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Augustine,

Homilies on the Gospel
according to St. John

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HOLY CATHOLIC CHURCH,

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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.*

OXFORD,

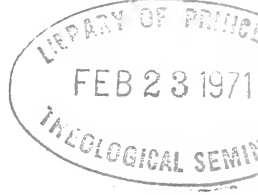
JOHN HENRY PARKER;

F. AND J. RIVINGTON, LONDON.

MDCCCXLIX.



TO THE MEMORY
OF THE
MOST REVEREND FATHER IN GOD
WILLIAM
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HOMILIES
ON
THE GOSPEL ACCORDING TO
ST. JOHN,
AND HIS FIRST EPISTLE,
BY
S. AUGUSTINE,
BISHOP OF HIPPO,
TRANSLATED,
WITH NOTES AND INDICES.

IN TWO VOLUMES.

VOL. II.
HOM. XLIV.—CXXIV. S. JOHN IX.—XXI.
AND HOM. I.—X. 1 S. JOHN.

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H O M I L Y XLIV.

JOHN ix.

And as He passed by, He saw a man which was blind from his birth. And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the Light of the world. When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours therefore, and they which before had seen him that he was a beggar, said, Is not this he that sat and begged? Some said, This is he: others, No, but he is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, That man who is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. Now it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, who keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And

there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: let him speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether He be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did He to thee? how opened He thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be His disciples? Then they cursed him, and said, Be thou his disciple! But we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence He is, and yet He hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this Man were not of God, He could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when He had found him, He said unto him, Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee.

And he said, Lord, I believe. And he worshipped Him. JOHN
IX.
And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto Him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

1. THIS, which has been recited, concerning the man born blind, whom the Lord Jesus enlightened, is a long Comp.
Serm.
135.136. lesson, and should we attempt to handle the whole narrative with a fulness answerable to its dignity, by giving to each part in detail such consideration as we are able, the whole day would not suffice. Therefore, my beloved, I beg and advise that in those parts which are open, ye require no discourse of ours, for it will take too long to dwell upon all the circumstances one by one. Briefly, then, I bespeak your attention to the mystery of this blind man's enlightening. For so it is, that those acts of our Lord Jesus Christ which are astonishing and marvellous, are both works and words: works, because they were things done; words, because they are signs. If then we consider what is signified by this thing done, this blind man is mankind in general: for this blindness took place in the first man through sin, of whom we all have derived the origin not only of death, but also of iniquity. For if blindness is unbelief, and enlightenment faith, whom will Christ find a believer at His coming? Since indeed the Apostle, born as he was in the nation of the Prophets, saith, *We too* Eph. 2, *were sometime by nature children of wrath, even as the rest.* ^{3.} If *children of wrath*, children of vengeance, children of punishment, children of hell. How *by nature*, unless as by the sin of the first man, the ¹taint has grown into us to be as ¹vitium nature? If the taint has grown into us to be as nature, then, in respect of the mind, every man is born blind. For if he seeth, he needeth not one to lead him; if he needeth one to lead and to enlighten him, it follows that he is blind from his birth.

2. The Lord came: what did He? A great mystery hath He

HOMIL. XLIV.
v. 6. intimated. *He spat upon the ground; of His spittle He made clay,—because the Word was made flesh*^a;—and anointed John 1, *the eyes of the blind man*. He was anointed, and still did not yet see. He sent him to the pool which is called Siloe.

It concerned the Evangelist, however, to call our attention to the name of this pool; and he saith, *Which is by interpretation, Sent*. Who was the Sent, of course ye know: had not He been Sent with that mission, none of us should have had remission of our iniquity. Well, he washed his eyes in that pool *which is by interpretation, Sent*; he was baptized in Christ. If therefore when Christ in some sort baptized the man in Himself, He then enlightened him; when He anointed him, belike He made him a catechumen. There may indeed be various other ways of expounding this so great sign in its depth of spiritual meaning, and setting it forth fully; but let this suffice, my beloved; ye have heard a grand mystery. Ask a man, ‘Art thou Christian?’ He answereth, ‘I am not,’ if he be Pagan or Jew. But should he say, ‘I am;’ thou goest on to question him, ‘Catechumen, or believer?’ Should he reply, ‘Catechumen;’ he is anointed, not yet washed. But wherewith anointed? Ask, and he answereth; ask him, in Whom he believeth? in the very fact of his being a catechumen, he saith, ‘In Christ.’ Lo, I am now speaking both to believers and to catechumens. What said I of the spittle and the clay? That *the Word was made flesh*. This the catechumens do also hear; but that is not enough for them whereunto they are anointed: let them haste unto the laver, if they seek light.

3. Now then, because of certain questions in this same lesson, let us take the words of the Lord and of the whole lesson, rather in a cursory recital than to handle them in exposition. *Going forth, He saw a man who was blind, not indifferently in what manner blind, but from his birth. And His disciples asked Him, Rabbi*—Ye know that *Rabbi* is, Master. They addressed Him as *Master*, because they desired to learn: namely, they put a question to the Lord, as to a Master,—*who did sin, this man, or his parents, that he should be born blind? Jesus answered, Neither hath this man sinned, nor his parents, that he should be born blind. What is this that*

^a Saliva quasi Verbum est, terra caro est. Serm. 135, 1.

He hath said? If there be no man without sin, were the parents of this blind man without sin? Can it be, that this man himself, either was born without original sin, or by his life had added nothing of sin thereto? Because he had his eyes closed, were the lusts not at all awake? What great evils do blind men commit! What evil does an evil mind abstain from, even when the eyes are closed? He had not power to see, but he knew how to think, and haply to lust after somewhat which a blind man had not power to accomplish, but for which he might in heart be judged by the Searcher of the heart. If then his parents had sin and the man had sin, wherefore did the Lord say, *Neither hath this man sinned, nor his parents*, but in reference to the matter about which He was questioned, *that he should be born blind*? For his parents had sin, but it was not caused by their sin that he was born blind. If then it was not caused by the parents' sin that he was born blind, why was he born blind? Hear the Master teaching: He requireth a man to believe, that He may make him to understand: *Neither hath this man sinned, saith He, nor his parents: but that the works of God may be manifested in him.*

4. Thereupon what follows? *I must work the works of Him that sent Me.* Lo, this is that Sent, in Whom the blind man washed his face. And observe what He saith: *I must work the works of Him that sent Me, while it is day.* Remember how He giveth all the glory to Him, of Whom He is: because it is of the Father that the Son hath His being, but the Father Himself hath His being of none. But wherefore saidst Thou, Lord, *while it is day*? Hear wherefore. *The night cometh, when no man can work.* Not even Thou, Lord? Yea, and shall the force of that night be so great, that not even Thou shalt be able to work in it, Thou Whose work the night is? For I suppose, O Lord Jesu, nay, not suppose, but believe and hold firm, that Thou wast there, when God said, *Let there be light, and there was light.* If with His Word He made, by Thee He made it; and therefore it is said, *All things were made by Him, and without Him was nothing made.—God divided between the light and the darkness: the light He called day, and the darkness called He night.*

JOHN
IX.
2—4.

v. 3.

v. 4.

Gen. 1,

3.

John 1,

Gen. 1,

4. 5.

HOMIL. 5. What is that night, in which, when it is come, none
XLIV. shall have power to work? Hear what the day is, and then

v. 5. hear what this Day is? Let Himself tell us: *As long as I am in this world, I am the Light of the world.* Lo He is the Day. Let the blind wash his eyes in the Day, that he may see the Day! *So long*, saith He, *as I am in the world, I am the Light of the world.* Therefore, it will be a night, when Christ shall not be there; that is the reason why none will have power to work. It remains to inquire, my brethren; do ye patiently receive me as one inquiring: together with you I seek: together with you let me find Him of Whom I seek. It is on all hands sure, it is an expressed and definite truth, that the Lord in this place has called Himself, the Day, i. e. *the Light of the world: as long*, saith He, *as I am in this world, I am the Light of this world.* Therefore, Himself doth work. But how long is He in this world? Suppose we Him, my brethren, to have been here then, and now to be not here? If we suppose this, it follows that straightway after the Lord's ascension came this fearful night, when none can work: if after the Lord's ascension this night came, whence came it that the Apostles did so great works? Was this night come, when the Holy Spirit
Acts 2, 1—6. came, and filled all who were in one place, and gave to them to speak with tongues of all nations? Was it night,
Ib. 3, 6—8. when that lame man was at Peter's word made whole, nay, rather at the word of the Lord Who dwelt in Peter? Was
Ib. 5, 15. it night, when, as the disciples passed by, the sick were placed with their beds so that they might be touched if only by the shadow of them as they passed? Now while the Lord was here, there was none whom His passing shadow
John 14, 12. made whole: but then He had said to His disciples, *Ye shall do greater works than these.* The Lord indeed had said, *Ye shall do greater works than these;* but let not flesh
Ib. 15, 5. and blood extol itself; let it hear Him saying, *Without Me ye can do nothing.*

6. What then? what shall we say of this night? When will be the time that none shall have power to work? This will be the night of the ungodly: it will be the night of them

Mat. 26, 41. to whom it will be said in the end of the world, *Go into*

everlasting fire, which is prepared for the devil and his angels. But then it is called *night*, not flame, not fire. ^{JOHN IX.4,5.} Hear that it is night. Of a certain servant He saith, *Bind him hand and foot, and cast him into outer darkness.* ^{Mat.22, 13.} Then let a man work while he liveth, lest he be prevented by that night wherein none can work. Now is the time that faith should work by love; and if we now work, this is the Day, this is Christ. Hear Him promising, and do not imagine Him to be absent. Himself hath said, *Lo, I am with you alway.* ^{ib.28,20.} How long? Let there be no solicitude in us which live: if it were possible, we would make even those also who shall be after us to be fully assured as concerning this saying, *Lo*, saith He, *I am with you, even unto the end of the world.* The day which is completed by the circuit of this sun of ours, hath few hours: the day of the presence of Christ stretches out even unto the end of the world. But after the resurrection of quick and dead, when to them that are on His right hand He shall have said, *Come, ye blessed of My Father, receive the kingdom;* and ^{ib.25,34.} to them on His left hand shall have said, *Go into everlasting* ^{ib. 41.} *fire, which is prepared for the devil and his angels;* there will be the night when none can work, but only receive what he hath wrought. One is the time of work; other, the time of receiving: for the Lord *will render unto every man* ^{ib.16,27.} *according to his works.* While thou livest, do, if thou wilt do: for there will then be a mighty night, to wrap up the ungodly. Howbeit even now, every unbeliever, when he dies, is received by that night: there is no doing any thing there! In that night Dives burned, and sought a drop of water from the poor man's finger: he was in pain, he was in anguish, he confessed, yet was he not succoured; yea, he essayed even to do good. For he said to Abraham; *Father Abraham, send Lazarus to my brethren, to tell* ^{Luke16, 24—28.} *them what is doing here^a, lest they also come into this place of torments.* O unhappy one! when thou livedst, then was the time for working; now thou art already in the night, in which none can work.

^a Ut dicat illis quid hic agatur. So from Methodius: ὅτι πάντε ἀδελφοὺς Serm. 41, 4. (Vet. Lat. and Vulg. *ut testetur illis*.) So Origen in a fragment ἐχω, καὶ ἵνα μὴ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου, πέμψον Λάζαρον ἀπαγγέλλοντα αὐτοῖς τὰ ἐνταῦθα. cited by Photius Biblioth. Cod. 224.

HOMIL. XLIV. 7. *When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.* As this is plain, let us pass it by.

v. 8, 9. 8. *The neighbours therefore, and they which before had seen him that he was a beggar¹, said, Is not this he that sat and begged? Some said, This is he: others, Not so, but he is like him.* The opened eyes had altered his look. *He said, I am he.* A grateful word, that an ungrateful

v. 10, 11. *should not be condemned. Therefore said they unto him, How were thine eyes opened? He answered and said, A Man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I saw.* Lo, he is become a preacher of grace; lo, he preacheth the Gospel, he confesseth, now that he seeth. That blind man confessed, and the heart of the ungodly was broken; because they had not in their heart that which he now had in his face. *They said to him, Where is He that opened thine eyes? He said, I know not.* In these words, his mind was like one at present anointed, but not yet seeing. Let us so put it, my brethren, as that he had that anointing in his mind. He preaches, and knows not Whom he preaches.

v. 12-16. 9. *They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees. Not all, but some: for already some were in process of anointing. What then said they which neither saw nor were anointed? This man is not of God, who keepeth not the sabbath.* Nay rather, He did keep it, Who was without sin. For the spiritual sabbath is this, to have no sin. Indeed, my brethren, God doth admonish us of this, when He enjoineth the sabbath: *Ye shall do no servile work.* These are the words of God enjoining the sabbath: *Ye shall do no servile work.* Ask the former lessons, what is meant by *servile work*, and

Levit.
23, 8.

Hom.
xx, 2.

hear the Lord, *Whosoever doeth sin, is the servant of sin.* JOHN IX. 17—27. But these men, neither seeing, as I said, nor anointed, carnally observed the sabbath, spiritually violated it. *Others* JOHN 8, *said, How can a man that is a sinner do these signs?* Lo, ^{34.} they are men anointed. *And there was a division among them.* That Day had divided between the light and the darkness. *They say therefore unto the blind man again,* v. 17. *What sayest thou of him who hath opened thine eyes?* What thinkest thou of Him? What esteemest, what judgest thou Him to be? They were seeking how they might accuse the man, that he might be cast out of the synagogue; yea, but to be found by Christ. The man, however, constantly expressed what he thought. For he said, *He is a Prophet.* Being at present only anointed in heart, he doth not yet confess the Son of God; but neither does he speak false of Him. For the Lord saith it of Himself: *a Prophet is not* MAT. 13, *without honour, save only in his own country.* 57.

10. *But the Jews did not believe concerning him, that he* v. 18—21. *had been blind, and received his sight, until they called the parents of him that had received his sight*¹, i. e. who was ¹ viderat once blind, and now saw. *And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: let him speak for himself.* It is true, he is our son, but though we might justly be compelled to speak for an infant, seeing it could not speak for itself, he has had his speech of old, now he has his sight: blind, we have known him from his birth; speaking, we know him of old; seeing, we see him now: *ask him, that ye may be instructed: why do ye take us to task? These words spake his parents, because they feared* v. 22. *the Jews: for the Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue.* Now was it no evil to be put out of the synagogue: the Jews expelled, Christ received. *Therefore* v. 23. *said his parents, He is of age, ask him.*

11. *Then again called they the man that was blind, and* v. 24—27. *said unto him, Give God the glory. What meaneth, Give*

HOMIL. *God the glory?* Deny what thou hast received. Clearly, this
 XIV. is not to give glory to God, but rather to blaspheme. *Give glory, say they, to God: we know that this man is a sinner. He answered and said, Whether He be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? And he, now rising in anger at the hardness of the Jews, and, himself once blind, now seeing, intolerant of their blindness, answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be His disciples?*

v. 28, 29. 12. *They cursed him, and said, Be thou His disciple!* Such a curse be upon us and upon our children! For it is a curse, if thou scan the heart of the speakers, not if thou weigh well the words themselves. *But we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is.* Oh, that ye did know that God spake unto Moses! then would ye know that through Moses was God preached. For ye have the Lord John 5, saying, *If ye believed Moses, ye would believe Me also, for of 46. Me he wrote.* Is it thus ye follow the servant, and set your back against the Lord? Nay, ye do not even follow the servant: for through him ye would be led to the Lord.

v. 30, 31. 13. *The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence He is, and yet He hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth.* Still he

Serm. speaks as one only anointed. For God does hear sinners 135, 6. also. Were it so, that God heareth not sinners, in vain 136, 2. c. would that publican, casting his eyes down to the ground Parmen. 2, 17. and smiting his breast, say, *God be merciful to me a sinner!* Luke 18, 13.

