to virtue,—liberty, security, freedom from cares, the fearing no man, the suspecting no man,—but would not grant it pleasure; to laugh, and that heartily, occurs to me, I confess, as the only cause to be taken. For what else is pleasure, but freedom from care, and fear, and despondency, and the not being under the power of any? And whether is in pleasure, tell me, the man in frenzy and convulsions, who is goaded by divers lusts, and is not even himself; or he who is freed from all these waves, and is settled in the love of wisdom, as it were in a harbour? Is it not evident, the latter? But this would seem to be a thing peculiar to virtue. So that vice hath merely the name of pleasure, but of the substance it is destitute. And before the enjoyment, it is madness, not pleasure: but after the enjoyment, straightway this also is extinguished. Now then if neither at the beginning nor afterwards can one discern the pleasure of it, when will it appear, and where?

And that thou mayest more clearly understand what I say, let us try the force of the argument in an example. Now consider. One is enamoured of a fair and lovely woman: this man as long

as he cannot obtain his desire, is like unto men beside themselves and frantic ; but after that he hath obtained it, he hath quenched his appetite. If therefore neither at the beginning doth he feel pleasure, (for the affair is madness,) nor in the end, (for by the indulgence of his lust he cools down his wild fancy,) where after all are we to find it? But our doings are not such, but both at the beginning they are freed from all disturbance, and to the end the pleasure remains in its bloom: nay rather there is no end of our pleasure, nor have our good things a limit, nor is this pleasure ever done away. 1COR.9.
23.

Upon all these considerations, then, if we love pleasure, let us lay hold on virtue, that we may win good things both now and hereafter: unto which may we all attain, through the grace and mercy, &c.

HOMILY XXIII.

1 COR. ix. 24.

Know ye not, that they which run in a race run all, but one receiveth the prize ?

HAVING pointed out the manifold usefulness of condescension, and that this is the highest perfectness, and that he himself having risen higher than all towards perfection, or rather having gone beyond it by declining to receive, descended lower than all again; and having made known to us the times for each of these, both for the perfectness and for the condescension; he touches them more sharply in what follows, covertly intimating that this which was done by them, and which was counted a mark of perfectness, is a kind of superfluous and useless labour. And he saith it not thus out clearly, lest they should become insolent; but the methods of proof employed by him makes this evident.

And having said that they sin against Christ, and destroy the brethren, and are nothing profited by this perfect knowledge, except charity be added; he again proceeds to a common example, and saith,

Know ye not, that they which run in a race run all, but one receiveth the prize ? Now this he saith, not as though here also one only out of many would be saved; far from it; but to set forth the exceeding diligence which it is our duty to use. For as there, though many descend into the course, not many are crowned, but this befalls one only; and it is not enough to descend into the contest, nor to have anointed one's self and wrestled: so likewise here it is not sufficient to have believed, and to have contended in any way; but unless we have so run, as unto the end to shew ourselves unblameable, and to come near the prize, it will profit us

nothing. For even though thou consider thyself to be perfect 1COR.9. 25, 26. according to knowledge, thou shalt not yet attain the whole; which hinting at, he said, *so run, that ye may obtain.* They had not then yet, as it seems, attained. And having said thus, he teaches them also the manner.

Ver. 25. *And every man that striveth for the mastery is temperate in all things.*

What is, *all things*? He doth not abstain from one, and err in another, but he masters entirely gluttony, and lasciviousness, and drunkenness, and all his passions. "For this," saith he, "takes place even in the heathen games. For neither is excess of wine permitted to those who contend at the time of the contest, nor wantonness, lest they should weaken their vigour, nor yet so much as to be busied about any thing else, but separating themselves altogether from all things, they apply themselves to their exercise only." Now if there these things be so, where the crown falls to one, much more here, where the incitement to emulation is more abundant. For here neither is one to be crowned alone, and the rewards also far surpass the labours. Wherefore also he puts it so as to shame them, saying, *Now they do it to obtain a corruptible crown, but we an incorruptible.*

[2.] Ver. 26. *I therefore so run, not as uncertainly.*

Thus having shamed them from those that are without, he next brings forward himself also, which kind of thing is a most excellent method of teaching: and accordingly we find him every where doing so.

But what is, *not as uncertainly*? "Looking to some mark," saith he, "not at random and in vain, as ye do. For what profit have ye of entering into idol-temples, and exhibiting forsooth that perfectness? None. But not such am I, but all things, whatsoever I do, I do for the salvation of my neighbour. Whether I shew forth perfectness, it is for their sake; or condescension, for their sake again: whether I surpass Peter in declining to receive, it is that they may not be offended; or descend lower than all, being circumcised and shaving my head, it is that they may not be subverted. This is, *not uncertainly.* But thou, why dost thou eat in idol-temples, tell me? Nay, thou canst not assign any reasonable cause. For *meat commendeth thee not to God; neither if*

HOMIL. XXIII.
 1¹ Cor. 8. 8. *thou eat art thou the better, nor if thou eat not art thou the worse*¹. Plainly then thou runnest inconsiderately, and at random: for this is, *uncertainly*.

So fight I, not as one that beateth the air. This he saith, again intimating that he acted not at random, nor in vain. "For I have one at whom I may strike, i. e. the devil. But thou dost not strike him, but rashly throwest away thy strength."

Now so far then, altogether bearing with them, he thus speaks. For since he had dealt somewhat vehemently with them in the preceding part, he now on the contrary keeps back his rebuke, reserving for the end of the discourse the deep wound of all. Since here he only says, that they act at random and in vain; but afterwards signifies, that it is at the risk of no less than utter ruin to their own soul, and that even apart from all injury to their brethren, neither are they themselves guiltless, in daring so to act.

Ver. 27. *But I keep under my body, and bring it into subjection: lest by any means, after that I have preached to others, I myself should be a cast-away.*

Here he implies that they are subject to the very lust of the belly, and give up the reins to it, and under a pretence of perfection fulfil their own greediness; a thought which before also he was travailing to express, when he said, *meats for the belly, and the belly for meats*². For since both fornication is caused by luxury, and it also brought forth idolatry, he naturally oftentimes inveighs against this disease; and pointing out how great things he suffered for the Gospel, he sets this also down among them. "As I went," saith he, "beyond the commands, and this when it was no light matter for me;" (*for we even endure all things*, it is said,) "so also here I submit to much labour, in order to live soberly. Stubborn as appetite is, and the tyranny of the belly, nevertheless I bridle it, and give not myself up to the passion, but endure all labour not to be drawn aside by it."

(2.) For do not, I pray you, suppose, that by taking things easily I arrive at this desirable result. For it is a race, and a manifold struggle³, and a tyrannical nature continually rising up against me, and seeking to free itself. But I bear not with it, but keep it down, and bring it into subjection with many

³ πᾶσι-
 κρᾶσιον.

struggles." Now this he saith, that none may despairingly withdraw from the conflicts in behalf of virtue, because the undertaking is laborious. Wherefore he saith, *I keep under and bring into subjection*. He said not, "I kill:" for the flesh is not to be hated, but, *I keep under and bring into subjection*; which is the part of a master not of an enemy, of a teacher not of a foe, of a schoolmaster not of an adversary.