Even this confession obtained justification, just as this blind v. 32, 33. man obtained enlightening. *Since the world began was it not heard that any man opened the eyes of one born blind. If this Man were not from God, He could do nothing.* Frankly, firmly, truly spoken! For these things which were done by the Lord, by whom should they be done but by God? Or how should such things be done by the disciples, unless the Lord dwelt in them?

14. They answered and said unto him, *Thou wast altogether* JOHN IX. 34-39.
born in sins. What meaneth, *altogether*? With closed eyes. But He Who opened the eyes, saveth the whole man altogether: the Same will give resurrection at His right hand, Who gave enlightenment to the face. *Thou wast altogether* v. 34.
born in sins, and dost thou teach us? And they cast him out. Of their own accord they made him their master, of their own accord, that they should learn, they questioned him so oft, and yet ungratefully cast him forth for teaching them!

15. But, as I have already said, my brethren, they cast out, the Lord receiveth: for the man all the more for being expelled became a Christian. *Jesus heard that they had* v. 35-38.
cast him out; and when He had found him, He said unto him, Dost thou believe on the Son of God? Now He is washing the face of the heart. *He answered and said,* as one at present anointed, *Who is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and He that talketh with thee is He.* He is that Sent, even He here that washeth the face in Siloe, which is by interpretation, Sent. In fine, having now the face of the heart washed and the conscience cleansed, acknowledging Him to be not only Son of Man, which thing he before believed, but now Son of God Who had taken flesh, *he said, I believe, Lord.* It is a small matter to say, *I believe*; wouldest thou see what manner of Person he believeth? *Falling down, he worshipped Him.*

16. *And Jesus said to him.* Here now is that Day, v. 39.
dividing between the light and the darkness! *For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.* What meaneth this, O Lord? A mighty question hast Thou put upon us, and we are even now weary: but raise Thou up our strength, that we may be able to understand what Thou hast said. Thou art come, *that they which see not, may see*: rightly, for Thou art Light; rightly, for Thou art Day; rightly, for Thou deliverest from darkness: this, every soul receiveth, every soul understandeth. What is this that follows, *And they which see, may be made blind?* Then, because Thou art come, shall they which saw be

HOMIL. made blind? Hear what follows, and belike thou shalt
 XLIV. understand.

v. 40, 41. 17. Startled, then, by these words, *some of the Pharisees said, Are we blind also?* Hear now what that meaneth which startled them, *And they which see may be made blind.* *Jesus said unto them, If ye were blind, ye should not have sin.* Whereas the blindness itself is sin. *If ye were blind:* that is, if ye perceived that ye were blind, if ye owned yourselves to be blind, and ran to the Physician: *if then ye were thus blind, ye should not have sin:* because I am come to take away sin. *But now ye say, We see: your sin remaineth.* Wherefore? Because by saying, *We see,* ye seek not the Physician, ye remain in your blindness. This then is that which just now we did not understand; that He saith, *I am come, that they which see not, may see:* what meaneth this, *that they which see not, may see?* Those who confess that they do not see, and seek the Physician that they may see. *And they which see, may be made blind:* what meaneth this, *they which see, may be made blind?* They who think they see, and seek not the Physician, may remain in their blindness. This work of discrimination, therefore, He hath here called *judgment*, when He saith, *For judgment I am come into this world;* by which judgment He discerneth the cause of them which believe and confess Him, from the proud, who think they see, and are therefore worse blinded; as if it should be said unto Him by a sinner who Ps. 43, 1. confesseth himself and seeketh the Physician, *Judge me, O God, and discern my cause from an unholy nation;* to wit, of them which say, *We see,* and their sin remaineth. The judgment, however, which He hath brought into the world, is not now that wherewith He shall judge the quick and dead in the end of the world. For in this regard, He John 8, had said, *I judge no man;* seeing He first came, *not to* 15. Id. 3, 17. *judge the world, but that the world may be saved through Him.*

H O M I L Y XLV.

JOHN x. 1—10.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber: but he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which He spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that have come¹ are thieves and robbers: but the sheep did not hear¹vid.§. 8, them. I am the Door: by Me if any man enter in, he shall^{note.} be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

1. IT was from the enlightening of the man who was born blind, that the Lord's discourse to the Jews took its rise. Therefore, my beloved, ye ought to know and be put in mind of the connexion between that lesson and the lesson of to-day. Namely, when the Lord had said, *For judgment* John 9, *I am come into this world, that they which see not might* ^{39.} *see; and that they which see might be made blind: which,*

HOMIL. when it was read, we expounded as we were able, then *some*
 XLV. *of the Pharisees said, Are we blind also? To whom He*
answered: If ye were blind, ye should have no sin: but now
ye say, We see; therefore your sin remaineth. To these
 words He hath subjoined these which we heard when they
 were read to us to-day.

v. 1. 2. *Verily, verily, I say unto you, He that entereth not by*
the door into the sheepfold, but climbeth up some other way,
the same is a thief and a robber. For they said that they
 were not blind; now they would have power to see, only
 if they were Christ's sheep. What right had they to claim
 to themselves light, these men who raged against the Day?
 It was, then, because of their vain and proud and incurable
 arrogance, that the Lord Jesus added the present discourse;
 in which, if we mark it well, He hath wholsomely admonished
 us also. For there are many, who, according to a certain
 common usage of this life, are called good people, good men,
 good women, harmless, and, so to say, observing the duties
 enjoined in the Law; honouring their parents, not com-
 mitting adultery, doing no murder, not stealing, not bearing
 false witness against any, and, in a sort, observing the other
 duties commanded in the Law; and yet are not Christians:
 and these commonly give themselves airs, like the Pharisees
 here, *Are we blind also?* But because in all these things
 that they do, while they know not to what end they refer
 them, they do them to no purpose, the Lord hath pro-
 pounded in the lesson of to-day a similitude concerning
 His flock and the Door by which is the entering into the
 sheepfold. Then let the Pagans say: We lead good lives.
 If they enter not by the door, what profiteth them that
 whereof they glory? To each individual who leads a good
 life, the profit of it ought to be this, that it should be
 given him to live for ever: if it be not given a man to
 live for ever, what doth his good life profit him? Because
 they cannot be said even to live well, who either through
 blindness know not, or through inflation of mind despise that
 which is the end of good living. Now no man has a true
 and sure hope of living for ever, unless he acknowledge the
 Life, which is Christ; and enter by the door into the sheep-
 fold.

3. Now it is the aim, generally, of such persons, to persuade other men to lead good lives, and yet not to be Christians. JOHN X. 1. They wish to climb over by another side, to plunder and to kill; not, as the Shepherd, to preserve and to save. So there have been certain, philosophers, holding much fine-spun discourse of virtues and vices, dividing, defining, reasoning out most acute conclusions, filling whole books, loud-mouthed in the parade of their own wisdom; who even dared to say to men, Follow us; hold our sect, if ye would live happily. But they entered not by the door: what they wished was, to undo men, to slaughter and to kill.

4. What should I say of them? Lo, the Pharisees themselves read, and in that which they read, sounded the name of Christ, hoped for Christ to come, and, when He was come, acknowledged Him not: they too boasted that they were among the seeing, that is, the wise, and denied Christ, and entered not by the door. Therefore they too, if haply they did draw any after them, it was to slaughter and kill, not to deliver, that they would draw them. Let us leave these also: let us look to those, whether haply they enter in by the door, who glory in the name of Christ Himself.

5. For there are innumerable, who not only boast that they see, but wish to be thought to have been enlightened by Christ: but they are heretics. Haply they entered by the door? God forbid we should say so! Sabellius says, "He that is the Son, the Same is the Father." But if Son, He is not Father. That man enters not in by the door, who says that the Son is the Father. Arius says, "One Thing the Father, another Thing the Son." He would say rightly, if he said Another Person (*alius*); not, "Another Thing" (*aliud*). For when he saith, "Another Thing," he contradicts Him by Whom he is told, *I and the Father are* John 10,
one (Substance). Consequently, neither does he enter in by 30.
the door: for he preaches a Christ such as he makes for himself, not such as the Truth declares. Thou hast the name, the thing thou hast not. Christ is the name of a thing: hold thou the thing itself, if thou wouldest have the name to profit thee. Another, I know not whence, as Photinus, says, Christ is man, not God. Neither does

HOMIL. he enter in by the door: for Christ is both Man and God.
 XLV.

And what need to run through many names, and enumerate the many vanities of heresies? Hold ye this, that Christ's fold is the Catholic Church. Whoso would enter in to the fold, let him enter in by the door, let him preach very Christ. Not only preach very Christ, but seek Christ's glory, not his own: for many, by seeking their own glory, have rather scattered Christ's sheep than gathered them. For the door is lowly, even Christ the Lord: he that enters in by this door, must needs stoop and humble himself, that he may be able to enter in with a whole head. But he that does not humble, but extols himself, will needs climb over the wall: now he that climbs over the wall, is exalted only to fall.

6. Thus far, however, the Lord Jesus speaks covertly, and is not yet understood: He names the door, names the fold, names the sheep; He gives us to think of all these, but not yet expounds them. Let us read then, because He is coming to the words in which He may deign to expound to us some of the things which He hath said: from the exposition of which it may be that He will give us to understand those also which He hath not expounded. For He feedeth

v. 21. us by what is clear, exerciseth by what is obscure. *He that entereth not in by the door into the sheepfold, but climbeth up some other way.* Woe to the miserable man, for he shall fall! Then let him be humble, let him enter in by the door: let him come with his foot planted on the level ground, and he shall not stumble. *The same, saith He, is a thief and a robber.* He will needs call another's sheep his own: his own, i. e. made his by theft, not to save, but to kill. So he is a thief, because he calls the property of another his own: a

v. 2, 3. robber, because what he has stolen, he kills. *But he that entereth in by the door, is the shepherd of the sheep: to him the porter openeth.* Concerning this porter it will be time for us to enquire when we shall have heard from the Lord Himself what the door is, and who the shepherd. *And the sheep hear his voice, and he calleth his own sheep by name.* For He hath their names written in the book of life. *His own sheep he calleth by name.*—Hence the Apostle saith, *The Lord knoweth them that are His.*—*And leadeth them out.* And when he putteth forth his own sheep, he goeth

before them, and the sheep follow Him: for they know His voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. These things are covert, full of questions, big with spiritual meanings. Let us go on then, and hear the Master, while from these dark matters He openeth somewhat, perchance by that which He openeth, making us to enter in.

7. *This proverb spake Jesus unto them; but they understood not the things which He spake unto them.* As neither, perchance, do we. Then what difference is there between them and us, before we come to know these words ourselves? This; we knock, that it may be opened to us; but they, by denying Christ, would not enter in to be saved, but chose to stay without to be lost. Therefore, in that we hear these words piously, in that we believe them, before we understand them, to be true and divine words, in this we stand apart from them by a great diversity. For, when two men hear the words of the Gospel, the one ungodly, the other godly, and the words are such that haply both alike understand them not, the one saith, 'There is nothing in it;' the other, 'It is a truth, and good is that which it hath said, only we do not understand it:' the one, in the very fact of believing is already knocking, and is worthy that it should be opened to him if he persist in knocking; but the other is still one to whom it is said, *Except ye believe, ye shall not understand.* Is. 7, 9. LXX. Why do I insist upon these points? Because, even when I shall have expounded these obscure words, as I may have ability; or, for that their sense is very much hidden, shall have either failed to apprehend it, or lacked the ability to explain what I myself do understand; or should any of you be so slow as not to be able to follow me while I expound it;—I would say, Let him not despair of himself: let him abide in the faith, let him walk in the way, let him hear the Apostle saying, *And if in any thing ye be otherwise minded, God shall reveal to you this also: howbeit, whereunto we have attained, therein let us walk.* Phil. 3, 15.

8. Let us begin, then, to hear Him expounding, Whom we have heard propounding. *Then said Jesus again to them, Verily, verily, I say unto you, I am the Door of the sheep.* Lo, the very door which He had put closed, He

HOMIL. hath opened. He is the Door. We know it now ; let us
 XLV. enter, or rejoice that we have entered. *All that have*
 v. 8. *come^a are thieves and robbers.* What is this, Lord, *All*
that have come ? For hast not Thou come ? Yea, but under-
 stand. “ *All that have come,*” I said : meaning, of course,
¹ præter all beside and apart from Me¹. Then let us recollect.
 Me. Before His advent the Prophets came : what, were they
 thieves and robbers ? God forbid ! They came not beside
 or apart from Him, for they came with Him. Himself
 about to come, He sent heralds ; but they whom He sent
 were men whose hearts He Himself possessed. Would ye
 know that they came with Him Who is always the same ?
 The flesh, ye know, He took unto Him in time. Then
 what is He always ? *In the beginning was the Word.* Con-
 sequently, they came with Him, in that they came with
 John 14, the Word of God. *I am,* saith He, *the Way, and the Truth,*
 6. *and the Life.* If He is the Truth, they came with Him,
 in that they were men of truth. *All,* then, beside or apart
 from Him, *thieves and robbers ;* that is, to steal and to kill.

9. *But the sheep did not hear them.* A greater question
 this, *the sheep did not hear them !* Before the advent of our
 Lord Jesus Christ, wherein He came humble in the flesh,
 there were just men preceding, believing on Him that was to
 come, just as we believe on Him that is come. The times
 varied, not the faith. Thus the very words vary according
 to tense, i. e. time, when they are variously declined : “ is to
 come ” hath one sound, “ is come ” another : there is a change
 of the sound ; “ is to come,” and “ is come ;” yet the same
 faith conjoineth both them, who believed that He was to

^a *Omnes quotquot venerunt fures sunt et latrones.* Vet. Lat. and Vulg. The words *πρὸ ἐμοῦ* are wanting in a considerable number of Mss. mostly recent ones : also in Syr. Pers. Chrys. Basil. Cyrill. Al. Euthym. On the other hand, they are supported by the best Mss. and attested by Clem. Alex., Origen, and in the Latin, by Cypr. and Lucif. The intention of the omission is sufficiently explained by the fact, that the Gnostics and Manicheans interpreted the words *ἄσσοι ἤλθον πρὸ ἐμοῦ* to be meant of the Old Testament Prophets, as the messengers of

the Demiurgus opposed to the True God. To obviate this impiety, the words *πρὸ ἐμοῦ* were struck out. (So Mill. in l.) St. Aug. c. Faustum xvi. 12. takes the text as cited by the Manichean, and explains it thus : “ That they *came*, He would have to be understood, that they were not sent : for those who were sent, as Moses and the holy Prophets, came not *before Him*, (ante Ipsum) but with Him : in that they did not wish through pride to precede Him, but did in lowliness carry Him while by them He spake.”

come; and them who believe that He is come. The times were diverse, yet to both there was and is one door of faith, and through it, i. e. through Christ, they both did, as we see, come in. *We* believe that our Lord Jesus Christ, born of the Virgin, *is* come in the flesh, hath suffered, hath risen again, hath ascended into heaven; all this, even as ye hear the words to be of time past, we believe to have been already fulfilled. In the fellowship of that faith are with us those fathers also who believed that He *would* be born of a Virgin, *would* suffer, *would* rise again, *would* ascend into heaven: for to them the Apostle pointeth when he saith, *But having the same spirit of faith, as it is written, I believed, and therefore did I speak, we too believe, and therefore also we speak.* The Prophet said, *I believed, and therefore did I speak:* the Apostle saith, *We too believe, and therefore do we speak.* But, that thou mayest know that the faith is one, hear him saying, *Having the same spirit of faith, we also believe.* So in another place; *Moreover, brethren, I would not that ye should be ignorant, how that all our fathers 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 did all drink the same spiritual drink.* The Red Sea signifies Baptism; Moses, the leader through the Red Sea, signifies Christ; the people passing over, signifies the faithful; the death of the Egyptians signifies abolition of sins. The signs diverse, but therein the same faith: and the signs diverse in the same way as words are diverse, for words change their sounds according to their times or tenses, and, of course, words are nothing but signs: it is in virtue of their signifying something, that they are words: take from the word its signification, and it is an empty sound. Well then, all these things were signified: and did *they* not believe the same things as we believe, they by whom these signs were ministered, they by whom the same things which we believe were prophetically foretold? Of course, they believed: only, they believed that the things were to come; we, that they are come. Accordingly he also saith thus: *They drank the same spiritual drink:* spiritually the same, because bodily not the same. For what was it they drank? *For they drank of that spiritual*

JOHN
X. 8.

2 Cor.

4, 13.
Serm.

13, 3.

Ps. 116,
10.

1 Cor.

10.1—4.

HOMIL. *rock which followed them: and that Rock was Christ.* See
 XLV. then the signs varied, while the faith is the same. There,
 Supra the rock was Christ: to us that is Christ which is placed on
 p. 408. the altar of God. And they, as a great sacrament of the same
 note. Christ, drank water flowing from the rock; we drink, the
 faithful know what. If thou look at the visible form, the
 thing is another: if at the intelligible signification, *they*
drank the same spiritual drink. Therefore, as many as
 Aug. c. in those times believed either Abraham, or Isaac, or Jacob,
 Faust. or Moses, or the other Patriarchs and other Prophets fore-
 15, 2. telling Christ, were sheep, and heard Christ; it was not the
 voice of strangers, but His own voice that they heard. The
 Judge was in the crier. Thus when the judge speaks by the
 crier, the notary does not make it, "The crier said," but,
 "The judge said." Quite other, then, are they whom the
 sheep heard not: men in whom the voice of Christ was not;
 men erring, saying false things, babbling empty things,
 feigning vain things, leading miserable men stray.

10. What is it, then, that I said, This is a greater question?
 What hath it obscure and hard to understand? Hear,
 I beseech you. Behold, the Lord Jesus Christ Himself
 came, and preached: of course that is much more the voice
 of the Shepherd, which was uttered by the Shepherd's own
 lips. If, spoken by the Prophets, it was the voice of the
 Shepherd, how much more was that the voice of the Shepherd
 which the Shepherd's own tongue did utter? Not all heard.
 True, but what think we? because they heard, were they
 sheep? Behold, Judas heard, yet he was a wolf: he followed,
 but clad in sheep's clothing he plotted against the Shepherd.
 Some, however, of them which crucified Christ, did not hear,
 yet were they sheep: for they were the persons whom He
 John 8, saw in the multitude, when He said, *When ye shall have*
 28. *lifted up the Son of Man, then shall ye know that I am.*
 Well, how is this question to be solved? Some that are not
 sheep, hear; and some that are sheep, do not hear; some
 wolves follow the voice of the Shepherd, and some sheep
 gainsay it: in fine, sheep kill the Shepherd. The question is to
 be solved: thus, one may answer, and say: "True, but when
 they did not hear, they were not yet sheep; then, they were
 wolves; the voice being heard changed them, and of wolves

Some that are not sheep, i. e. not predestinate, do now hear; 607

made them sheep: so when they became sheep, they heard, and found the Shepherd, and followed the Shepherd: they hoped for the Shepherd's promises, because they did His commands." JOHN
X. 8.

11. The question is to a certain extent solved, and perhaps any one may find this sufficient. But to my mind, there is still a difficulty: and what my difficulty is, I impart to you, that in some sort seeking with you, I may by His revelation obtain mercy together with you to find. By the prophet Ezekiel, the Lord reproves the shepherds, and says among other things about His sheep, *The sheep that went astray, ye have not recovered.* He both says that it *went astray*, and calls it *sheep*. If it was a sheep when it went astray, whose voice did it hear that it should go astray? For doubtless it would not have gone astray, if it had been the Shepherd's voice that it heard: but the cause that it went astray, was, that it heard the voice of a stranger; the voice it heard was the voice of a thief and a robber. Now certainly the sheep hear not the voice of robbers: *Those who came*, saith He, (and we understand, Beside Me,) i. e. *those who came beside Me, are thieves and robbers, and the sheep did not hear them.* Lord, if the sheep did not hear them, how is it that the sheep go astray? If the sheep hear not any save Thee; and Thou art Truth: whoso heareth Truth does not, of course, go astray. Now those do go astray, and yet are called sheep. For if in the midst of their straying they were not called sheep, it would not be said by Ezekiel, *The sheep which went astray ye have not recovered.* How does it both go astray, and yet is a sheep? Has it heard the voice of a stranger? Assuredly *the sheep did not hear them.* Besides, at the present time many are gathered to the fold of Christ, and of heretics become catholics; they are carried off from the thieves, are restored to the Shepherd: and sometimes they murmur, they are annoyed with him that would recover them, and do not understand that there is one cutting their throats; but however, when, even with resistance, they which are sheep have come, they know the Shepherd's voice, and are glad that they have come, and are ashamed that they went astray. Well then; when in their straying they gloried in their very error as in the truth, and of course heard not the voice of

HOMIL. XLV. the Shepherd, and therefore followed the stranger, were they sheep or were they not? If they were sheep, how is it said that the sheep hear not strangers? If they were not sheep, why are those reprov'd to whom it is said, *The sheep which went astray ye have not recovered?* Nay, even in those who are now become Catholic Christians, hopeful believers, evil things sometimes have place: they are seduced into error, and after error are recovered: when they were seduced into error and were rebaptized, or, after the fellowship of the Lord's fold, fell back into their old error, were they sheep or were they not? Of course, they were catholics. If they were catholic believers, they were sheep. If they were sheep, how could they hear the voice of a stranger, when the Lord saith, *The sheep did not hear them?*

12. Ye have heard, my brethren, the height of the question. I say then: *The Lord knoweth them that are His.* Knoweth the foreknown, knoweth the predestinate: 2Tim.2, 19. for of Him it is said, *For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren: moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.* Rom. 8, 29—33. *If God be for us, who can be against us? Add yet: He that spared not His own Son, but delivered Him up for us all, how hath He not with Him also freely given¹ us all things?* Yea, but whom does he mean by us? ¹ donavit
Vet. Lat.
& Vulg. The foreknown, predestinate, justified, glorified: of whom it follows, *Who shall lay any thing to the charge of God's elect? The Lord, then, knoweth them that are His:* these are the sheep. Sometimes they do not know themselves: but the Shepherd knows them, in respect of this predestination, in respect of this foreknowledge of God, in respect of the election of the sheep before the foundation of the world: for this too saith the Apostle, *As He hath chosen us in Him before the foundation of the world.* Eph. 1, 4. In respect, then, of this foreknowledge and predestination of God, how many sheep there are without, how many wolves within! and, how many sheep within, and how many wolves without! What is this that I have said, How many sheep without! How many are now wantoning who shall one day be chaste! how many blaspheming Christ, that shall believe

in Christ! how many drinking themselves drunken, that shall be sober! how many plundering other men's goods, who shall give away their own! but at present they hear the voice of a stranger, they follow strangers. Again, how many that are within do now praise, who shall one day blaspheme; are chaste, that will commit fornication; sober, that will hereafter bury themselves in wine; stand, that shall fall! They are not sheep. (For we speak of the predestinate; we speak of these whom the Lord knoweth, who are His.) And yet even they, so long as they are in their right mind, hear the voice of Christ. Lo, these hear, and those do not hear; and yet, in respect of predestination, these are not sheep, those are.

13. Still the question remains; and, methinks, it may now be thus completely solved. There is *a* voice, there is, I say, some certain voice of the Shepherd, in regard of which they that are sheep do not hear the strangers, they that are not sheep do not hear Christ. What is this voice? *Mat. 10, He that shall persevere unto the end, the same shall be saved.*^{22.} This voice, he that is the Shepherd's own neglecteth not, he that is not the Shepherd's own heareth not; for the Shepherd preacheth this also to him, that he should persevere with Him unto the end, but, by not persevering with Him, he doth not hear this voice. He hath come to Christ, hath heard sundry and several words, now these, now those, all true, all sound: among which is also that voice, *He that shall persevere unto the end, the same shall be saved.* This voice whoso hears, that person is a sheep. But this or that person did hear that voice, and he lost his right mind, waxed cold again, heard the voice of a stranger: if he was predestinated, he went astray for a time, was not lost for ever: he returns, to hear that which he neglected, to do that which he hath heard. For, if he is of these which are predestinated, both his going astray was foreknown to God, and his future conversion; if he have strayed away, he returns to hear that voice of the Shepherd, and to follow Him Who saith, *He that shall persevere unto the end, the same shall be saved.* A good voice, my brethren, and a true; a Shepherd's voice indeed! yea, the very *voice of salvation which is in Ps. 118, the tents of the righteous!* For it is an easy matter to hear^{15.}

HOMIL. XLV. Christ, easy to praise the Gospel, easy to shout applause to the preacher who reasons thereof: to persevere unto the end, this is the character of sheep which hear the voice of the Shepherd. Temptation befalls thee; persevere unto the end: for the temptation does not persevere unto the end. Unto what end wilt thou persevere? Until thou end thy life. For, so long as thou dost not hear Christ, thine adversary is in this way^b, i. e. in this mortal life. But what saith the Lord?

Matt. 5, 25. *Agree with thine adversary quickly, whiles thou art in the way with him.* Thou hast heard, hast believed, hast agreed. If thou wast sometime adverse, agree now. If it have been granted thee to agree, do not wrangle any longer. For thou knowest not how soon the way shall be ended, but yet He knoweth. If thou art a sheep, and if thou persevere unto the end, thou shalt be saved: and for this cause they that are His despise not, and they that are not His hear not, this voice. As I had ability, as He hath bestowed the same, I have either expounded to you, or handled with you, this very deep question. If any have failed to understand, let but piety remain, and truth shall be revealed: but those who have understood, let them not extol themselves as persons of quicker wit above them that are slower, lest by extolling themselves they start aside from the course, and the slower come more easily than they to the goal. And may He bring all to the goal, to Whom we say: *Lead me, O Lord, in Thy way, and I shall walk in Thy truth.*

Ps. 86, 11.

14. Through this, then, which the Lord hath expounded, to wit, that He is the Door, let us enter in to those things which He hath here propounded and not expounded. And as for the Shepherd, Who He is, albeit He hath not said it in this lesson which has been recited to-day, yet in that which follows He saith it most openly, *I am the good Shepherd.* Nay, if He had not said it, yet what other than Him ought we to understand in those words where He saith: *He that entereth in by the door is the shepherd of the sheep: to him the porter*

v. 2—4.

^b Or, "He (i. e. Christ) is thine adversary." But the other translation seems preferable, because in St. Augustine's interpretation of this passage "the Judge" means Christ, therefore "the Adversary" some other: viz. "God's commandment, or Holy Scrip-

ture, which is given to be with us in the way, during this life, and which it behoves us not to gainsay, lest it deliver us to the Judge, but to consent unto it without delay." De Serm. Dom. in Monte 1, 32. And more fully Serm. 251; also Serm. 169. and 387.

openeth ; and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out : and when he putteth forth his own sheep, he goeth before them, and the sheep follow him : for they know his voice ? For what other calleth his own sheep by name, and leadeth them hence to eternal life, but He Who knoweth the names of the predestinate ? Whence He saith to His disciples, *Rejoice, because your names are written in heaven :* for it is from hence that He calleth them by name. And what other putteth them forth, but He Which putteth away their sins, that they may be delivered from their hard bonds, and be able to follow Him ? And Who hath gone before them to that place whither they are to follow Him, but He Who rising from the dead now dieth no more, and death shall no more have dominion over Him : and, while He was here conspicuous in the flesh, said, *Father, they whom Thou hast given Me, I will that where I am, they also be with Me ?* Whereof also is that which He saith, *I am the Door : by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.* In this He evidently sheweth that not only the Shepherd, but the sheep likewise enter in by the door.

15. But what meaneth, *Shall go in and out, and shall find pasture ?* For to come into the Church through Christ the Door, is a great good : but to go out from the Church, as saith this same John the Evangelist in his Epistle, *They went out from us, but they were not of us ;* is clearly no good thing. Consequently such a going out could not be praised by the good Shepherd, that He should say, *Shall go in and out, and find pasture.* There is, therefore, not only a coming in, but a going out, that is good, through the good Door, which is Christ. But what is this laudable and blessed going out ? I might indeed say, that we go in, when we inwardly think some thought ; and go out, when we outwardly work some work : and since, as the Apostle saith, Christ dwelleth in our hearts by faith, that, to go in through Christ, is, to think according to the faith : and to go out through Christ, is, to work by faith abroad also, i. e. in the sight of men. Whence we read in the Psalm, *Man shall go forth to his work :* and the Lord Himself saith, *Let your*

JOHN
X. 9, 10.

LUKE 10,
20.

ROM. 6,
9.

JOHN 17,
24.

v. 9.

1 JOHN
2, 19.

EPH. 3,
17.

PS. 104,
23.
MATT. 5,
16.

HOMIL. *works shine before men.* But it delighteth me more, that

XLV. Truth Itself, as a good Shepherd, and therefore good

Teacher, hath in some sort admonished us how we ought to

v. 10. understand what He saith, in that He goes on to say, *The*

thief cometh not, but for to steal, and to kill, and to destroy:

I am come that they might have life, and that they might

have it more abundantly. For methinks He meant, *That*

they may have life when coming in, *and have it more*

abundantly when going out. Now a man cannot go out by

the Door, which is Christ, unto eternal life, which will be in

the reality, unless by that very Door, i. e. by the same Christ,

he have entered into His Church, which is His fold, unto

temporal life, which is in faith. Accordingly He saith,

Gal. 5, *I am come, that they may have life, i. e. faith which*

6. *worketh by love,* by which faith they enter into the fold

Rom. 1, *that they may live,* for the just doth live by faith: *and*

17. *may have it more abundantly,* who, by persevering unto

the end, go out by that door, i. e. by the faith of Christ,

seeing they die true believers; and shall have life more

abundantly, by coming to that place whither that Shepherd

is gone before, where they shall never thenceforth die.

Albeit then here also, in the fold itself, there lacks not

pasture, since we may understand that which is said, *shall*

find pasture, of both, i. e. both at the coming in and at the

going out: yet there shall they find true pasture, where they

Matt. 5, shall be satisfied, who hunger and thirst after righteousness:

6. such pasture as he found, to whom it was said, *To-day shalt*

Luke 23, *thou be with Me in Paradise.* But how He is at once Door

43. and Shepherd, insomuch that even He must in some sort be

understood to go in and out through Himself; and Who is

the Porter; it would take too long to enquire to-day, and by

discoursing, as He shall bestow the ability, to unfold the

same.

HOMILY XLVI.

JOHN x. 11—13.

I am the good Shepherd: the good Shepherd giveth His life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep.

1. THE Lord Jesus is speaking to His sheep, both present Comp. and future, which were then on the spot: for as some there Serm. 137. were already sheep, so were there some that would become sheep: and again, present and future, that is, them and us and all as many as after us shall become His sheep: and sheweth Who it was that was sent unto them. All, then, hear the voice of their Shepherd, saying, *I am the good Shepherd.* He would not have added, *the good*, were there not bad shepherds too. But the bad shepherds, the same are thieves and robbers: or at best, hirelings. For we must look into, and distinguish, and know all the characters which the Lord has here put forth. He has already opened two matters which were in some sort shut up as He propounded them: we know now that He is Himself the Door, know that He is Himself the Shepherd. Who the thieves and robbers are, was laid open in the lesson of yesterday; but to-day we have heard of the hireling, heard also of the wolf: yesterday there was mention likewise of the Porter. We reckon then, as good, the Door, the Porter, the Shepherd and the sheep: as bad, thieves and robbers, hirelings, the wolf.