Lest by any means, having preached to others, I myself should be a cast-away.

Now if Paul feared this, who had taught so many, and feared it after his preaching and becoming an angel, and undertaking the patronage of the whole world; what can we say?

For "think not," saith he, "because ye have believed, that this is sufficient for your salvation: since if to me neither preaching nor teaching, nor bringing over innumerable persons, is enough for salvation, unless I exhibit my own conduct also unblameable, much less to you."

[3.] Then he comes to other illustrations again. And as above he alleged the examples of the Apostles, and those of common custom, and those of the priests, and his own, so also here those of the Olympic games. And having set down his own conduct, he again proceeds to the histories of the Old Testament. And because what he has to say will be somewhat unpleasing, he makes his exhortation general, and discourses not only concerning the subject before him, but also generally concerning all the evils among the Corinthians. And in the case of the heathen games, *Know ye not?* saith he: but here,

Chap. 10. Ver. 1. *Moreover, brethren, I would not that ye should be ignorant.*

Now this he said, implying that they were not very well instructed in these things. And what is this, which thou wouldest not have us ignorant of?

Ver. 1—5. *That all our fathers, saith he, were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and drink¹ the same spiritual drink; for they drank of a spiritual Rock that followed² them: and that Rock was Christ. But with the more part³ of them God was not well pleased.*

1 COR.
10. 1.

πάντες
ομί.
πλείστον.

HOMIL.
XXIII. And wherefore saith he these things? To point out that as they were nothing profited by the enjoyment of so great a gift, so neither these by obtaining Baptism, and partaking of spiritual Mysteries, except they go on and shew forth a life worthy of this grace. Wherefore also he introduces the types, both of Baptism and of the Mysteries.

But what is, *They were baptized into Moses?* Like as we, on our belief in Christ and His resurrection, are baptized, as being destined in our own persons to partake in the same mysteries; for *we are baptized*, saith he, *for the dead*, i. e. for our own bodies; even so they putting confidence in Moses, i. e. having seen him cross first, ventured also themselves into the waters. But because he wishes to bring the Type near the Truth; he speaks it not thus, but uses the terms of the Truth even in the Type.

Further: as this was a symbol of the Font, so that which follows, of the Holy Table. For as thou eatest the Lord's Body, so they the manna: and as thou drinkest the Blood, so they water from a rock. For though they were things of sense which were produced, yet were they spiritually exhibited, not according to the order of nature, but according to the gracious intention of the gift, and together with the body nourished also the soul, leading it unto faith. On this account, you see, touching the food he made no remark, for it was extraordinary, not in mode only, but in nature also; (for it was manna;) but respecting the drink, since the manner only of the supply was extraordinary, and required proof, therefore having said that *they drank the same spiritual drink*, he added, *for they drank of a spiritual Rock that followed them*, and he subjoined, *and that Rock was Christ*. For it was not the nature of the rock which sent forth the water, (such is his meaning,) else would it as well have gushed out before this time: but another sort of Rock, a spiritual One, performed the whole, even Christ, who was every where with them, and wrought all the wonders. For on this account he said, *that followed them*.

Perceivest thou the wisdom of Paul, how in both cases he points out Him as the Giver, and thereby brings the Type nigh to the Truth? "For He who set those things before them," saith he, "the same also hath prepared this our Table;

and the same Person both brought them through the sea, and ^{1 Cor.} thee through Baptism; and before them set manna, but before 10. 5. thee His Body and Blood.”

[4.] As touching His gift then, such is the case: now let us observe also what follows, and consider, whether when they shewed themselves unworthy of the gift, He spared them. Nay, this thou canst not say. Wherefore also he added, *But with most of them God was not well-pleased*; although He had honoured them with so great honour. Yea, it profited them nothing, but most of them perished. The truth is, they all perished, but that he might not seem to prophesy total destruction to these also, therefore he said, *the more part*. And yet they were innumerable; but their number profited them nothing: and these were all so many tokens of love; but not even did this profit them, inasmuch as they did not themselves shew forth the fruits of love.

Thus, since most men disbelieve the things said of hell, as not being in presence nor in sight; he alleges the things heretofore done as an indication, that God doth punish all who sin, even though He have bestowed innumerable benefits upon them: “for if ye disbelieve the things to come,” so he speaks, “yet surely the things that are past ye will not disbelieve.” Consider, for example, how great benefits He (3.) bestowed on them: from Egypt and the slavery there He set them free, the sea He made their path, from heaven He brought down manna, from beneath He sent forth strange and marvellous fountains of waters; He was with them every where, doing wonders, and fencing them in on every side: nevertheless, since they shewed forth nothing worthy of this gift, He spared them not, but destroyed them all.

Ver. 5. *For they were overthrown*, saith he, *in the wilderness*. Declaring by this word both the sweeping destruction, and the punishments, and the vengeance inflicted by God, and that they did not so much as attain to the rewards set immediately before them. Neither were they in the land of promise when He did these things unto them, but without and afar somewhere, and wide of that country; He thus visiting them with a double vengeance, both by not permitting them to see the land, and this too though promised unto them, and also by actual severe punishment.

HOMIL.
XXIII. And what are these things to us? say you. To thee surely they belong. Wherefore also he adds,

¹ τύποι ἡμῶν rec. Ver. 6. *Now these things were figures of us*¹.

version
our ex-
amples. For as the gifts are figures, even so are the punishments figures: and as Baptism and the Table were sketched out prophetically, so also by what ensued, the certainty of punishment coming on those who are unworthy of this gift was proclaimed beforehand for our sake, that we by these examples might learn soberness. Wherefore also he adds,

To the intent we should not lust after evil things, as they also lusted. For as in the benefits the types went before, and the substance followed, such shall be the order also in the punishments. Seest thou how he signifies, not only the fact, that these shall be punished, but also the degree, more severely than those ancients? For if the one be type, and the other substance, it must needs be, that the punishments should as far exceed as the gifts.

And see against whom he inveighs first: against those who eat in the idol-temples. For having said, *that we should not lust after evil things*, which was general, he subjoins that which is particular, implying that each of their sins arose from evil lusting. And first he said this,

Ver. 7. *Neither be ye idolaters, as were some of them; as it is written, 'the people sat down to eat and to drink, and rose up to play.'*

Do you hear how at length he even calls them *idolaters*? here indeed making the declaration, but afterwards bringing the proof. And he assigned the cause too, wherefore they ran to those tables; and this was gluttony. Wherefore having said, *to the intent that we should not lust after evil things*, and having added, *nor be idolaters*, he names the cause of such transgression; and this was gluttony. *For the people sat down*, saith he, *to eat and to drink*, and he adds the end thereof, *they rose up to play*. "For even as they," saith he, "from sensuality passed into idolatry; so there is a fear lest ye also may fall from the one into the other." Do you see how he signifies that these, perfect men forsooth, were more imperfect than the others? And he was striking at them, not in this respect only, their not bearing with their brethren throughout, but also in that the one sin from ignorance, but the

others from gluttony. And the ruin of the former he imputes to these, for punishment, but allows not these to lay upon another the cause of their own sin, but pronounces them responsible both for their injury, and for their own. 1 COR.
10. 9.