HOMIL.
XLVI. 2. The Door, we are given to understand, is the Lord Christ; the Shepherd, the Same: the Porter, who? The two He hath Himself expounded: concerning the Porter He hath left us to seek. And what saith He of the Porter? *To Him*, saith He, *the porter openeth*. Openeth to whom? To the Shepherd. Openeth what to the Shepherd? The Door. And who is this same Door? None other than the Shepherd. Now, if the Lord Christ had not expounded, had not Himself said, *I am the Shepherd*, and, *I am the Door*, would any of us dare to say that Christ is at once both Shepherd and Door? Had He said, *I am the Shepherd*, and not said, *I am the Door*, we should have been to seek what the Door is, and perchance thinking it to be other than it is, we should be left standing before the door still. His grace and mercy hath expounded to us the Shepherd, hath told us that it is Himself: concerning the Porter, He hath left us to seek. Whom shall *we* affirm to be the Porter? Whomsoever we may find, we must beware that he be not accounted greater than the Door, just because in the houses of men the porter is greater than the door: for the porter is preferred to the door, not the door to the porter, because the porter keeps the door, not the door the porter.—I dare not affirm any to be greater than the Door, for I have now heard what the Door is: it is not hidden from me, I am not sent abroad to mine own conjecture, it is not for me to give a loose to human surmise; God hath said it, Truth hath said it, and that cannot change which the Unchangeable hath spoken.

3. I will say then what appears to me in the depth of this question: let each choose what pleases him; only let Wisd. 1, him think piously, as it is written, *Think ye of the Lord in goodness, and in simplicity of heart seek ye Him*. By the Porter, perchance we must understand the Lord Himself. For in human life, shepherd and door are things much wider apart than porter and door: and yet the Lord hath called Himself both Shepherd and Door. Why then may we not understand Him to be Porter too? For if we look at the things as they are in themselves, the Lord Christ is neither shepherd, such as we are used to see and know shepherds to be; nor is He door, for no carpenter made Him; but if we take them in respect of a certain likeness, He is both Door

and Shepherd; nay, I dare to say it, He is Sheep also: true, JOHN X. 11-13. the sheep is under the shepherd, but for all that Christ is both Shepherd and Sheep. Where is He Shepherd? Lo, thou hast it here: read the Gospel: *I am the good Shepherd.* Where is He Sheep? Ask the Prophet: *As a sheep was He* Is. 53, 7. *led to be immolated.* Ask the friend of the Bridegroom: *Behold the Lamb of God, behold Him Who taketh away the* JOHN 1, *sin of the world!* Nay, in regard of these similitudes, I will ^{29.} say what is more marvellous still. For lamb and sheep and shepherd are friendly together; lions, the sheep use to be guarded against by their shepherds: and yet of Christ, being, as He is, Sheep and Shepherd, we read, *The Lion of* Rev. 5, *the tribe of Judah hath prevailed.* All these things, my ^{5.} brethren, ye must take by way of similitudes, not as the things are in themselves. We use to see shepherds sitting upon a rock, and thence keeping the flocks entrusted to their care: now of course the shepherd is better than the rock on which the shepherd sits, and yet Christ is both Shepherd and Rock. All this in regard of similitude. If thou ask me what He is in Himself:—*In the beginning was* JOHN 1, *the Word, and the Word was with God, and the Word was* ^{1.} *God.* If thou ask me what He is in Himself; He is the Only Son, begotten of the Father for everlasting from everlasting: Equal with the Father begetting: by Whom all things were made: Unchangeable with the Father, and unchanged by taking the form of Man: from His Incarnation, Man: Son of Man and Son of God. All this that I have said, is not similitude but reality.

4. Then let us not be loath, my brethren, to take it, that in respect of certain resemblances, He is at once Door and Porter. For what is a door? That by which we enter. Who is the porter? He that openeth. Now who openeth himself, but he that expoundeth himself? Lo, the Lord spake of the Door, and we understood Him not: when we did not understand, it was shut: He that opened it, the same is the Porter. There is then no necessity to seek some other meaning: no necessity, but perchance there is the will. If there is the will, do not start aside from the track, quit not the Trinity. If thou seek some other person to be the Porter, let the Holy Spirit occur to thee: the Holy Spirit

HOMIL. will not disdain to be the Door-keeper, when the Son disdained
 XLVI. not to be even the Door. See how the Porter perchance may

be the Holy Spirit: the Lord Himself saith to His disciples
 John 16, concerning the Holy Spirit, *He shall teach you all truth.*

3. The Door, what is it? Christ. What is Christ? Truth.
 Who opens the door, but He Who teacheth all truth?

5. But what say we of the hireling? Not among the good
 v. 11, 12. is he mentioned. *The good Shepherd giveth His life for the
 sheep. But he that is an hireling, and not the shepherd,
 whose own the sheep are not, seeth the wolf coming, and
 leaveth the sheep, and fleeth: and the wolf catcheth them,
 and scattereth the sheep.* It is no good character that the
 hireling bears here, and yet he is in some regard useful: nor
 would he be called hireling, did he not receive hire from an
 employer. Who then is this hireling, at once culpable and
 needful? Here indeed, my brethren, let the Lord Himself
 shine upon us, that we may both understand the hirelings,
 and not be hirelings ourselves. Who then is the hireling?

There are in the Church certain overseers, of whom the
 Phil. 2, Apostle Paul saith, *Seeking their own, not the things of*
 21. *Jesus Christ.* What meaneth, *Seeking their own?* Not
 loving Christ freely, not seeking God for His own sake; men
 pursuing temporal advantages, men open-mouthed for gain,
 seeking honours of men. When these things are loved by
 one who is set over others, and when for these things' sake
 one serves God; whoso is such, is an hireling, let him not
 reckon himself among the sons. Of such, namely, saith the

Matt. 6, Lord also: *Verily I say unto you, They have received their*
 5. *reward.* Hear concerning holy Timothy, what the Apostle

Phil. 2, Paul saith: *But I trust in the Lord Jesus to send Timotheus*
 19—21. *shortly unto you, that I also may be of good comfort, when*
I know your state. For I have no man likeminded, who
will naturally care for your state. For all seek their own,
not the things which are Jesus Christ's. In the midst of
 hirelings the shepherd groaned: he sought some one who
 would sincerely love the flock of Christ; and about him,
 among those who at that time were with him, he found none.
 Not that in the Church of Christ there was then, save Paul
 the Apostle and Timothy, no man who would naturally care
 for the flock: but it so fell out, that at the time when he

sent Timothy, he had not about him any other of his sons; only hirelings were with him, men *seeking their own, not the things which are Jesus Christ's*. And yet he, naturally caring for the flock, chose rather to send his son, and to be left in the midst of hirelings. We too find hirelings: it is only the Lord Who knows them thoroughly: He Who looketh into the heart, He sees through them: yet sometimes they are understood by us. For it is not for nothing that the Lord hath said concerning wolves likewise, *By their fruits ye shall know them*. Temptations question many, and then the thoughts appear: but many also remain hidden. Let the Lord's fold have its overseers, both sons and hirelings. Now overseers who are sons, are shepherds. If they be shepherds, how is there but One Shepherd, save as all those are members of the One Shepherd, Whose own the sheep are? For the same are members of Him Who is also the One Sheep; since *He was led as a sheep to be immolated*. JOHN X. 11, 12. Mat. 7, 16. Is. 53, 7.

6. But hear that hirelings also are necessary. Many in the Church, pursuing earthly advantages, do yet preach Christ, and through them the voice of Christ is heard: and the sheep follow, not the hireling, but the voice of the Shepherd through the hireling. Hear the hirelings pointed out by the Lord Himself. *The Scribes and the Pharisees sit in Moses' chair: what they say, do ye; but what they do, do not ye*. What other hath He said, but, Through hirelings hear ye the voice of the Shepherd? For as sitting in the chair of Moses, they teach God's Law: therefore by them God doth teach. But if those men want to teach their own, hear it not, do it not. For though it be true that such do seek their own, not the things which are Jesus Christ's, yet no hireling ever dared to say to the people of Christ, Seek thine own, not the things which are Jesus Christ's. The evils which the hireling does, he does not preach from the chair of Christ: he hurts by the evil that he does, not by the good he speaks. Pluck the grape, beware the thorn. 'Tis well, that ye have understood me: yet for the sake of them who are slower of understanding, let me say the same thing more plainly. How said I, Pluck the grape, beware the thorn, when the Lord saith, *Do men* Serm. 137, 6—15. Mat. 23, 2, 3. Doctr. Chr. iv. 59. Matt. 7, 16.

HOMIL. *gather grapes of thorns, or figs of thistles?* This is quite true :
XLVI. yet is that true also which I said, Pluck the grape, beware the thorn. For now and then a bunch of grapes, springing from the root of the vine, hangs upon a hedge, the vine-branch grows, becomes entwined among the thorns, and the thorn bears fruit not its own. It was not that the vine produced the thorn, but that the fruit-bearing branch overhung the thorns. Ask thou only what be the roots: seek the root of the thorn; thou findest it outside, away from the vine: seek the origin of the grape; the vine bore this from its root. So then, the chair of Moses was the vine; the manners of the Pharisees, the thorns. True doctrine by bad men; the vine-branch on the hedge, the cluster among thorns. Gather it cautiously, lest while thou seekest fruit thou tear thine hand: and when thou hearest the good words he says, do not imitate the evil things he does. *What they say, do ye, but what they do, do not ye:* beware the thorns! Even through hirelings, hear ye the voice of the Shepherd, but be not ye hirelings, seeing ye are members of the Shepherd. But as for Paul the holy Apostle, who said, *I have no man likeminded, who will naturally care for your state; for all seek their own, not the things which are Jesus Christ's;* hear what the same hath said in another place, making distinction between hirelings and sons: *Some of envy and strife; but some even of good will do preach Christ; some^a out of charity, knowing that I am set for the defence of the Gospel; but some even of contumacy do preach Christ, not chastely, thinking that tribulation is thereby raised up^b for my bonds.* These were hirelings; they envied the Apostle Paul. Wherefore envied, but because they sought temporal things? But mark what he adds: *What then? so in every way, whether for occasion sake or in truth, Christ is preached; and in this I rejoice, yea, and will rejoice.* Christ is Truth: let Truth be preached by

Enarr.
in Psa.
115, 1.

^a Text. recept. transposes the two latter members (viz. *some preach Christ of contention some, of love, &c.*, as in E. V.) obviously for the sake of conformity with v. 15. but against decisive authority of Mss., versions, and Fathers.

^b *Suscitari*, Vulg. se suscitare: the best authorities have ἐγείρειν, which is received by Griesbach, Lachmann, and others: text. recept. ἐπιφέρειν (Theophyl. προσφέρειν) is only a marginal gloss.

hirelings for occasion sake, let Truth be preached by sons in truth: the sons patiently look for the eternal inheritance of the Father; the hirelings eagerly long for the temporal wages of the Employer that hired them: for me, let man's glory, which I see the hirelings envy me, be diminished; and yet by the tongues both of hirelings and of sons let the divine glory of Christ be spread abroad, while, *whether for occasion sake, or in truth, Christ is preached.* JOHN
X. 12.

7. We have seen who is the hireling likewise. Who is the wolf, but the devil? And what is said of the hireling? *When he seeth the wolf coming, he fleeth, because the sheep are not his own, and he careth not for the sheep.* ver. 12. Was such the Apostle Paul? God forbid! Such Peter? God forbid! Such the other Apostles, save Judas the son of perdition? God forbid! Then were they shepherds? Assuredly shepherds. And how then is there One Shepherd? I have already said, 'Shepherds, because members of the Shepherd.' In that Head they rejoiced, under that Head they were of one heart, by one spirit they lived in the compactness of one body: and hereby all appertained to the One Shepherd. If then they were shepherds, not hirelings, wherefore did they flee when they suffered persecution? Expound to us, O Lord. I have seen Paul fleeing, in his epistle: he was let down by the wall in a basket, that he might escape the hands of the persecutor. 2 Cor.
11, 33. Then say we that he cared not for the sheep, which he deserted when the wolf came? He did care for them, assuredly; but he commended them by his prayers to the Shepherd Who sitteth in heaven, while by fleeing he preserved himself for their good, as he saith in a certain place, *To remain in the flesh is necessary for your sakes.* For Phil. 1, from the Shepherd Himself they had all heard, *If they persecute you in one city, flee ye to another.* 24.
Mat. 10,
23. This question let the Lord deign to expound to us. Lord, Thou hast said to them concerning whom doubtless it was Thy will that they should be faithful shepherds, to them whom Thou wast forming to be Thy members, *If they persecute you, flee.* Then Thou wrongest them, when Thou reprovest the hirelings, who see the wolf coming, and flee. We beseech Thee, shew us what the height of the question hath in it. Let us knock: He will be

HOMIL. present to open Himself, Who is the Porter of the Door,
 XLVI. Himself the Door.

8. Who is the hireling that seeth the wolf coming, and fleeth? The man who seeks his own, not the things which are Jesus Christ's, that man does not frankly reprove him that sinneth. Lo, some man hath sinned, hath grievously sinned: he must be rebuked, be excommunicated: yea, but excommunicated, he will be an enemy, will plot, will do a mischief when he can. Now the man who seeks his own, not the things which are Jesus Christ's, this man that he may not lose that which he follows after, to wit, the advantage of men's friendship, and incur the annoyance of men's enmity, holds his peace, does not rebuke. Lo, the wolf is griping the sheep by the throat: the devil hath seduced a believer into adultery; thou holdest thy peace, rebukest not: O hireling, thou sawest the wolf coming, and fleddest! Perchance he answers, and says: Lo, here I am; I have not fled. Thou hast fled, because thou hast held thy peace; thou didst hold thy peace, because thou wast afraid. Fear is the flight of the mind. In body, thou stoodest; in spirit, thou fleddest: which thing did not he who said, *Though I be absent in body, in spirit I am with you*. For how could he be said to have fled in spirit, who, even being absent in the body, rebuked fornicators by his epistle? Our affections are the motions of our minds. Joy, is a diffusion of the mind; sorrow, a contraction of the mind; desire, a progression of the mind; fear, a flight of the mind. For thou art diffused abroad in thy mind when thou art delighted; contracted in mind, when thou art in trouble: thou goest forth in the mind, when thou desirest ought; fleest in mind, when thou art afraid. Lo, how it is that the hireling is said to flee at sight of the wolf. Why? *Because he careth not for the sheep*. Why *careth not for the sheep*? *Because he is an hireling*. How *is an hireling*? Is one seeking temporal hire, and shall not dwell in the house for ever. There are questions here yet to be asked and discussed with you, but it is not our purpose to burden you. For we minister the viands of the Lord to our fellow-servants; in the Lord's pasture we feed the sheep, and ourselves feed with them. As that ought not to be denied you which is needful, so the weak heart must not be weighed down with

1 Cor.
5, 3.

John 8,
35.

the quantity of food. Then take it not amiss, beloved, that I do not to-day discuss all that is here still to be discussed; JOHN X. 12. but on the Sermon-day the same Lesson shall, in the name of the Lord, be read to us a second time, and by His aid, more diligently handled.

HOMILY XLVII.

JOHN x. 14—21.