Neither let us commit fornication, as some of them committed. Wherefore doth he here make mention of fornication again, having so largely discoursed concerning it before? It is ever Paul's custom, when he brings a charge of many sins, both to set them forth in order, and separately to proceed with his proposed topics, and again in his discourses concerning other things to make mention also of the former: which thing God also used to do in the Old Testament, in reference to each several transgression, reminding the Jews of the calf, and bringing that sin before them. This then, you see, Paul also does here, at the same time both reminding them of that sin, and teaching that the parent of this evil also was luxury and gluttony. Wherefore also he adds, *Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.*

And wherefore names he not likewise the punishment for their idolatry? Is it because it was clear and more notorious? or because the plague was not so great at that time, as in the matter of Balaam, when they joined themselves to Baalpeor, the Midianitish women appearing in the camp, and alluring them to wantonness according to the counsel of Balaam? For that this evil counsel was Balaam's, Moses sheweth after this, in the following statement at the end of the Book of Numbers. " ¹ Balaam also the son of Beor they slew in the war of Midian with the women, and brought the spoils. . . . And Moses was wroth, and said, Wherefore have ye saved all the women alive? For these were to the children of Israel for a stumbling-block, according to the word of Balaam, to cause them to depart from and despise the word of the Lord for Peor's-sake." 1 Numb.
31. 8, 11,
15, 16.
in our
translation.

. Ver. 9. *Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.*

By this he again hints at another charge, which he likewise states at the end, blaming them because they contended about signs, and murmured on account of temptations, saying, (4.)

HOMIL. “when will the good things come? when the rewards?”
 XXIII. Wherefore also he adds, on this account correcting and alarming them,

Ver. 10. *Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.*

For what is required is, not only to suffer for Christ, but also nobly to bear the things that come on us, and with all gladness: since this is the nature of every crown. Yea, and unless this be so, punishment rather will attend men, taking calamity with a bad grace. Wherefore, both the Apostles when they were beaten rejoiced, and Paul gloried in his sufferings.

[5.] Ver. 11. *Now all these things happened unto them for ensamples¹; and they were written for our admonition, upon whom the ends of the world are come.*

1 ἑπι-
 κείως, by
 way of
 type.
 τύποι
 rec. text.

Again he terrifies them, speaking of the *ends*, and prepares them to expect things greater than had already taken place. “For that we shall suffer punishment, is manifest,” saith he, “from what hath been said, even to those who disbelieve the statements concerning hell-fire; but that the punishment also will be more severe, is evident, from the more numerous blessings which we have enjoyed, and from the things of which those were but figures. Since, if in the gifts one go beyond the other, it is most evident that so it will be in the punishment likewise.” For this cause he both called them types, and said that they were *written for us*, and made mention of an *end*, that he might remind them of the consummation of all things. For not such will be the penalties then, as to admit of a termination, and be done away, but the chastisement will be eternal; for even as the punishments in this world are ended with the present life, so those in the next continually remain. But when he said, *the ends of the world*, he means nothing else, but that the fearful judgment is henceforth nigh at hand.

Ver. 12. *Wherefore let him that thinketh he standeth take heed lest he fall.*

Again, he casts down their pride who thought highly of their knowledge. For if they who had so great privileges suffered such things; and some for murmuring alone were visited with such punishment, and others for tempting, and

neither their multitude moved God to repent¹, nor their having attained to such things; much more shall it be so in our case, except we be sober. And well said he, *he that thinketh he standeth*: for this is not even standing as one ought to stand, to rely on yourself: for quickly will such an one fall: since they too, had they not been high-minded and self-confident, but of a subdued frame of mind, would not have suffered these things. Whence it is evident, that boasting first of all, and carelessness afterwards, and gluttony, are the sources of these evils. Wherefore even though thou stand, yet take heed lest thou fall. For our standing here is not secure standing, no not until we be delivered out of the waves of this present life, and have sailed into that tranquil haven. Be not therefore high-minded at thy standing, but guard against thy falling; for if Paul feared, who was firmer than all, much more ought we to fear.

[6.] Now the Apostle's word, as we have seen, was, *Wherefore let him that thinketh he standeth take heed lest he fall*; but we cannot say even this; all of us, so to speak, having fallen, and lying prostrate on the ground. For to whom am I to say this? To him that committeth extortion every day? Nay, he lies prostrate with a mighty fall. To the fornicator? He too is cast down to the ground. To the drunkard? He also is fallen, and knoweth not even that he is fallen. So that it is not the season for this word, but for that saying of the prophet, which he spake to the Jews also, ²*He that falleth, doth he not rise again?* For all are fallen, and to rise again they have no mind. So that our exhortation is not concerning the not falling, but concerning the ability of them that are fallen to arise. Let us rise again then, late though it be, beloved, let us rise again, and let us stand nobly. How long do we lie prostrate? How long are we drunken, besotted with the excessive desire of the things of this life? It is a meet opportunity now to say, ³*To whom shall I speak and give warning?* So deaf are all men become even to the very instruction of wisdom, and thence filled with abundance of evils. And were it possible to discern their souls naked; as in armies when the battle is ended, one may behold some dead, and some wounded, so also in the Church we might see. Wherefore I beseech and implore you, let us stretch

1 COR.
10. 12.
1 ἰδυσώ.
αἴμα.

² Jer. 6.

⁴

³ Jer. 6.

¹⁰

HOMIL. out a hand to each other, and throughly raise ourselves up.
 XXIII. For I myself am one of them that are smitten, and require one to apply some remedies.

Do not however despair on this account. For what if the wounds be severe? yet are they not incurable; such is our physician: only let us feel our wounds. Although we be arrived at the very extreme of wickedness, many are the ways of safety which He strikes out for us. Thus, if thou forbear to be angry with thy neighbour, thine own sins shall be forgiven. *For if ye forgive men*, saith He,
¹ Mat. 6. *your heavenly Father will also forgive you*¹. And if thou
 14. give alms, He will remit thee thy sins; for *break off*
² Dan. 4. *thy sins*, saith He, *by alms*². And if thou pray earnestly,
 24. thou shalt enjoy forgiveness: and this the widow signifieth, who prevailed upon that cruel judge by the importunity of her prayer. And if thou accuse thine own sins, thou hast relief: for *declare thou thine iniquities first, that thou*
³ Is. 43. *mayest be justified*³: and if thou art sorrowful on account of
 26. these things, this too will be to thee a powerful remedy: *for I have seen*, saith He, *that he was grieved, and went*
⁴ Is. 57. *sorrowful, and I have healed his ways*⁴. And if, when thou
 17. sufferest any evil, thou bear it nobly, thou hast put away the whole. For this also did Abraham say to the rich man, that *Lazarus received his evil things, and here he is comforted*. And if thou hast pity on the widow, thy sins are washed away. For, *Judge*, saith He, *the orphan, and plead for the widow, and come, and let us reason together*, saith the Lord. *And if your sins be as scarlet, I will make them white as snow; and if they be as crimson, I will make them white as wool*⁵. For not even a single scar of the wounds doth He suffer to appear. Yea, and though we be come to that depth of misery into which he fell, who devoured his father's substance, and fed upon husks, and should repent, we are undoubtedly saved. And though we owe ten thousand talents, if we fall down before God and bear no malice, all things are forgiven us. Although we have wandered away to that place whither the sheep strayed from his keeper, even thence He recovers us again: only let us be willing, beloved. For God is merciful. Wherefore both in the case of him that owed ten thousand talents, He was content with His falling down before Him;

⁵ Is. 1.
 17.
 (5.)

and in the case of him who had devoured his father's goods, ^{1 COR.} with his return only, and in the case of the sheep, with its 10. 12. willingness to be borne.

[7.] Considering therefore the greatness of His mercy, let us here make Him propitious unto us, and let us come before His face by a public confession, that we may not depart hence without excuse, and have to endure that extreme punishment. For if in the present life we exhibit even an ordinary diligence, we shall gain the greatest rewards: but if we depart having become nothing better here, even though we repent ever so earnestly there, it will do us no good. For it was our duty to have striven while yet remaining within the lists, not after the assembly was broken up idly to lament and weep: as that rich man did, bewailing and deploring himself, but to no purpose now and in vain, since he overlooked the time in which he ought to have done these things. And not he alone, but many others there are like him now among the rich; not willing to despise wealth, but despising their own souls for wealth's sake: at whom I cannot but wonder, when I see men continually interceding with God for mercy, whilst they are^a implacably set against their own good, and unsparing of their very soul, as if it were an enemy. Let us not then trifle, beloved, let us not trifle, nor delude ourselves, beseeching God to have mercy upon us, whilst we ourselves prefer both money and luxury, and, in fact, all things to this mercy. For neither, if any one brought before thee a case, and said in accusation of such an one, that being to suffer ten thousand deaths, and having it in his power to rid himself of the sentence by a little money, he chose rather to die, than to give up any of his property, would you say that he was worthy of any mercy or compassion. Now in this same way do thou also reason touching thyself. For we too act in this way, and making light of our own salvation, we are sparing of our money. How then dost thou beseech God to spare thee, when thou thyself art so unsparing of thyself, and honourest money above thy soul?

Wherefore also I am greatly astonished to see, how great witchery lies hid in wealth, or rather not in wealth, but

^a Or "doing themselves incurable harm." qu. *διαθίβοντας*.

HOMIL. in the souls of those that are beguiled. For there are, there
 XXIII. are those that utterly deride this sorcery¹. For which among
¹μαγγα- the things therein is really capable of bewitching us? Is it
 νίας. not inanimate matter? is it not transitory? is not the
 possession thereof unworthy of trust? is it not full of fears
 and dangers? nay, of murders and conspiracy? of enmity
 and hatred? of carelessness and much vice? is it not dust and
 ashes? what madness have we here? what disease?

“But,” say you, “we ought not merely to bring such accusations against those that are so diseased, but also to destroy the passion.” And in what other way shall we destroy it, except by pointing out its baseness, and how full it is of innumerable evils?

But of this it is not easy to persuade a lover concerning the objects of his love. Well then, we must set full in his view another sort of beauty. But incorporeal beauty he sees not, being yet in his disease. Well then, let us shew him some beauty of a corporeal kind, and say to him, Consider the meadows, and the flowers therein, which are more sparkling than any gold, and more elegant and transparent than all kinds of precious stones. Consider the limpid streams from their fountains, the streams which like oil flow noiselessly out of the earth. Ascend to heaven, and behold the lustre of the sun, the beauty of the moon, the stars that cluster like flowers². “Why, what is this,” say you, “since we do not, I suppose, make use of them as of wealth?” Nay, we use them more than wealth, inasmuch as the use thereof is more needful, the enjoyment more secure. For thou hast no fear, lest, like money, any one should take them and go off with them: but you may be ever confident of having them, and that without anxiety or care. But if thou grieve, because thou enjoyest them in common with others, and dost not possess them alone like money; it is not money, but mere covetousness, which thou seemest to me to be in love with: nor would even the money be an object of thy desire, if it had been placed within reach of all in common.

[8.] Therefore, since we have found the beloved object, I mean Covetousness, come let me shew thee how she hates and abhors thee, how many swords she sharpens against thee, how many pits she digs, how many nooses she ties, how

² τῶν
 ἀστέρων
 τὰ ἀνθή.

many precipices she prepares; that thus at any rate thou mayest do away with the charm. Whence then are we to obtain this knowledge? From the highways, from the wars, from the sea, from the courts of justice. For she hath both filled the sea with blood, and the swords of the judges she often dyes with blood contrary to law, and arms those who on the highways lie in wait day and night, and persuades men to forget nature, and makes parricides, and murderers of mothers, and introduces all sorts of evils into man's life. Which is the reason why Paul entitles her *the root of evil*¹. She suffers not her lovers to be in any better condition than those who work in the mines. For as they, perpetually shut up in darkness, and in chains, labour unprofitably; so also these buried in the caves of avarice, no one using any force with them, voluntarily draw their punishment on themselves, binding on them fetters that cannot be broken. And those condemned to the mines, at least when even comes on, are released from their toils; but these both by day and night are digging in these wretched mines. And to those there is a definite limit of that hard labour, but these know no limit, but the more they dig, so much the greater hardship do they desire. And what if those do it unwillingly, but these with their will? in that thou tellest me of the grievous part of the disease, that it is even impossible for them to be rid of it, since they do not so much as hate their wretchedness. But as a swine in mud, so also do these delight to wallow in the noisome mire of avarice, suffering worse things than those condemned ones. As to the fact, that they are in a worse condition, hear the circumstances of the one, and then thou wilt know the state of the other.

Now it is said, that that soil which is impregnated with gold has certain dens and recesses in those gloomy caverns. The malefactor then condemned to labour in that place, taking for that purpose a lamp and a spade, so, we are told, enters within, and carries with him a cruise, to drop oil from thence into the lamp, because there is darkness even by day, without a ray of light, as I said before. Then when the time of day calls him to his wretched meal, himself, they say, is ignorant of the time, but his jailor from above striking violently on the cave, by that clattering sound

HOMIL. declares to those who are at work below the end of the XXIII. day.

Do ye not shudder when ye hear all this? Let us see now, whether there be not things more grievous than these in the case of the covetous. For these too, in the first place, have a severer jailor, viz. avarice, and so much severer, as that together with their body he chains also their soul. And this darkness also is more awful than that. For it is not subject to sense, but producing it within, whithersoever they go, they carry it all about with themselves. For the eye of their soul is put out: which is the reason why more than all Christ calls them wretched, saying, *But if the light that is in thee be* ^{1 S. Mat.} *darkness, how great is that darkness*¹. And they for their ^{6. 23.} part have at least a lamp shining, but these are deprived even of this beam of light; and therefore every day they fall into countless pitfalls. And the condemned, when night overtakes them, have a respite, sailing into that calm port which is common to all the unfortunate, I mean the night: but against the covetous even this harbour is blocked up by their own avarice: such grievous thoughts have they even at night, since then, without disturbance from any one, at full leisure they cut themselves to pieces.