I am the good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd. Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father. There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

1. YE who hear the word of our God not only willingly but diligently, are doubtless mindful of our promise. For the same Gospel Lesson has been read to-day, which was read on the last Lord's day: because, having had our time taken up with certain necessary matters, we were not able to discuss all that is due to your understandings. Therefore, what has been already said and handled, we do not to-day bring in question; lest, by still repeating the same things we be not permitted to come to that which has not been said. Ye now know in the name of the Lord, Who is the Good Shepherd,

and how good shepherds are members of Him, and so the Shepherd is One : ye know who is the hireling that we must bear ; who the wolf, and thieves, and robbers of whom we must beware ; what the sheep, what the Door by which both sheep and Shepherd enter in ; how the Porter is to be understood : ye know too, that whoso entereth not in by the Door, is a thief and a robber, and cometh not but for to steal and to kill and to destroy. All these sayings have, I suppose, been sufficiently handled. To-day we owe it you to say, as the Lord aideth,—since Jesus Christ Himself our Saviour hath said that He is both Shepherd and Door, and hath said that the Good Shepherd entereth in by the Door,—how He entereth in through Himself. For if none is a good shepherd but he who enters in by the Door, and He is pre-eminently the Good Shepherd, and Himself the Door, I cannot understand otherwise than that He doth through Himself enter in unto His sheep, and giveth them His voice that they may follow Him, and they entering in and going out find pasture, which is everlasting life.

2. Quickly then I say it. I, seeking to enter in unto you, that is unto your heart, preach Christ : if I preach other than that, I shall be striving to climb in at some other side. Christ then is my door unto you : through Christ I enter in, not to your chambers, but to your hearts. Through Christ I enter, Christ in me ye have willingly heard. Why have ye willingly heard Christ in me ? Because ye are Christ's sheep, have been purchased with Christ's blood. Ye know the price paid for you : which not by me is given but through me is preached. He bought you, Who shed precious blood : precious is the blood of Him Who is without sin. Yet hath He made the blood of His own for whom He gave the price of His blood, to be also precious : for did He not make the blood of His own to be precious, it would not be said, *Precious in the sight of the Lord is the death of His saints.* Ps. 116, Accordingly in this also that He saith, *The Good Shepherd layeth down His life for the sheep*, it is not He alone that hath done thus : and yet if they who are His members have done this, it is He alone that hath done it. For He had power to do it without them : but how should they have power to do it without Him, seeing Himself hath said,

HOMIL. XLVII. *Without Me ye can do nothing?* Now we shew that others have done it, by this, namely, that the same Evangelist John, John 15, 5. who preached this Gospel which ye have heard, hath said in his Epistle, *Like as Christ laid down His life for us, so ought we to lay down our lives for the brethren.* We ought, he saith; He Who did it first, hath made us debtors thereto. Accordingly in a certain place it is written: *If thou sit to sup at the table of the mighty, wisely understand what is set before thee: and put forth thine hand, knowing that it becometh thee to prepare the like.* What is the table of the Mighty, ye know: on it is the body and blood of Christ: whoso cometh to such a table, let him *prepare the like.* And how “prepare the like?” *As He laid down His life for us, so we ought*—for edifying of the people, and assertion of the faith—to *lay down our lives for the brethren.* Accordingly, speaking to Peter, when it was His will to make him a good shepherd, not in Peter himself, but in His body, He said, John 21, 15—19. *Peter, lovest thou Me? Feed My sheep.* This once, this twice, this a third time, even to Peter’s grief. And when He had questioned Peter as much as He judged him meet to be questioned, that he might thrice confess, who had thrice denied, and when He had a third time given him charge to feed His sheep, He said to him, *When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.* And the Evangelist hath expounded what the Lord meant, saying: *This spake He, signifying by what death he should glorify God.* That charge, then, *Feed My sheep,* comes to this—that thou lay down thy life for My sheep.

v. 15. 3. This now that He saith, *As the Father knoweth Me, even so know I the Father,* who but knows it? He, namely, knoweth the Father by Himself, we by Him. That He hath this knowledge by Himself, we know: that we have it by Him, this also we know: because in fact we have the knowledge of this very thing by Him. For Himself John 1, 18. hath said: *No man hath seen God at any time, but the Only-Begotten Son, Who is in the bosom of the Father, He hath declared Him.* Therefore we know the Father by Him, being they to whom He hath declared Him.

Again, elsewhere He saith, *None knoweth the Son, save the Father; neither knoweth any the Father, save the Son, and he to whom the Son shall be pleased to reveal Him.* JOHN X. 15. Mat. 11, As 27.

then He by Himself knoweth the Father, but we by Him know the Father; so He entereth in to the sheepfold through Himself, and we through Him. We said that we have a door through Christ unto you; why? because we preach Christ. *We preach Christ, and therefore enter in by the Door.* But Christ preacheth Christ, in that He preacheth Himself; and therefore the Shepherd entereth in through Himself. Light, while it sheweth other things which are seen in light—hath it need of somewhat beside itself that it may be shewn? Light, then, shews other things, and itself. Whatever we understand, it is by our understanding that we understand; and our understanding itself, by what but by the understanding itself, do we understand it? Dost thou thus with the eye of flesh perceive other things and the eye itself? Nay, for though men see by their eyes, yet they do not see their own eyes. The eye of flesh sees other things, itself it cannot see: but the understanding understands both other things, and itself. Like as the understanding sees itself, so Christ preacheth Himself. If He preacheth Himself, and by preaching entereth in to thee, by Himself entereth He in to thee. Also to the Father He is the Door, because there is no way of coming to the Father, but through Him. *For there is One God, and One Mediator between God and man, the Man Christ Jesus.* By a word many things are said: the very things I have been saying, why, it was by word I said them. If I would needs speak of the word itself, wherewith should I speak of it but by a word? And consequently by the word there are other things said, which are not what the word is, and the word itself cannot be spoken but by the word. By the Lord's assistance, we have abounded in examples. Hold ye then, how the Lord Jesus Christ is both Door and Shepherd: Door, by opening Himself: Shepherd, by entering in through Himself. And indeed, my brethren, that He is Shepherd, He hath given to His members also: thus Peter too is shepherd, and Paul shepherd, and the other Apostles shepherds, and good bishops shepherds. But Door, none of us calleth himself:

HOMIL. this He hath kept proper to Himself, that the sheep may
 XLVII. enter in. In fine, Paul the Apostle was fulfilling the office
 of a good shepherd, when he preached Christ, because he
 entered in by the door. But when undisciplined sheep
 began to make schisms, and to set themselves other doors,
 not that they might enter in to be gathered together, but
 1 Cor. 1, that they might go astray to be divided, saying, some, *I am*
 12. 13. *of Paul*; others, *I am of Cephas*; others, *I of Apollos*;
 others, *I of Christ*; taking fright at them who said, *I am of*
Paul, as if he were crying out to the sheep, Unhappy
 creatures, where are ye going? I am not the Door! he
 saith; *Was Paul crucified for you? either were ye baptized*
in the name of Paul? But those who said, *I am of Christ*,
 had found the Door.

4. But concerning the one fold and one Shepherd, ye are
 wont to hear full oft: for we have much and earnestly spoken
 to you of the one fold, preaching unity, that through Christ
 all the sheep might enter in, and none should follow Donatus.
 Of what, however, the Lord said this in the proper sense, is
 sufficiently apparent. He was speaking, namely, among the
 Jews, not with a view to certain who pertinaciously held to
 their fell hatred and persevered in darkness, but with a view
 to some in that same nation whom He calls His sheep: of
 Mat. 15, whom He saith, *I am not sent but unto the lost sheep of the*
 24. *house of Israel*. He knew them also in the crowd of them
 that raged against Him, and foresaw them in the unity of
 them that should believe on Him. What meaneth then,
I am not sent but unto the lost sheep of the house of Israel,
 but this, that His bodily presence He exhibited not but unto
 the people Israel? To the Gentiles He went not in His own
 Person, but sent: to the people Israel He both sent and came
 in His own Person; that they which despised, might receive
 greater judgment, because His very Presence was exhibited to
 them. The Lord Himself was there, there chose He a mother;
 there He willed to be conceived, there to be born, there to
 shed His blood; there are the prints of His footsteps, they
 are even now adored, where He last stood, whence He
 ascended into heaven^a: but to the Gentiles He sent.

^a Of the foot-prints shewn on the Mount of Olives, as Christ's, there is mention in Lib. de locis Hebraicis ap. Hieronym., Beda de nom. loc. in Act. Apost., Sulpicius Severus Hist. Sacr. ii. BEN.

5. But haply some man deems, because He came not personally to us, but sent to us, that we have not heard His voice, but only the voice of them whom He sent. God forbid! be that thought driven from your hearts: in these whom He sent, Himself was also present. Hear Paul himself, whom He sent: for to the Gentiles He specially sent Paul as an Apostle: and Paul himself saith, putting men in fear not of himself, but of Him, *Would ye receive a proof of Him Who speaketh in me, even Christ?* Hear also the Lord Himself: *And other sheep I have*, that is, in the Gentiles: *which are not of this fold*, i. e. of the people Israel: *them also must I bring*. Therefore by the ministry of His servants it is none other than He that bringeth. Hear further: *They shall hear My voice*. Lo, by the ministry of His servants it is He that speaketh, and through them whom He sendeth, His voice is heard. *That there may be one fold, and one Shepherd*. To those two flocks, as it were to two walls, He was made the Corner-Stone. So then He is both Door and Corner-Stone: all these by way of similitude, nothing of these as the things are in themselves.

6. For I have already said, and earnestly insisted upon it, and they who take it are wise, nay rather they who are wise take it; and those who are not wise in the understanding, let them by faith hold that which they are not yet able to understand:—By way of similitude, Christ is many things which He is not in the nature of the things themselves. By similitude, both is Christ a Rock, and Christ a Door, and Christ a Corner-stone, and Christ a Shepherd, and Christ a Lamb, and Christ a Lion. How many things is He by similitudes! beside others which it would take too long to mention. But if thou take strictly the things as they are in themselves, which thou art used to see; neither is He rock, because He is not hard and devoid of feeling; nor door, because not made by a carpenter; nor corner-stone, because not fitted by a builder; nor shepherd, because not a keeper of four-footed sheep; nor lion, because not a wild-beast; nor lamb, because not a beast of the field. All these then He is only by way of similitude. What is He then as He is in Himself? *In the beginning was the*

JOHN
X. 16.

2 Cor.
13, 3.

Eph. 2,
11—22.

JOHN 1,
1.

HOMIL. *Word, and the Word was with God, and the Word was*
 XLVII. *God. What of the Man Who appeared? And the Word*
 John 1, *was made flesh, and dwelt in us.*
 14.

v. 17. 7. Hear also the rest. *Therefore doth the Father love Me, saith He, because I lay down My life that I may take it again. What saith He? Therefore doth My Father love Me; because I die, that I may rise again. For with great weight it is said, I: Because I, saith He, lay down My life: I lay down. How, I lay down? It is I Myself that lay it down: let not the Jews glory; to rage they were able, to have power they were not able: let them rage as much as they are able; if I be not willing to lay down My life, what will they do by their raging? By one single answer they*
 John 18, *were laid prostrate: when it was said to them, Whom seek ye?*
 4-6. *they said, Jesus; and He said to them, I am He: they went backwards, and fell. They that fell at one utterance of the voice of Christ when He was about to die, what shall they do beneath His voice when He is about to judge? I, I, saith He, lay down My life, that I may take it again. Let not the Jews glory, as though they have prevailed; Himself hath laid*
 Ps. 3, 5. *down His life. I slept, saith He,—ye know the Psalm,—I*
 Sermon. *slept, and took My rest; and I rose up, because the Lord*
 305, 2, 3. *will take Me up. What meaneth, I slept? Because I would, I slept. What meaneth, slept? Died. Did not He sleep, Who, when He would, rose from the sepulchre as from a bed? But He loveth to give glory to His Father, that He may edify us to give glory to our Creator. For, that He hath added, I rose up, because the Lord will take Me up, suppose ye that here His virtue did as it were fail, so that by His own power He was able to die, by His own power not able to rise again? For so the words seem to sound when they are not attentively understood: I slept, i. e. because I would, I slept: and rose, why? because the Lord will take Me up. What? Thou not of Thyself able to rise? Wert Thou not able, Thou wouldest not say, I have power to lay down My life, and power to take it again. Hear in another place in the Gospel, that not only the Father raised the Son,*
 John 2, *but the Son raised Himself. Destroy, saith He, this Temple,*
 19. 21. *and in three days I will raise it up. And the Evangelist saith, But this He spake of the Temple of His Body. That*

which was raised was that which died. For the Word did not die: that Soul did not die: if not even thy soul dieth, JOHN X. 17. should the Lord's die?

8. How know I, sayest thou, if my soul does not die? By thyself let it not be slain, and it dieth not. How, sayest thou, have I power to slay my soul? To say nothing now of other sins, *The mouth that lieth, slayeth the soul.* What assurance, sayest thou, have I, that it dieth not? Hear the Lord Himself giving His servant assurance: *Fear not them which kill the body, and after that have no more that they can do.* Aye, but what saith He? *Fear Him Who hath power to kill both body and soul in hell.* Lo, that it dieth; lo, that it dieth not. What is its dying? What is it for thy flesh to die? For thy flesh to die, is, to lose its life: for thy soul to die, is to lose its life. The life of thy flesh is thy soul: the life of thy soul, thy God. As the flesh dies by losing the soul which is its life, so the soul dies by losing God, Who is its life. Certainly then, the soul is immortal. Clearly immortal, because it liveth even when dead. For what the Apostle hath said of the widow living in delights, may also be said of the soul if it have lost its God, *Is dead while she liveth.* 1 Tim. 5, 6.

9. How then doth the Lord lay down His life¹ (or soul)?¹ Brethren, let us enquire here rather more attentively. We are not put to straits for time, as is usual on the Lord's day^a: we have leisure: let this be their gain who come together to-day likewise to the word of God. *I lay down*, saith He, *My life.* Who layeth down, layeth down what? What is Christ? Word and man. And not in such sort man as to be flesh only: but because man, He consisteth of flesh and soul, but there is whole man in Christ. For He would not have taken the worsier part, and left the better; and the soul is a better part of man than the body. Then since whole man is in Christ, what is Christ? Word, I say, and man.

^a Non nos arctat hora quæ solet die Dominico: vacat nobis. In the earlier editions, die Dominico is joined with vacat nobis: "On the Lord's day we have leisure" for fuller preaching. Wrongly, for the next sentence shews that this Homily was not preached on the Lord's day. BEN. Hence the

statement in the Benedictine 'Admonitio' should be corrected; "in xlvii quem die Dominico habuit." The former Homily was preached on the Sunday, (xlvii. 1.) and for that reason, because of the longer service, the Sermon was shortened.

HOMIL. What is Word and man? Word, soul and flesh. Hold this;
 XLVII. for there have not lacked heretics even on this point; driven off indeed of old from the Catholic Truth, but yet, as thieves and robbers not entering in by the Door, they cease not to plot against the sheepfold. These heretics are called Apollinarists, who have dared to assert the dogma, that Christ is only Word and flesh: they maintain that He did not take unto Him a human soul. For indeed some of them could not deny that there was *a* soul in Christ. See the unbearable absurdity and madness of the men! An irrational soul, they were willing He should have, the rational soul they denied: they gave Him the soul of a beast, withdrew from Him the soul of a man! But those men have taken away reason from Christ, by not keeping reason themselves. Far be this from us, who have been nurtured and grounded in the Catholic faith. Hence then let me take occasion to admonish you, my beloved, that, as in the former lessons we have sufficiently instructed you against Sabellians and Arians; Sabellians, who say, The Father is the same Person as the Son; Arians, who say, One is the Father, other the Son, meaning that Father and Son are not of the same Substance: we have instructed you also, as ye remember, and ought to remember against Photinian heretics, who have affirmed that Christ is only man without God: against Manicheans, who affirm Him to be only God without man: that I say, taking this occasion, we may instruct you also concerning His soul against the Apollinarists, who say that our Lord Jesus Christ had not a human soul, i. e. rational soul, intelligent soul, the soul, I say, in which we differ from the beast, because we are men.