Such are their circumstances in this world; but those in the next, what discourse shall exhibit? the intolerable furnaces, the rivers burning with fire, the gnashing of teeth, the chains never to be loosed, the envenomed worm, the rayless gloom, the never-ending miseries. Let us fear them, beloved, let us fear the fountain of so great punishments, the insatiate madness, the destroyer of our salvation. For it is impossible at the same time both to love money, and your soul. Let us be convinced that wealth is dust and ashes, that it leaves us when we depart hence, or rather that even before our departure it oftentimes darts away from us, and injures us both in regard of the future, and in respect of the present life. For before hell fire, and before that punishment, even here it surrounds us with innumerable wars, and stirs up strifes and contests. For nothing is so apt to cause war, as avarice: nothing so apt to produce beggary, whether it shew itself in wealth, or in poverty. For in the souls of poor men also this grievous disease ariseth, and wears their poverty still barer.

And if there be found a poor covetous man, such an one ^{1 COR.} suffers not punishment in money, but in hunger. For he ^{10. 12.} allows not himself to enjoy his moderate means with comfort, but both racks his belly with hunger, and punishes his whole body with nakedness and cold, and every where appears more squalid and dirty than any prisoners; and is always wailing and lamenting, as though he were more wretched than all, though there be ten thousand poorer than he. This man, whether he go into the market-place, goes away with many a stripe; or into the bath, or into the theatre, he will still be receiving more wounds, not only from the spectators, but also from those upon the stage, where he beholds not a few of the unchaste women glittering in gold. This man again, whether he sail upon the sea, regarding the merchants, and their richly-freighted ships, and their enormous profits, will not even count himself to live: or whether he travel by land, reckoning up the fields, the suburban farms, the inns, the baths, the revenues arising out of them, his own life will thenceforth seem to him not to be endured as life; or whether thou shut him up at home, he will but rub and fret the wounds received in the market, and so by himself do greater despite to his own soul: and he knows only one consolation for the evils which oppress him; death and deliverance from this life.

And these things not the poor man only, but the rich also, will suffer, who falls into this disease, and so much more than the poor, inasmuch as the tyranny presses more vehemently on him, and the intoxication is greater. Wherefore also he will account himself poorer than all; or rather, he is poorer. For riches and poverty are determined not by the measure of the substance, but by the disposition of the mind: and he rather is the poorest of all, who is always hankering after more, and is never able to stay this wicked lust.

On all these accounts then let us flee covetousness, the maker of beggars, the destroyer of souls, the friend of hell, the enemy of the kingdom of heaven, the mother of all evils together; and let us despise wealth that we may enjoy wealth, and with wealth may enjoy also the good things promised to us; unto which may we all attain, &c.

HOMILY XXIV.

1 COR. X. 13.

There hath no temptation taken you, but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

THUS, because he hath terrified them greatly, relating the ancient examples, and thrown them into an agony, saying, *Let him that thinketh he standeth, take heed lest he fall*; though they had borne many temptations, and had exercised themselves many times therein; for *I was with you*, saith he, ¹ *in weakness, and in fear, and in much trembling*: lest they should say, “Why terrify and alarm us? we are not unexercised in these troubles, for we have been both chased, and persecuted, and many and continual dangers have we endured:” repressing again their pride, he says, *there hath no temptation taken you but such as is common to man*, i. e. small, brief, moderate. For he uses the expression *common to man*², in respect of what is small; as when he says, *I speak after the manner of men, because of the infirmity of your flesh*³. “Think not then great things,” saith he, “as though ye had overcome the storm. For never have ye seen a danger threatening death, nor a temptation intending slaughter:” which also he said to the Hebrews, *ye have not yet resisted unto blood, striving against sin*⁴.

² Heb. 12. 4. Then, because he hath terrified them, see how again he raises them up, at the same time recommending moderation; in the words, *God is faithful, Who will not suffer you to be*

¹ 1 Cor. 2. 3.

² ἀνθρώπων-
σιν.

³ Rom. 6. 19.

⁴ Heb. 12. 4.

tempted above that ye are able. There are therefore temptations, which we are not able to bear. And what are these? ^{1 Cor 10. 15.}

All, so to speak. For the ability lies in God turning the scale; a power which we draw down by our own will. Wherefore that thou mayest know and see, that not only those which exceed our power, but not even these which are *common to man*, is it possible without assistance from God easily to bear, he added,

But will with the temptation also make a way to escape, that ye may be able to bear it.

For, saith he, not even those moderate temptations, as I was remarking, may we bear by our own power: but even in them we require aid from Him in our warfare, that we may pass through them, and until we have passed, bear them. For He gives patience, and brings on a speedy release; so that in this way also, the temptation becomes bearable. This he covertly intimates, saying, *will also make a way to escape, that ye may be able to bear it*: and all things he refers to Him.

[2.] Ver. 14. *Wherefore, my brethren¹, flee from idolatry.* ^{1 ἀδελφοί. rec. text}

Again he courts them by the name of kindred, and urges them to be rid of this sin with all speed. For he did not say, simply, depart, but *flee*; and he calls the matter *idolatry*, and no longer bids them quit it merely on account of the injury to their neighbour, but signifies that the very thing of itself is sufficient to bring a great destruction. ^{ἀγαπήτοί.}

Ver. 15. *I speak as unto wise men: judge ye what I say.*

Because he hath cried out aloud, and heightened the accusation, calling it idolatry; that he might not seem to exasperate them, and to make his speech disgusting, in what follows he refers the decision to them, and sets his judges down on their tribunal with an encomium. *For I speak as unto wise men*, saith he: which is the mark of one very confident of his own rights, that he should make the accused himself the judge of his allegations.

Thus also he more elevates the hearer, when he discourses not as commanding, nor as laying down the law, but as advising with them, and as actually pleading before them. For with the Jews, as more foolishly and childishly disposed, God did not so discourse, nor did He in every

HOMIL.
XXIV. instance acquaint them with the reasons of the commands, but merely enjoined them ; but here, because we have the privilege of great liberty, we are even admitted to be counsellors. And he discourses as with friends, and says, “ I need no other judges, do ye yourselves pass this sentence upon me, I take you for arbiters.”

[3.] Ver. 16. *The cup of blessing which we bless, is it not the communion of the Blood of Christ ?*

What sayest thou, O blessed Paul ? When thou wouldest appeal to the hearer’s reverence, when thou art making mention of awful mysteries, dost thou give the title of *cup of blessing* to that fearful and most tremendous cup ? “ Yea,” saith he ; “ and no mean title is that which was spoken. For when I call it *blessing*, I unfold all the treasure of God’s goodness, and call to mind those mighty gifts.” Since we too, recounting over the cup the unspeakable mercies of God, and all that we have been made partakers of, so proceed to offer it, and to communicate ; giving Him thanks, that He hath delivered from error the whole race of mankind^a ; that being afar off, He made them nigh ; that when they had no hope, and were without God in the world, He appointed them His own brethren and fellow-heirs. For these, and for all such things, giving thanks, thus we approach. “ How then are not your doings inconsistent,” saith he, “ O ye Corinthians ; blessing God, for delivering you from idols, yet running again to their tables ?”

The cup of blessing which we bless, is it not the communion of the Blood of Christ ? Very persuasively spake he, and awfully. For what he says is this : “ This which is in the cup, is that which flowed from His side, and of that do we partake.” But he called it the cup of blessing, because holding it in our hands, we so proceed to exalt Him in our hymn, wondering, astonished at His unspeakable gift, blessing Him, among other things, for the pouring out of this self-same draught, that we might not abide in error ; and not only for the

^a “ When we had fallen away, Thou didst raise us again, and didst not cease doing all things, until Thou hadst brought us up to Heaven, and given unto us freely Thy future Kingdom.” Liturgy of St. Chrysostom. Ed. Savile. vi. 996. “ When we had fallen from

our eternal life, and were exiled from the Paradise of delight, Thou didst not cast us off to the end, but didst visit us continually,” &c. Lit. of St. Basil, t. ii. 677 : and so in all the old Liturgies : vid. Brett’s Collection.

pouring it out, but also for the imparting thereof to us all. 1 COR. 10. 17.
“Wherefore if thou desire blood,” saith He, “redden not the altar of idols with the slaughter of brute beasts, but My altar with My blood.” Tell me, what can be more tremendous than this? What more tenderly kind? This also lovers do. When they see those whom they love desiring what belongs to strangers, and despising their own, they give what belongs to themselves, and so persuade them to withdraw themselves from the gifts of those others. Lovers, however, display this liberality in goods, and money, and garments, but in blood none ever did so. Whereas Christ even herein exhibited His care and fervent love for us. And in the old covenant, because they were in an imperfect state, the blood, which they used to offer to idols, He Himself submitted to receive, that He might separate them from those idols; which very thing again was a proof of His unspeakable affection: but here He hath transferred the sacred office to that which is far more awful and glorious, changing the very sacrifice itself, and instead of the slaughter of irrational creatures, commanding to offer up Himself.

[4.] *The bread which we break, is it not the communion of the Body of Christ?* Wherefore said he not, the participation? Because he intended to express something more, and to point out how close was the union: in that we communicate not only by participating and partaking, but also by being united. For as that body is united to Christ, so also are we united to Him by this bread.

But why adds he also, *which we break?* For although in the Eucharist one may see this done, yet on the cross not so, but the very contrary. For, *A bone of Him*, saith one, *shall not be broken.* But that which He suffered not on the cross, this He suffers in the oblation for thy sake, and submits to be broken, that He may fill all men.

Further, because he said, *the communion of the Body*, and that which communicates is another thing from that whereof it communicates; even this, which seemeth to be but a small difference, he took away. For having said, *the communion of the Body*, he sought again to express something nearer. Wherefore also he added,

Ver. 17. *For we being many are one bread, one body.* “For why speak I of *communion?*” saith he, “we are that

HOMIL. self-same body." For what is the bread? The Body of
 XXIV. Christ. And what do they become who partake of it? The
 Body of Christ: not many bodies, but one body. For as the
 bread consisting of many grains is made one, so that the grains
 no where appear; they exist indeed, but their difference is not
 seen, by reason of their conjunction; so are we conjoined both
 with each other and with Christ: there not being one body
 for thee, and another for thy neighbour to be nourished by,
 but the very same for all. Where also he adds,

For we are all partakers of that one bread. Now if we are
 all nourished of the same, and all become the same, why do
 we not also shew forth the same love, and become also in
 this respect one? For this was the old way too in the time
 of our forefathers: *for the multitude of them that believed,*

¹ Acts 4. saith the text, *were of one heart and of one soul*¹. Not so,
 32. however, now, but altogether the reverse. Many and various
 are the contests betwixt all, and worse than wild beasts are
 we affected towards each other's members. And Christ
 indeed made thee, so far remote, one with Himself: but
 thou dost not deign to be united even to thy brother with
 due exactness, but separatest thyself, having had the privilege
 of so great love and life from the Lord. For he gave not
 simply even His own body; but because the former nature
 of the flesh, which was framed out of earth, had first become
 deadened by sin, and destitute of life; He brought in, as one
 may say, another sort of dough and leaven, His own flesh, by
 nature indeed the same, but free from sin, and full of life;
 and gave to all to partake thereof, that being nourished by
 this, and laying aside the old dead material, we might be
 blended together unto the eternal life, by means of this
 table.

[5.] Ver. 18. *Behold Israel after the flesh: are not they
 which eat of the sacrifices partakers of the altar?*

Again, from the old covenant, he leads them unto this point
 also. For because they were far beneath the greatness of the
 things which had been spoken, he persuades them both from
 former things, and from those to which they were accustomed.
 And he says well, *according to the flesh*, as though they them-
 selves were according to the Spirit. And what he says is of
 this nature: "even from persons of the grosser sort ye may be

instructed, that *they who eat of the sacrifices, are partakers of the altar.*" Dost thou see how he intimates, that they who seemed to be perfect have not perfect knowledge, if they know not even this, that the result of these sacrifices to many oftentimes is a certain communion and friendship with devils, the practice drawing them on by degrees? For if among men the fellowship of salt^b and the table becomes an occasion and token of friendship, it is possible that this may happen also in the case of devils.

But do thou, I pray, consider, how with regard to the Jews he said not, "they are partakers with God," but *they are partakers of the altar*; for what was placed thereon was burnt: but in respect to the Body of Christ not so. But how? It is *the Communion of the Lord's Body*. For not of the altar, but of Christ Himself, are we made partakers.

But having said, that they are *partakers of the altar*, afterwards fearing lest he should seem to discourse, as if the idols had any power, and could do any injury, see again how he overthrows them, saying,

Ver. 19. *What say I then? That the idol is any thing? or that which is offered in sacrifice to idols is any thing?*

As if he had said, "Now these things I affirm, and try to withdraw you from the idols, not as though they could do any injury, or had any power; for an idol is nothing; but I wish you to despise them." "And if thou wilt have us despise them," saith one, "wherefore dost thou carefully withdraw us from them?" Because they are not offered to thy Lord. (3.)

Ver. 20. ¹ *For that which the Gentiles sacrifice, saith he, is his sacrifice to devils, and not to God.*

Do not then run to the contrary things. For neither if thou wert a king's son, and having the privilege of thy father's table, shouldest leave it after all, and choose to partake of the table of the condemned and the prisoners in the dungeon, would thy father permit it, but with great vehemence he would withdraw thee; not as though the table would harm thee, but because it disgraces thy nobility, and the royal table. For

^b Cf. Lev. 2. 13; Numbers 18. 19; 2 Chron. 13. 5. Theodoret on the latter place says, "By a covenant of salt for ever, he expresses the stability of the Kingdom; since even Barbarians oftentimes upon eating with their enemies keep the peace entire, remembering the salt thereof."