Lib. de
 div.
 quæst.
 80. de
 dono
 persever.
 67. Op.
 imp. c.
 Jul. 4,
 47. de
 Anima,
 1, 31.

10. How then said the Lord here, *I have power to lay down My life*, or, soul? Who putteth down his soul and taketh it again? Doth Christ, for that He is the Word, put down His soul and take it again? Or, for that He is a human soul, doth that soul lay itself down and again take itself? Or, for that He is flesh, doth the flesh lay down the soul and take it again? I have propounded three things; let us thoroughly handle them all, and choose that which suits the rule of Truth. For, should we say that the Word of God laid down His soul and took it again, it is to be

feared lest a wrong notion should enter in, and it should be said to us, There was a time, then, when that soul was separated from the Word, and there was a time when that Word, after that It had taken unto It that soul, was without the soul. For I see that the Word has been without the human soul, but this, when *in the beginning was the Word, and the Word was with God, and the Word was God.* For, after that the Word was made flesh that It might dwell in us, and the Word took unto It man, that is, whole man, soul and flesh, what did the passion, what did death, but separate body from soul? But the soul from the Word it separated not. For, if the Lord died, yea rather, because the Lord died, for He died for us on the Cross, doubtless His flesh expired or breathed out the soul: for a little time the soul left the flesh, but that on the soul's return it should rise again. But that the soul was separated from the Word I do not affirm. He said to the soul of the thief, *To-day shalt thou be with Me in Paradise.* He abandoned not the believing soul of the thief, and did He abandon His own? God forbid! But that man's soul He, as Lord, kept in His custody, His own soul, however, He had with Him inseparably. But should we say, that the soul laid itself down, and again took itself, the sense is most absurd: for that which was not separated from the Word could not be separated from itself.

11. Let us say, then, both what is true, and what can be easily understood. Take any human being, not consisting of Word and soul and flesh, but of soul and flesh: in the case of this man let us ask how any man soever lays down his soul. Or haply is it so that no man lays down his soul? Thou mayest say to me, No man hath power to lay down his soul and to take it again. If to lay down his soul were not in man's power, John the Apostle would not say, *As Christ laid down His soul for us, so we ought to lay down our souls for the brethren.* Consequently it is permitted us also (if we also be filled with His virtue, because without Him we can do nothing,) to lay down our souls for the brethren. When any holy martyr bath laid down his soul for the brethren, who laid down, and what laid he down? This if we understand, there we shall see how it is said of Christ, *I have power to lay down My soul.* O man, art thou prepared to

JOHN
X. 17.

LUKE 23,
43.

1 JOHN
3, 16.

HOMIL. die for Christ? I am prepared, saith he. I will say it in
 XLVII. other words: Art thou prepared to lay down thy soul for Christ? To these words also he makes me this answer, I am prepared; just as he answered me when I said, Art thou prepared to die? Consequently, to lay down the soul is the same as, to die. But for whom is the encounter there^b? For all men when they die, lay down their life, or soul; but not all lay it down for Christ. And no man hath power to take what he has laid down; but Christ, both for us laid it down; and when He would, laid it down; and when He would, took it up. Well then, to lay down the soul, is, to

John13, die. Thus also the Apostle Peter said to the Lord, *I will*
 37. *lay down my life*, or, soul, *for Thee*: i. e. I will die for Thee. Attribute this to the flesh: the flesh layeth down its soul, and the flesh taketh it again, only, not by its own power as flesh, but by the power of Him that inhabiteth that flesh: the flesh then layeth down the soul by expiring

John19, it. See the Lord Himself on the Cross. *I thirst*, said He:
 28—30. those who stood by, dipped a sponge in vinegar, fastened it upon a reed, and put it to His mouth: which when He had received, He said, *It is finished*. What meaneth, *It is finished*? Fulfilled are all things which were prophesied of Me to be before My death. And, because He had power to lay down His soul when He would, after He had said, *It is finished*, then, what saith the Evangelist? *And he bowed His head, and gave up the ghost*. This it is to lay down the soul. Now mark here, beloved. *Bowed the head, and gave up the ghost*. Who gave up? gave up what? Gave up *the ghost*—the flesh gave it up. How, The flesh gave it up? The flesh sent it forth, the flesh expired or breathed it out. For that is the meaning of the word ‘expire’—*exspirare*, i. e. *extra spiritum fieri*, to be out of the spirit (or breath of life). Just as the word ‘exulare’ (to be an exile) is ‘*extra solum fieri*’ (to be out of the soil of one’s country); ‘*exorbitare*,’ ‘*extra orbitam fieri*’ (to be out of the round or orbit): so

^b Sed *pro quo ibi est certamen*? The meaning seems to be, that, though *ponere animam* is “to die,” and therefore all men *ponunt animam* when they die, yet not every death is denoted by this phrase, but only that which is *pro aliquo*, i. e. *pro Christo, pro fratribus*.

Such a death answers to Christ’s *ponere animam pro ovibus*: but still with this difference, that no man has power *sumere animam* when he has laid it down; but Christ had this power, and both laid down His life and took it again when He would.

'exspirare' is 'extra spiritum fieri,' which spirit (or, ghost) is the soul. When therefore the soul goes out from the flesh, and the flesh remains without the soul, then the man is said to lay down the soul, or, life. When did Christ lay down His soul? When the Word willed so to do. For the rule¹ was in the Word; therein was the power when the flesh should lay down the soul, and when take it. JOHN
X. 17.

12. If then it was the flesh that laid down the soul, how is it that Christ laid down His soul, for the flesh is not Christ? Yes assuredly: both the flesh is Christ, and the soul is Christ, and the Word is Christ: and yet are these three not three Christs, but one Christ. Interrogate man, and make of thyself a step to the things that are above thee, although not yet to be understood at least to be believed. For as soul and body is one man, so Word and man is one Christ. See what I have said, and understand. Soul and body are two things, but one man: Word and man are two things, but one Christ. Ask then concerning man. Where is Paul the Apostle at this present time? If one answer, 'In rest with Christ,' he says true. Again, if one answer, 'At Rome in the sepulchre,' he also says true. The former answer tells me of his soul, the latter of his flesh. But for all that, we do not affirm two Apostle Pauls, one, who rests in Christ, another, who is in the sepulchre: albeit we affirm that the Apostle Paul liveth in Christ, and affirm the same Apostle Paul to be lying dead in the sepulchre. A person dies; we say, 'A good man, a true believer; he is in peace with the Lord:' and straightway, 'Let us go to his funeral, and bury him.' The man thou art going to bury is the same whom thou didst affirm to be in peace with God: seeing the soul which is quick with immortality is one thing, the body which lieth lifeless in corruptibility another. But since the partnership of flesh and soul hath received the name of man, thence also singly and severally either of the two hath gotten the name of man.

13. Let none therefore stumble when he hears the Lord to have said; *I lay down My soul, and take it again.* It is the flesh that lays it down, but by power of the Word: it is the flesh that takes it, but by power of the Word. Nay, even the flesh by itself is called the Lord Christ. How, say you, dost

HOMIL. XLVII. thou prove that? I dare to affirm it: even the flesh by itself is called Christ. We believe, you know, not in God the Father only, but in Jesus Christ His only Son our Lord: here now I have said the whole, 'In Jesus Christ His only Son our Lord.' Understand there the whole, both Word and soul and flesh. But of course thou confessest also as the same Creed hath it, namely, that the Christ thou believest in was crucified and buried. Consequently, that Christ was even buried thou dost not deny: and yet only the flesh was buried. For if the soul was there, He was not dead: but if it was a true death, that His may be a true resurrection, He was without the soul in the sepulchre; and yet was Christ buried. Consequently, even the flesh without the soul was Christ, for only the flesh was buried. Learn this also in the Apostolic words. *Let this mind, saith he, be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God. Who, but Christ Jesus, in regard that He is the Word, God with God? But see what follows: But made Himself of no reputation, taking upon Him the form of a servant; made in the likeness of men, and found in fashion as a man. And who did this, but the selfsame Christ Jesus? But here now are all these—both the Word, in the form of God which took the form of a servant; and soul and flesh in the form of a servant which was taken by the form of God. He humbled Himself, being made obedient unto death. Well now, in death, it was the flesh alone that was killed by the Jews. For, if He said to the disciples, Fear not them which kill the body, but cannot kill the soul; had they power in Him to kill more than the body? And yet when the flesh was killed, Christ was killed. So, when the flesh laid down the soul, Christ laid down His soul; and when the flesh, that it might rise again, took the soul, Christ took His soul. Yet not by power of the flesh was this done, but by power of Him Who took unto Him both soul and flesh wherein these things should be fulfilled.*

v. 18. 14. *This commandment, saith He, have I received of My Father.* He, the Word, not by a word received commandment, but in the Only-Begotten Word of the Father is all commandment. But when the Son is said to receive from

the Father that which He substantially hath, as it is said, JOHN
As the Father hath life in Himself, so hath He given to the X.
20, 21.
Son to have life in Himself, in this is no lessening of power, John 5,
 but a betokening of His Generation. For it is not that the 26.
 Father hath, as unto the Son begotten imperfect, added
 somewhat, but, to the Son, begotten perfect, hath in begetting
 given all things. So He gave Equality with Himself to Him
 Whom He begat not unequal. But when the Lord spake
 these things, *There was a division again among the Jews for* v. 19-21.
these sayings. And many of them said, He hath a devil,
and is mad; why hear ye Him? This was most thick dark-
 ness! *Others said, These are not the words of him that hath*
a devil. Can a devil open the eyes of the blind? Now had
 these men's eyes begun to be opened!

HOMILY XLVIII.

JOHN x. 22—42.

And it was at Jerusalem the Encænïa [or feast of the dedication], and it was winter. And Jesus was walking in the temple in Solomon's porch. Then came the Jews round about Him, and said unto Him, How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly. Jesus answered them, I tell¹ you, and ye believe not: the works that I do in My Father's name, they bear witness of Me. But ye believe not, because ye are not of My sheep. My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. What My Father gave Me, is greater than all; and no man is able to pluck out of My Father's hand. I and My Father are One. Then the Jews took up stones again to stone Him. Jesus answered them, Many good works have I shewed you from My Father; for which of those works do ye stone Me? The Jews answered Him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If He called them gods, unto whom the word of God came², and the Scripture cannot be broken: say ye of Him, Whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works: that ye

¹ *loquor*,
λαλῶ.

² *Sermo*
Dei factus est.

may know, and believe, that the Father is in Me, and I in Him. Therefore they sought again to take Him: but He escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized; and there He abode. And many resorted unto Him, and said, John did no miracle: but all things that John spake of this Man were true. And many believed on Him. JOHN
X.
22—24.

1. As I have already told you, my beloved, ye ought to bear it steadily in mind, that the holy Evangelist John would not have us to be always nourished with milk, but to feed upon solid meat. But whoso is at present not strong enough to take the solid meat of the word of God, let him be nourished with the milk of faith, and the word which he is not able to understand, let him not be slow to believe. For faith is the merit, understanding the prize. The eye of our mind does, by very dint of exerting itself to see, work itself clear from the tarnish of our human fogginess, to look unclouded upon the Word of God. Then let there be no shrinking from labour, if love is present: for ye know that he who loves makes nothing of labour: all labour is grievous to them that love not. If lust helps the avaricious to bear so great labours, shall not love help us?

2. Mark the Gospel: *And it was the Encænia at Jerusalem.* The Encænia was the feast of the dedication of the Temple. For *καινόν* (*cænon*) is Greek for "new." Whenever any thing new is dedicated, they call it *encænia*. In fact, the word is now in common use: when a man puts on a new coat, he is said *encæniare* (to handsel it). The day, namely, on which the Temple was dedicated, the Jews kept as an annual solemnity: this same holy-day they were keeping at the time when the Lord spake what has been read.

3. *It was winter, and Jesus walked in the temple in Solomon's porch. Then came the Jews round about Him, and said unto Him, How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly.* Not that they desired truth; they wanted only to get matter of accusation. Winter it was, and cold they were: for they had no mind to come to that Divine fire. But to come is to believe: he that

HOMIL.
XLVIII. believes, draws near and comes; he that denies, turns his back. The soul moves not with feet, but with its affections. They were chilled from the charity of loving, and were burning with the lust of doing harm. They were far away, and yet were there: they did not draw near by believing, and yet they pressed close by persecuting. They wanted to hear the Lord say, 'I am Christ:' and belike they conceived of Christ only as man. The Prophets preached Christ: but the Godhead of Christ both in the Prophets and in the Gospel itself not even heretics believe, how much less Jews, so long as the veil is upon their hearts! Accordingly, in a certain place, the Lord Jesus, knowing that they conceived of Christ as man, not as God; as He was man, not as He was still God after taking our flesh; said to them, *What think ye of Christ? Whose Son is He?* They answered, in accordance with their way of thinking, *The Son of David.* For so they had read, and this alone they held: because His Godhead they read indeed, but understood not. But the Lord, that He might put them in suspense unto seeking after the Divinity of Him Whose weakness they despised, answered them: *How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on my right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his son?* He did not deny; He only interrogated. Let no man, at hearing this, imagine that the Lord Jesus denied Himself to be David's Son. Had the Lord Christ denied Himself to be Son of David, He would not have enlightened the blind, who invoked Him by this name. For He was passing by, upon a time, and two blind men sitting by the way-side, cried out, *Have mercy on us, Thou Son of David.* At hearing which word, He had compassion; He stood still, healed, gave sight; to shew that He acknowledged that Name. The Apostle Paul also says, *Who was made unto Him^a of the seed of David according to the flesh:* and to Timothy, *Remember that Jesus Christ rose from the dead, of the seed of David, according to my gospel.* Because it was from the seed of David that the Virgin Mary derived

2 Cor.
3, 15.

Mat. 22,
42—45.

1d. 20,
30—34.

Rem. 1,
3.

2 Tim.
2, 8.

^a Qui factus est ei. Iren. Ambros. Hieron. and Vulg. but *ei* om. c. Faust. xi. 4. Iren. iii. 32.

her origin, thence comes it that the Lord is of the seed of JOHN X.
David. 25—28.

4. This, as a great matter, the Jews enquired of Christ; in order that if He should say, I am Christ, then, upon the conception which alone they entertained of the Seed of David, they might accuse Him of arrogating to Himself kingly power. What He told them in reply is more than that: they wished to make matter of accusation out of the Son of David: He told them that He was the Son of God. And how? Hear. *Jesus answered them, I tell you, and ye believe not: the works that I do in My Father's Name, they bear witness of Me. But ye believe not, because ye are not of My sheep.* Ye have already learned above which are the sheep. Be ye sheep. Sheep are such in believing, sheep in following the Shepherd, sheep in not despising the Redeemer, sheep in entering in by the door, sheep in going out and finding pasture, sheep in enjoying eternal ¹ compa-
life. How then said He to these, *Ye are not of My sheep?* ² ratos.
Because He saw them predestinated to everlasting destruc- See
tion, not purchased¹ by the price of His blood unto eternal Note A,
life. at the end of the volume.

5. *My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life.* Lo, here is the pasture. If ye recollect, He had said above, *And shall go in and out and find pasture.* We came in by believing, go out by dying. But as believing was the door we came in by, so let us go out from the body believers; for so we go out by the Door itself, that we may be able to find pasture. That good pasture is here called eternal life: there, no herb withers; there, it is all green, all flourishing: a herb there is which we use to call 'ever-living'^b: there, life alone is found. *Life eternal, saith He, will I give them, my sheep.* Ye seek matter of accusation, only because ye are thinking of the life present. v. 27, 28.