1 Cor. 10. 20.

¹ ὁ γὰρ θύου. rec. text, ἀλλ' ὄρε ἂ θύου.

HOMIL. XXIV. verily these too are servants who have offended; dishonoured, condemned, prisoners reserved for intolerable punishment, accountable for ten thousand crimes. How then art thou not ashamed to imitate the gluttonous and vulgar crew, in that, when these condemned persons set out a table, thou runnest thither, and partakest of the viands? Here is the cause why I seek to withdraw thee. For the intention of the sacrificers, and the person of the receivers maketh the things set before thee unclean.

And I would not that ye should have fellowship with devils. Perceivest thou the kindness of a careful father? Perceivest thou also the very word, what force it hath to express his feeling? "For it is my wish," saith he, "that you have nothing common with them."

[6.] Next, because he brought in the saying by way of exhortation, lest any of the grosser sort should make light of it, as having licence, because he said, *I would not*, and, *judge ye*; he positively affirms in what follows, and lays down the law, saying,

Ver. 21. *Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.*

And he contents himself with the mere terms, for the purpose of keeping them away.

Then, speaking also to their sense of shame,

Ver. 22. *Do we provoke the Lord to jealousy¹? are we stronger than He?* i. e. "Are we tempting Him, whether

He is able to punish us, and irritating Him, by going over to the adversaries, and taking our stand with His enemies?" And this he said, reminding them of an ancient history, and of their fathers' transgression. Wherefore also he makes use of this saying, which Moses likewise of old used against the Jews, accusing them of idolatry in the person of God.

¹ παρα-ζήλου-μεν. *For they, saith He, have moved Me to jealousy² with that which is not God; they have provoked Me to anger with their idols³.*

² Deut. 32. 21.

Are we stronger than He? Dost thou see how terribly, how awfully he rebukes them, thoroughly shaking their very nerves, and by his way of reducing them to an absurdity touching them to the quick, and bringing down their pride?

“Well, but why,” some one will say, “did he not set down these things at first, which would be most effectual to withdraw them?” Because it is his custom to prove his point by many particulars, and to place the strongest last, and to prevail by proving more than was necessary. On this account then, he began from the lesser topics, and so made his way to that which is the sum of all evils: since so that last point also became more easily admitted, their mind having been smoothed down by the things said before.

Ver. 23, 24. *All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's wealth.*

Seest thou his exact wisdom? Because it was likely that they might say, “I am perfect, and master of myself, and it does me no harm to partake of what is set before me;” “Even so,” saith he, “perfect thou art, and master of thyself; do not however look to this, but whether the result involve not injury, nay subversion.” For both these he mentioned, saying, *All things are not expedient, all things edify not*; and using the former with reference to one's self, the latter, to one's brother: since the clause, *are not expedient*, is a covert intimation of the ruin of the person to whom he speaks; but the clause, *edify not*, of the offence of the brother.

Wherefore also he adds, *Let no man seek his own*; which he every where and in every Epistle insists upon; both in that to the Romans, when he says, *For even Christ pleased not Himself*¹. And again, *Even as I please all men in all things, not seeking mine own profit*². And again in this place; he does not, however, fully work it out here. That is, since in what had gone before, he had established it at length, and shewn that he no where *seeks his own*, but both *to the Jews became as a Jew, and to them that are without law as without law*, and used not his own *liberty and power* at random, but to the profit of all, serving all; he here broke off, content with a few words, by these few guiding them to the remembrance of all which had been said.

[7.] These things therefore knowing, let us also, beloved, consult for the good of the brethren, and preserve unity with them.

1 COR.
10. 24.

¹ Rom.
15. 3.
² 1 Cor.
10. 33.

HOMIL. XXIV. For to this that fearful and tremendous sacrifice leads us, warning us above all things to approach it with one mind and fervent love, and thereby becoming eagles, so to mount up to the very heaven. *For wheresoever the carcass is*, saith ¹ S. Mat. 24. 28. He, *there also will be the eagles*¹, calling His body a carcass by reason of His death. For unless He had fallen, we should not have risen again. But He calls us eagles, implying that he who draws nigh to this Body must be on high, and have nothing common with the earth, nor wind himself downwards and creep along; but must ever be soaring heavenwards, and look on the Sun of Righteousness, and have the eye of his mind quick-sighted. For eagles, not daws, have a right to this table^c. Those also shall then meet Him descending from heaven, who now worthily have this privilege, even as they who do so unworthily, shall suffer the extremest torments.

For if one would not inconsiderately receive a king—(why say I a king? nay were it but a royal robe, one would not inconsiderately touch it with unclean hands;)—though he should be in solitude, though alone, though no man were at hand: and yet the robe is nought but certain threads spun by worms: and if thou admirest the dye, this too is the blood of a dead fish; nevertheless, one would not choose to venture on

^c "This Table is not, saith Chrysostom, for chattering jays, but for eagles, who fly thither where the dead body lieth." Hom. of the worthy receiving of the Sacrament, &c. This interpretation seems to be generally recognized by the Fathers. See S. Iren. iv. 14; Orig. on S. Matt. §. 47; S. Ambr. on S. Luke 17. 7. "The souls of the righteous are compared unto eagles, because they seek what is on high, leave the low places, are accounted to lead a long life. Wherefore also David saith to his own soul, *Thy youth shall be renewed as of an eagle.* [Ps. 103. 5.] If then we have come to know what the *eagles* are, we can no longer doubt about the *Body*; especially if we recollect that Body which Joseph once received from Pilate. Seem they not unto thee as eagles around a Body, I mean Mary the wife of Cleophas, and Mary Magdalene, and Mary the Mother of the Lord, and the gathering of the Apostles around the Lord's entombing? Doth it not seem to thee as eagles

around a body, when the Son of Man shall come with the mystical clouds, *and every eye shall see Him, and they also which pierced Him?*

"There is also the Body concerning which it was said, *My Flesh is meat indeed, and My Blood is drink indeed.* Around this Body are certain eagles, which hover over It with spiritual wings. They are also eagles round the Body, which believe that Jesus is come in the Flesh: since *every spirit which confesseth that Jesus Christ is come in the flesh, is of God.* Wheresoever then faith is, there is the Sacrament, there the resting-place of holiness. Again, this Body is the Church, wherein by the grace of Baptism we are renovated in spirit, and whatever tends to decay through old age is refreshed, for ages of new life."

Comp. also Theodoret on Providence, Orat. 5. t. iv. 550. Ed. Schultze; S. Jerome, Ep. 46. 11; S. Aug. Quæst. Evangel. i. 42.

it with polluted hands: I say now, if even a man's garment be what one would not venture inconsiderately to touch, what shall we say of the Body of Him who is God over all, spotless, pure, associate with that Divine Nature, the Body whereby we are, and live; whereby the gates of hell were broken down, and the sanctuaries^d of heaven opened? how shall we receive this with so great insolence? Let us not, I pray you, let us not slay ourselves by our irreverence, but with all awfulness and purity, let us draw nigh to It; and when thou seest It set before thee, say thou to thyself, "Because of this Body am I no longer earth and ashes, no longer a prisoner, but free, because of this I hope for heaven, and to receive the good things therein, immortal life, the portion of angels, converse with Christ; this Body, nailed and scourged, was more than death could stand against; this Body the very sun saw crucified, and turned aside his beams; for this both the veil was rent in that moment, and rocks were burst asunder, and all the earth was shaken. This is even that Body, the blood-stained, the smitten, and that out of which gushed the saving fountains, the one of blood, the other of water, for all the world."