6. *And they shall not perish for ever:* which you will understand as if it had been said to them, *Ye shall perish for ever, because ye are not of My sheep. Neither shall any pluck them out of My hand.*—Receive it more

^b Ἀεὶζῶον, sedum, sempervivum, Dioscorid. iv. 89. Theophr. Hist. Plant. i. 16.

Equal. This it is that *is greater than all*. How is the Son JOHN X. 28. Life, and yet the Son One that hath life? What He hath, that He is: what thou art is one thing, what thou hast another. For example; thou hast wisdom; but art thou Wisdom itself? Accordingly, because thou art not thyself the thing thou hast, if thou lose what thou hast, thou goest back to not-having: and at one time resumest, at another time lovest. Just as our eye hath not in itself inseparable light; it opens and takes, shuts and loses. Not so God the Son of God; not so the Word of the Father; not so the Word which not by sounding passeth away, but by being begotten abideth. So hath He wisdom that He is Himself Wisdom and maketh wise; so hath Life, that He is Himself Life and maketh alive. This it is that *is greater than all*. John the Evangelist himself took note of heaven and earth, when he would speak of the Son of God; took note of them, and mounted beyond them. He thought of the things above the heaven, the thousands of armies of angels; he thought of these, and as an eagle soars above the clouds, so mounted he in his mind beyond the universe of creation: mounted beyond all that is great, came at last to That Which is greater than all; and said, *In the beginning was* John 1, *the Word*. But because He Whose is the Word, is not of¹ the Word, but the Word is of Him Whose is the Word, therefore saith He, *What the Father hath given Me*, that is, that I should be His Word, that I should be His Only-Begotten Son, that I should be the Brightness of His Light, *is greater than all*. Therefore, *None plucketh*, saith He, *My sheep out of My hand*. *None is able to pluck out of My Father's hand*.

7. *Out of My hand*, and, *out of My Father's hand*: what is this, *None plucketh out of My hand*, and, *None plucketh out of My Father's hand*? Is the hand of the Father and the Son one, or haply is the Son Himself the Hand of His Father? If by 'hand' we understand power, the power of the Father and the Son is one, because one their Godhead: but if we understand the expression, 'hand,' as it is said by the Prophet, *And to whom is the Arm of the Lord revealed?* Is. 53, 1. the Hand of the Father is none other than the Son. Which is not so meant as though God had a human form and

HOMIL.
XLVIII. members as it were of a body, but, that by the Son were all things made. Thus men also use to call other men their hands, namely, those by whom they do what they will. Sometimes also a man's work is called the man's hand, because made by his hand: as one is said to acknowledge his own hand when he acknowledges what he has written. Since then there are many ways of speaking of the hand even of a man, who hath, literally, a hand among the members of his body, how much rather is it to be taken not merely in one way when we read of the hand of God, Who hath no form of body? And consequently, we do better in this place to understand by the hand of the Father and the Son the power of the Father and the Son; lest haply when we have taken the hand of the Father here to mean the Son, the carnal thought begin to seek even of the Son Himself a Son, whom it may in like manner believe to be the hand of Christ. Therefore, *No man plucketh out of My Father's hand*, is this; *No man plucketh from Me*.

8. But lest haply thou yet stumble, hear what follows;
v. 30. *I and My Father are One*. Thus far the Jews were able to tolerate: they heard, *I and My Father are One*, and they could not bear it; and as usual, stony-hearted, flew to the
v. 31. stones. *They took up stones to stone Him*. The Lord, because it was not for Him to suffer what He was unwilling to suffer, and He did not suffer save what He willed to suffer^d, still speaks
v.31-33. to them while they are desiring to stone Him. *The Jews took up stones to stone Him. Jesus answered them, Many good works have I shewed you from My Father; for which of those works do ye stone Me? The Jews answered Him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God*. This they said in answer to that He had said, *I and My Father are one*. Lo, the Jews understood what Arians understand not! For that they were wroth, it was because they felt that it could not be said, *I and My Father are One*, unless where is equality of the Father and the Son.

9. But see how the Lord answered these men of slow hearts. He saw that they could not bear the brightness of
v. 34. Truth, and He tempered it in words. *Is it not written in*

^d Quia non patiebatur quod nolebat pati, et non est passus nisi quod voluit pati.

your Law, i. e. in the Law given to you, *I have said, Ye are Gods?* God speaking by the Prophet in the Psalm, saith to ^{JOHN X.} 35, 36. men, *I have said, Ye are Gods.* And by the appellation, ^{Ps. 82, 6.} *Law*, the Lord denoted generally all the old Scriptures, although elsewhere He speaks of the Law specially, distinguishing it from the Prophets; as is that saying, *The Law* ^{Luke 16,} *and the Prophets until John*; and, *On these two command-* ^{16.} *ments hang all the Law and the Prophets.* ^{Mat. 22,} Sometimes, ^{40.} however, He distributes the same Scriptures into three, where He saith, *Needs must all things be fulfilled which are* ^{Luke 24,} *written in the Law and Prophets and Psalms concerning Me.* ^{44.} But now He has named even the Psalms by the term, Law, where it is written, *I have said, Ye are Gods.* *If he called* ^{τ. 35, 36.} *them Gods, unto whom the speech¹ of God was made, and¹ sermo* *the Scripture cannot be broken; say ye of Him, Whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?* If the speech of God was made unto men, that they should be called Gods, the Very Word of God Which is with God, how should It not be God? If by the speech of God men are made gods, if by participating they are made gods, shall not That whereof they participate be God? If lights lighted are gods, shall not the Light that lighteth be God? If they that are in some sort warmed by the Fire of Salvation are made gods, shall that whereby they are warmed be not God? Thou comest to the Light and art enlightened, and thou art numbered among the sons of God: if thou turnest back from the Light, thou becomest dark, and art reckoned among the darkness: whereas that Light goeth not back from Itself, and therefore neither cometh It to Itself. If then the speech of God makes even you gods, how shall the Word of God not be God? The Father, then, sanctified His own Son, and sent Him into the world. Perhaps some one may say: If the Father sanctified, i. e. made Him holy, was there then a time when He was not holy? So ‘sanctified,’ as He begat. For by begetting, He gave to Him that He should be holy, because He begat Him holy. If because a thing is ‘sanctified,’ it follows that it was not holy before, in what sense say we to God the Father, *Hallowed* (or, ^{Matt. 6,} ^{9.} sanctified) *be Thy Name?*

HOMIL. 10. *If I do not the works of My Father, believe Me not.*
 XLVIII. *But if I do, though ye believe not Me, believe the works:*
 v. 37, 38. *that ye may know, and believe, that the Father is in Me, and*

I in Him. Not in such sort saith the Son, *The Father is in Me, and I in Him*, as men may say it. Namely, if we think good thoughts, we are in God, and if we live good lives, God is in us: as believers, participating His grace, enlightened by Him, we are in Him and He is in us. But not so the Only-begotten Son: He is in the Father and the Father is in Him, as the Equal in Him to Whom He is Equal. In short, we are sometimes able to say, We are in God, and God in us: but are we able to say, I and God are one? Thou art in God, because God containeth thee; God is in thee, because thou art made a temple of God: but because thou art in God and God in thee, canst thou say, *Whoso seeth me, seeth God*, as the Only-Begotten said, *He that hath seen Me hath seen the Father also*; and, *I and My Father are one*? Acknowledge the property of the Lord, and the boon bestowed upon the servant. The property of the Lord is, Equality with the Father: the boon bestowed upon the servant is, participation of the Saviour.

John 14,
9.

v. 39.

11. *They sought therefore to apprehend Him.* Oh that they would apprehend, but with believing and understanding, not raging and killing! For at this moment, my brethren, while I speak such things—weak as I am, and small, and frail, and the things so strong, and great, and solid!—both ye, as being of the same lump that I am of, and I myself who speak to you, do together all of us wish to apprehend Christ. What is it to ‘apprehend?’ Thou hast understood; thou hast apprehended. But not so the Jews. Thou hast apprehended that thou mayest have, they wished to apprehend that they might not have. And because they wished thus to apprehend, what did He to them? *He escaped out of their hands.* They did not apprehend Him, because they had not hands of faith. The Word was made flesh: but it was no great matter for the Word to rescue His flesh from hands of flesh. To apprehend the Word with the mind, this it is to apprehend Christ aright.

v. 40, 41.

12. *And went away again beyond Jordan into the place where John at first baptized; and there He abode. And*

many resorted unto Him, and said, John did no sign. Ye ^{JOHN}
remember it was told you concerning John, that he was a ^{X.}
lamp, and bare witness to the Day. Then how said these 41, 42.
among themselves, *John did no sign?* No miracle, they ^{JOHN 5,}
mean, was shewn by John: he did not put demons to flight, ^{33. 35.}
not cast out fever, not give sight to the blind, not raise the
dead, not feed so many thousands of men with five or with
seven loaves, not walk upon the sea, not command the winds
and waves: none of these did John: and in all that he said,
he did but bear witness to this Man. By means of the lamp
let us come to the Day. *John did no sign. But all things*
that John spake of this Man were true. Lo here men who
have apprehended, not as the Jews! The Jews wished to
apprehend Him while departing, these apprehended Him
while abiding. In fine, what follows? *And many believed* v. 42.
on Him.

H O M I L Y XLIX.

JOHN xi. 1—54.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. It was that Mary which anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. Therefore his sisters sent unto Him, saying, Lord, behold, he whom Thou lovest is sick. When Jesus heard that, He said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified. Now Jesus loved Martha, and her sister, and Lazarus. When He had heard therefore that he was sick, then indeed He abode two days still in the same place. Then after that saith He to His disciples, Let us go into Judea again. His disciples say unto Him, Master, the Jews of late sought to stone Thee; and goest Thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then therefore said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe: nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his

fellow-disciples, *Let us also go, that we may die with him.* JOHN XI. 1-54.
Then Jesus came, and found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met Him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died. But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith unto her, Thy brother shall rise again. Martha said unto Him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the Resurrection, and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this? She saith unto Him, Yea, Lord: I have believed that Thou art the Christ, the Son of God, Which art come into the world. And when she had so said, she went her way, and called Mary her sister in silence, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto Him. Now Jesus was not yet come into the town, but was in that place where Martha met Him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned¹ in the spirit, and troubled Himself, and said, ^{v. note} Where have ye laid him? They said unto Him, Lord, come ^{§. 19.} and see. Jesus wept. Then said the Jews, Behold how He loved him! But some of them said, Could not this Man, Which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in Himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been dead

HOMIL.
XLIX.

four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me. And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him. But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put Him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephrem, and there continued with His disciples.

1. AMONG all the miracles wrought by our Lord Jesus Christ, the raising of Lazarus is held to be the most wonderful. But, if we mark Whose work it was, delight ought to be our feeling, rather than wonder. He raised a man to life again, Who made man: for this is none other than the Only-Begotten of the Father, by Whom, as ye know, all things were made. If then by Him were all things made, what wonder is it if one was raised to life by Him, when so

many are every day brought into existence by Him? It is more, to create men than to resuscitate. Yet He deigned both to create and to resuscitate: to create all, to resuscitate some. For, albeit the Lord Jesus did many things, not all are written: as this same Saint John the Evangelist testifies, that the Lord Christ both said and did many things which are not written: only those were selected to be written, which were seen to suffice for the salvation of them that believe. Thus thou hast heard that the Lord Jesus raised a dead man to life again: this sufficeth to let thee know, that if He would, He could raise all the dead. And this, in fact, He hath reserved for Himself unto the end of the world. For whereas ye have heard, how by a great miracle He raised from the tomb one who had been four days dead, *the hour will come*, as Himself saith, *when all that are in the graves shall hear His voice, and shall come forth*. He raised to life one that already stank; yet in the carcase, albeit stinking, there was still the form of the members: but He in the last day will at one word make ashes start into flesh. It was meet, however, that He should even now do some works, by which, as given tokens of His power, we may be brought to believe on Him, and be prepared for that resurrection which shall be unto life, and not unto judgment. For so He saith; *The hour shall come, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment*.

2. But we read in the Gospel, of *three* dead persons raised to life by our Lord: and perhaps not without a meaning. For the Lord's deeds are not only deeds, but signs. If then they be signs, beside being wonderful, they are doubtless significant of something: and to find out the signification of these deeds, requires much more pains than to read or hear them. With wonder we heard, just as if the spectacle of the mighty miracle were before our eyes, while the Gospel was read, how Lazarus came to life again. If we mark well what are more wonderful works of Christ,—every one who believes undergoes a resurrection: if we mark well, all of us, and understand, what are more dreadful deaths,—

JOHN
XI.
1—54.

JOHN 20,
30.

JOHN 5,
28. 29.

HOMIL.
XLIX. every one who sins dies ^a. But the death of the flesh every man fears, few the death of the soul. Though the death of the flesh without doubt must come at last, all men have a care that it may not come: this it is that they take pains for. Man, destined to die, takes pains that he may not die, and yet man destined to live for ever, takes no pains that he may not sin! And when he takes pains that he may not die, he takes them to no purpose; for his aim is, that death may be a long while deferred, not that it may be escaped from: whereas, if he refuse to sin, he will have no pains, and will live for ever. Oh that we could rouse men, and with them be alike roused, to be such lovers of the life that abideth, as men are of the life that fleeteth! What is there that a man will not do in peril of death? With the sword hanging over their necks, men have given up what they kept secret in store for their own living. What man ever refused to give up his secret straightway, that he might not be put to death? And yet perhaps after giving it up, he was still put to death. What man ever refused to lose straightway, for the sake of living, all that he had for his living, choosing a life of beggary rather than a speedy death? To whom was it ever said, Go to sea, that thou mayest not die, and he delayed to do it? To whom was it ever said, Labour, that thou mayest not die, and he was idle? They be easy things that God bids us do, that we may live for ever, and yet we neglect to obey. God saith not to thee, Lose whatever thou hast, that thou mayest live a poor brief space in labour, full of care; but, Give to the poor of what thou hast, that thou mayest live for ever without labour, free from care. They that are enamoured of this temporal life accuse us, albeit they have it neither when they would, nor for so long as they would: and yet we do not accuse ourselves, so sluggish as we are, so lukewarm

Serm.
344, 5.

^a Si attendamus mirabilia opera Christi, omnis qui credit resurgit: si attendamus omnes, et intelligamus detestabiles mortes, omnis qui peccat moritur. The Benedictine editors suggest as an emendation, mirabiliore opere Christi omnis qui credit resurgit: and, detestabiliore morte omnis qui peccat moritur. "By a more wonderful work of Christ, every one who believes, is raised to life again...by a

more detestable death, every one who sins, dies." But the plural expression *opera, mortes*, is explained by the context in §. 3. where the thread of the discourse is resumed after the practical reflections interposed. "Those three miracles of resurrection are signs of *more wonderful works of Christ* taking place every day, as those three dead are signs of *deaths more to be dreaded* than the death of the body."

in laying hold of life eternal, which, if we be willing, we shall have, and having, shall not lose: whereas this death which we dread, although we be unwilling, we shall have. JOHN
XI.
1-3.