Wouldest thou from another source also learn its power? Ask of her, diseased with an issue of blood, who laid hold not of Itself, but of the garment with which It was clad; nay not of the whole of this, but of the hem: ask of the sea, which bare It on its back: ask even of the Devil himself, and say, "Whence hast thou that incurable stroke? whence hast thou no longer any power? Whence art thou captive? By whom hast thou been seized in thy flight?" And he will give no other answer than this, "The Body that was crucified." By this were his stings broken in pieces; by this was his head crushed; by this were the powers and the principalities made a show of. *For, saith he, having spoiled principalities and powers, He made a show of them openly, triumphing over them in it*¹.

Ask also Death, and say, "whence is it that thy sting hath been taken away? thy victory abolished? thy sinews cut out? and thou become the laughing-stock of girls and children, who

¹ Col
11. 15.

^d ἀψίδες, originally "arches," afterwards "the vaults of the sanctuary or choir in a church."

HOMIL. XXIV. *wast before a terror even to kings, and to all righteous men?"*

And he will ascribe it to this Body. For when this was crucified, then were the dead raised up, then was that prison burst, and the gates of brass were broken, and the dead were loosed¹, and the keepers of hell-gate all quaked for fear. And yet, had He been one of the many, death on the contrary should have become more mighty; but it was not so. For He was not one of the many. Therefore was death dissolved. And as they who take food, which they are unable to retain, on account of that vomit up also what was before lodged in them; so also it happened unto death That Body, which he could not work upon, he received: and therefore had to cast forth those also which he had within him. Yea, he travailed, whilst he held Him, and was straitened, until he vomited Him up. Wherefore saith the Apostle, *Having loosed the pains of death*². For never woman labouring of child was so full of anguish, as he was torn and racked in sunder, while he held the Body of the Lord. And that which happened to the Babylonian dragon, when, having taken the food, it burst asunder in the midst³, this also happened unto him. For Christ came not forth again by the mouth of death, but having burst asunder, and ripped up in the very midst, the belly of the dragon, thus from His secret chambers⁴ right gloriously He issued forth, and flung abroad His beams not to this heaven alone, but to the very throne most high. For even thither did He carry it up.

This Body hath He given to us both to hold and to eat; a thing appropriate to intense love. For those whom we kiss vehemently, we oftentimes even bite with our teeth. Wherefore also Job, indicating the love of his servants towards him, said, that they oftentimes out of their great affection towards him, said, *Oh! that we were filled with his flesh*⁵! Even so Christ hath given to us to be filled with His flesh, drawing us on to greater love.

[8.] Let us draw nigh to Him then with fervency and with inflamed love, and let us not have to endure punishment. For in proportion to the greatness of the benefits bestowed on us, so much the more exceedingly are we chastised, when we shew ourselves unworthy of the bountifulness. This Body, even lying in a manger, the Magi revered. And men profane

¹ ἀφίθησαν, MS. Reg. Bene l. ἀνίστησαν.

² Acts 11. 24.

³ Bel and the Lragon, v. 27.

⁴ Psalm 19. 5.

⁵ Job 31. 31.

and barbarous, leaving their country and their home, both set ^{1 Cor.} out on a long journey, and when they came, with fear and ^{10. 24.} great trembling worshipped Him. Behold now, let us at least imitate those Barbarians, we who are citizens of heaven. For they indeed when they saw Him but in a manger, and in a shed, and no such thing was in sight, as thou beholdest now, drew nigh with great awe; but thou beholdest Him not in the manger but on the altar, not a woman holding Him in her arms, but the priest standing by, and the Spirit with exceeding bounty hovering over the gifts set before us. Thou dost not see merely this Body itself, as they did, but thou knowest also Its power, and the whole economy, and art ignorant of none of the holy things which are brought to pass by It, having been exactly initiated into all.

Let us therefore wake ourselves up, and be filled with horror, and let us shew forth a reverence far beyond that of those Barbarians; that we may not, by random and careless approaches, heap fire upon our own heads. But these things I say, not to keep us from approaching, but to keep us from approaching without consideration. For as the approaching at random is dangerous, so the not communicating in those mystical suppers is famine and death. For this Table is the sinews of our soul, the bond of our mind, the foundation of our confidence, our hope, our salvation, our light, our life. When with this sacrifice, we depart into the other world, with much confidence we shall tread the sacred threshold, fenced round on every side as with a kind of golden armour. And why speak I of the world to come? Since here this mystery makes earth become to thee a heaven. Open only for once the gates of heaven, and look in; nay, rather not of heaven, but of the heaven of heavens; and then thou wilt behold what I have been speaking of. For what is there most precious of all, this will I shew thee lying upon the earth. For as in royal palaces, what is most glorious of all, is not walls, nor golden roofs, but the person of the king sitting on the throne; so likewise in heaven the Body of the King. But this, thou art now permitted to see upon earth. For it is not angels, nor archangels, nor heavens, and heavens of heavens, that I shew thee, but the very Lord and Owner of these. Perceivest thou how that which is more precious than

HOMIL. XXIV. all things is seen by thee on earth; and not seen only, but also touched; and not only touched, but likewise eaten; and after receiving It thou goest home?

Make thy soul clean then, prepare thy mind for the reception of these mysteries. For if thou wert entrusted to carry a king's child with the robes, the purple, and the diadem, thou wouldest cast away all things which are upon the earth. But now that it is no child of man, how royal soever, but the Only-begotten Son of God Himself, Whom thou receivedst; dost thou not thrill with awe, tell me, and cast away all the love of all worldly things, and have no bravery but that wherewith to adorn thyself? or dost thou still look towards earth, and love money, and flutter after gold? What pardon then canst thou have? what excuse? Knowest thou not that all this worldly luxury is loathsome to thy Lord? Was it not for this, that on His birth he was laid in a manger, and took to Himself a mother of low estate? Did He not for this say to him that was looking after gain, *But the Son of Man hath not where to lay His head*¹?

¹ S. Mat.
8. 20.

And what did the disciples? Did they not observe the same law, going to the houses of the poor, and lodged, one with a tanner, another with a tent-maker, and with the seller of purple? For they inquired not after the splendour of the house, but for the virtues of men's souls.

These therefore let us also emulate, hastening by the beauty of pillars and of marbles, and seeking the mansions which are above; and let us tread under foot all the pride here below, with all love of money, and acquire a lofty mind. For if we be sober-minded, not even this whole world is worthy of us, much less porticoes and arcades. Wherefore, I beseech you, let us adorn our souls, let us fit up this house, which we are also to have with us when we depart; that we may attain even to the eternal blessings, through the grace and mercy, &c.