3. If then the Lord by His great grace and His great mercy raiseth souls to life again, that we may not die eternally, we do well to understand those three dead persons whom He raised to life again in their bodies, to be signs and figures of something concerning the resurrections of souls, which are effected by faith. He raised the daughter of the ruler of the synagogue, while yet she lay in the house; raised the young man, the widow's son, as he was carried out at the gates of the city; raised Lazarus, when he had been four days buried. Let each look into his own soul: if it sins, it dies: sin is a death of the soul. But sometimes the sin is in thought. That which is evil hath delighted thee: thou hast consented thereto, hast sinned; that consenting slew thee: but the death is within, because the evil conceived in thy thought has not yet come forth into a deed. To signify His raising a soul in this condition, the Lord raised that girl who was not yet carried out to her burial, but lay dead in the house: that was, so to say, sin latent. If, however, thou hast not only consented to evil delight, but also done the evil itself; thou hast, as it were, carried thy dead out at the gate: now art thou abroad, and art the dead man carried out to burial. Yet even him the Lord raised, and restored to the widow his mother. If thou hast sinned, repent: and the Lord raiseth thee up, and will restore thee to the Church thy mother. The third dead is Lazarus. There is a dreadful kind of death, it is called evil custom. For it is one thing to sin, another to make a custom of sinning. He that sins and is forthwith corrected, soon comes to life again; because he is not yet entangled with custom, he is not buried. But he that has accustomed himself to sin, is buried, and it is well said of him, *He stinketh*: for he is beginning to have a very ill report, which is as a most noisome odour. Such are all that are inured to crimes, men of abandoned manners. Thou sayest to him, Do not so! How should he hear thee, while the earth lies so heavy upon him, and he is rotting away in corruption, and weighed down by the load of custom? And yet was

S. Aug.
Serm.
98.

Mark 5,
41. 42.
Luke 7,
14. 15.

HOMIL. there no less virtue in Christ even to raise him. We have
 XLIX. known, have seen, do daily see, men brought by thorough
 De change from most evil custom, to live better lives than they
 Serm. did who reprov'd them. Thou didst once detest the man.
 Dom. in Lo, the very sister of Lazarus (if indeed it was she that
 Monte, i. 35. anointed the Lord's feet with ointment, and wiped with her
 Luke 7, hair what she had washed with her tears) was raised by a
 38. better resurrection than her brother: from a huge load of
 evil custom was she delivered. For she was once a notorious
 ib. 47. sinner: yet of her it was said, *Her sins, which are many, are forgiven her, for she loved much.* We see many, we know many. Let none despair, none be self-confident. It is evil both to despair and to be self-confident. Despair not, but so that thou make Him thy choice in Whom thou oughtest to be confident.

4. Well, even Lazarus the Lord raised. Ye have heard what sort of person He raised; i. e. what is signified by the raising of Lazarus. Then let us read now: and since many things in this Lesson are plain, let us not require exposition in every single point, that we may fully handle what is necessary.

In the former Lesson, ye remember, the Lord escaped from the hands of them who wished to stone Him: and went
 John 10, away beyond Jordan, where John was once baptizing. Well,
 39. 40. the Lord being there, Lazarus was taken sick at Bethany which was a town very near Jerusalem.

v. 2. 3. 5. *It was that Mary which anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. Therefore his sisters sent unto Him, saying—*We already understand to what place they sent, the place where the Lord was: because He was absent, beyond Jordan, to wit. They sent to the Lord, to announce the illness of their brother: in order that, if He should vouchsafe, He should come and release him of his sickness. The Lord delayed to heal, that He might raise to life again. Well, what was the message the sisters sent?—*Lord, behold he whom Thou lovest is sick.* They said not, Come: to one that loved, it needed but to send tidings. They durst not say, Come and heal: durst not say, Command there, and it shall be done here. For why should not these women have

said this, if the faith of that Centurion is praised on this very account? For he said, *I am not worthy that Thou shouldst come under my roof, but only say the word, and my servant shall be healed.* Nothing of the sort did these women say, but only, *Lord, behold, he whom Thou lovest is sick.* Enough that Thou know it: for Thou dost not love and forsake. Some man will say: How should it be that by Lazarus a sinner was denoted, and yet he was so loved by the Lord? Let him hear Him saying, *I am not come to call the just, but sinners.* For if God loved not sinners, He had not descended from heaven to earth. JOHN XI. 4-7. Matt. 8, 8-10. Id. 9, 13.

6. *When Jesus heard that, He said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.* That He should be thus glorified, was no gain to Him, but only for our good. That He saith then, *Is not unto death*, is this, that the death itself was not for death, but rather for a miracle, which being wrought, men should believe in Christ, and avoid the true death. See, withal, how, by a kind of side hint, the Lord hath intimated that He is God: because of certain who deny the Son to be God. For there are heretics who deny this, that the Son of God is God. Lo, let them hear: *This sickness*, He saith, *is not unto death, but for the glory of God.* What glory? of what God? Hear what follows: *that the Son of God may be glorified.* *This sickness* then, He saith, *is not unto death, but for the glory of God, that the Son of God may be glorified thereby.* Whereby? By that sickness. v. 4.

17. *Now Jesus loved Martha, and her sister Mary, and Lazarus.* He sick, they sorrowful, all beloved: but He that loved them was both Saviour of the sick, nay, even Raiser of the dead, and Comforter of the sorrowful. *When therefore He heard that he was sick, then indeed He remained in the same place two days.* So then, they brought the tidings, and yet He remained there still: the time was drawn on until the space of four days should be completed. Not without a meaning, but because perchance, nay, because certainly, the very number of days hath a certain¹ inward and spiritual meaning. *Then, after this, He saith to His disciples, let us go into Judæa again:* where He had been well nigh stoned, He Who, as it seemed, had v. 5. v. 6. v. 7. ¹ sacramentum.

HOMIL. departed thence on purpose that He might not be stoned.
 XLIX. For He departed, as Man; but in returning, as it were forgetting His weakness, He shewed His power. *Let us go, saith He, into Judæa.*

8. Then at this saying, see how the disciples were put in
 v. 8. 9. fear. *His disciples say unto Him, Master, the Jews of late sought to stone Thee; and goest Thou thither again? Jesus answered, Are there not twelve hours in the day? What meaneth this answer? They have said, The Jews of late sought to stone Thee, and goest Thou thither again, that they*
 v. 9. 10. *may stone Thee? And the Lord: Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.* Of day indeed He hath spoken, but in our understanding it is (so to say) yet night. Let us invoke the Day, to expel the night, and make it light in our heart. For what would the Lord say? In so far as it appears to me, in so far as I have a glimmering perception of the height and depth of His meaning, He was minded to reprove their doubting and unbelief. For they would needs give counsel to their Lord that He should not die, He, Who was come to die that they might not die! So too in a certain other place, Saint Peter, loving the Lord, but not yet fully understanding wherefore He was come, feared lest He should die, and so displeased the Life, that is to say, the Lord Himself. For, when He was pointing out to the disciples what He was about to suffer at Jerusalem under the hands of the Jews, Peter made answer among the rest,
 Mat. 16, and said; *Be it far from Thee, Lord: be propitious to*
 16—23. *Thyself^a: this shall not be!* And forthwith the Lord answers: *Get thee behind Me, Satan; for thou savourest not the things that be of God, but the things that be of men.* Yet,

^a *Absit a te, Domine, propitius tibi esto:* so Serm. 296, 2. Hil. de Trin. vi. 38. and Cod. Vercellens. *propitius tibi Domine*: but id. Comm. in Matt. *absit a te Domine*, and so Cod. Colbertin. The two renderings of ἵνα ἴσῃ are combined in Cod. Veronensis, as in Augustine's copy. St. Aug. u. s. takes *propitius tibi esto* in the second person,

remarking, “non dixisset, *propitius tibi esto*, nisi agnosceret verum Deum:” but Origen in Matt. t. xii. 21. renders it in the third person; “As though the Lord needed propitiation—for Peter knew not yet that *God hath set Him forth as a propitiation through faith in His blood*—he said, [God] *be propitious to Thee, Lord.*”

a little while before, confessing Him to be Son of God, he had obtained praise: for it was said to him, *Blessed art thou, Simon Bar Jona, because not flesh and blood hath revealed it to thee, but My Father Which is in heaven.* JOHN XI. 9. 10. Lo, what it is whereof thou art blessed! not of that which is thine, but of that which is Mine. Not that I am the Father, but because *all things that the Father hath are Mine.* John 16, 15. If that he is *blessed* is of that which is the Lord's; that he is *Satan*, of whose is it? He says it there: for He hath assigned the reason of the blessedness, in saying, *Not flesh and blood hath revealed this to thee, but My Father Which is in heaven:* this is the cause of thy blessedness. But, that I said, *Get thee behind Me, Satan*, hear thou the cause of this: *for thou savourest not the things that be God's, but the things that be of man.* Then let no man flatter himself; of his own, he is Satan; it is of that which is God's, that he is blessed. For what hath he 'of his own,' but what he hath of sin? Take away sin, and what is thine? "Righteousness," saith He, "is Mine^b." For, *what hast thou, that thou hast not received?* 1 Cor. 4, 7. When therefore they would needs be tendering counsel to Him, men to God, disciples to their Master, servants to their Lord, sick folk to their Physician, He rebuked them, and said, *Are there not twelve hours in the Day? If any walk in the Day, he stumbleth not.* Follow Me, if ye would not stumble: do not give counsel to Me, ye whom it behoveth to receive counsel of Me. Then what meaneth, *Are there not twelve hours in the Day?* Because, that He might shew Himself to be the Day, therefore He chose *twelve* disciples. Enarr. in Psa. 55. § 5. If I, saith He, am the Day, and ye the hours, do the hours give counsel to the Day? The hours follow the day, not the day the hours. But then if those were the hours, what did Judas there? Was he one of the twelve hours? If he was an hour, he shone; if he shone, how was it that he delivered up the Day unto death? True, but the Lord in this word looked not to Judas himself, but looked forward to his successor. For upon the fall of Judas, Matthias succeeded, and the number

^b Tolle peccatum, quod est tuum? justitia, inquit, de meo est. The earlier editions, Tolle peccatum quod est tuum: justitia inquit de meo est: "Take away (or, take to thyself, tolle tibi?) sin which is thine own: righteousness, saith (the Lord), is Mine."

HOMIL. twelve remained. So then it was not without a meaning that
 XLIX. the Lord elected *twelve* disciples, but because He is Himself the spiritual Day. Then let the hours follow the Day, the hours preach the Day, the hours be shone upon by the Day, the hours be enlightened by the Day, and by the preaching of the hours let the world believe on the Day. What He saith then is briefly this, Follow Me, if ye would not stumble.

v. 11. 9. *And after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.* He said true. To the sisters, Lazarus was dead; to the Lord, he was asleep. To men he was dead, seeing they could not raise him. For the Lord waked him from the grave with as great ease as thou wakest a sleeping man from his bed. Therefore in respect of His power He spoke of Lazarus as sleeping, as indeed other dead are often in the Scriptures
 1 Thess. spoken of as sleeping; as the Apostle says, *But concerning*
 4, 12. *them that sleep I would not have you ignorant, brethren, that ye sorrow not, even as the rest who have no hope.* And in fact the Apostle too spoke of them by the term, *them that sleep*, as foretelling their rising again. Consequently, every dead person sleepeth, both good and bad. But just as in our daily sleeping and rising from sleep, it makes a difference, what one sees in his sleep: some have joyful dreams, some tormenting, so that, on awaking, the man fears to go to sleep lest he fall back upon the same dreams:
 1 causa so every man sleeps with his ¹account which he must render, and with his account rises. It makes a difference too, into what sort of custody the man is taken, to be after produced before the Judge. For the bestowal of persons to be tried varies according to the merits of the causes for which they are to be tried: some are ordered into custody of the lictors, whose business is to treat their prisoners humanely and mildly and as citizens; others are handed over to the bailiffs^c; others are sent to prison: and even in the prison not all fare alike, but some, as the graver complexion of the charges against them may require, are thrust into the

^c Optiones, originally a military term, denoting the deputies chosen by centurions and other officers to assist them in their duties, in later times has a more extended signification; as *optio fabricæ*, "overseer of works;" *optio*

carceris, which is the expression used in Comment. in Ephes. c. iv. ap. S. Ambros. opp. as equivalent to *custos carceris*, Acts 16, 27. "*neque Paulus et Silas tempus distulerunt quo optio-nem carceris baptizarent.*"

lowest dungeons. As then the descriptions of custody exercised by¹ officers are diverse, so there are diverse sorts of custody into which the dead are taken, and diverse the merits of them that rise again. The poor man was taken into custody, the rich man was also taken; but the one into Abraham's bosom, the other into a place where he should thirst, and find not a drop of water.

10. All souls then, my beloved,—that I may take this occasion to instruct you,—all souls, I say, when they depart this life, have their diverse receptions. The good souls have joy, the bad have torments. But when the resurrection shall take place, both good men's joy shall be more ample, and bad men's torments more grievous; when they shall be tormented with the body. Received in peace were holy Patriarchs, Prophets, Apostles, Martyrs, good believers; all however yet waiting to receive in the end that which God hath promised: for the promise is resurrection of the flesh also, the destruction of death, eternal life with the Angels. This we shall all receive together: but that rest which is given immediately after death, if a man is worthy of it, each receives just when he dies. First the Patriarchs received it; see what a time it is since they have been at rest: afterward the Prophets: more recently the Apostles, much more recent the holy Martyrs, every day good believers. And some have now been long in this rest, others not so long, others a few years, others scarce any while^d. But when from this sleep they shall awake, they shall all together receive that which is promised.

11. *Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples—as they understood, so they answered—Lord, if he sleep, he shall do well.* For the sleep of the sick is a symptom of recovery. *Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly:—for He had said somewhat darkly, Sleepeth: He said therefore plainly,—Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe.* I both know that he is dead, and

JOHN
XI.
11—15.
'agen-
tium in
officio.
Lukel6,
22—24.

Comp.
de Civ.
D. xxi.
13.

^d Alii nec recenti tempore: the earlier editions omit *nec*, for which some Mss. have *in*. BEN. Bodl. e Mus. 6, has 'alii nec recenti;' Laud. 143, 'alii recenti.' Recens. non quod nunc primum; sed quod nuper. Manutius ad Cic. Famm. xi. 21.

HOMIL. XLIX. I was not there: for he had been reported sick, not dead. But what should be hidden from Him Who had created, and to Whose hands the soul of the dying had gone forth? This it is that He saith, *I am glad for your sakes that I was not there, to the intent ye may believe*; that they should now begin to wonder that the Lord was able to affirm him to be dead, which thing He had neither seen nor heard. Where, however, we ought to bear in mind, that as yet, even for the disciples who had already believed on Him, their faith was built up by miracles: not so, that the faith which was not, should begin to be, but that the faith which had already begun to be, should grow; although the word He used was such as if they were but then beginning to believe. For He does not say, *I am glad for your sakes*, that your faith may be increased or strengthened; but He saith, *that ye may believe*: which must be understood to mean, that ye may more fully and stoutly believe.

v.15-17. 12. *Nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with Him. Then when Jesus came, He found that he had lain in the grave four days already.*

Quæst. lxxxiii. n. 65. Concerning the four days, many things, indeed, may be said, such being the case with the dark sayings of the Scripture, that, according to the diversity of the persons understanding them, they beget many senses. Let us also say what seems to us to be signified by the circumstance, that he had been four days dead. For, as in that blind man we understand, in some sort, all mankind, so perchance also in this dead man we are to understand many: for it is possible for one thing to be signified in diverse ways. Man, when he is born, is born straightway with death; for he contracts sin from Adam. Rom. 5, 12. Whence the Apostle says; *By one man sin entered into the world, and death by sin: and so [the sin] passed through unto all men, [the sin of him] in whom all sinned^e. Lo,*

^e The words inserted in the brackets are necessary to convey St. Augustine's rendering of this text. In the treatise de Peccatorum Meritis et Remissione i. 11. he leaves it open, whether the antecedent of *in quo* be *peccatum* or *unus homo*: but Contra duas Epist. Pelagianorum, he rests in

the latter construction. "In the words *in omnes homines pertransiit*, the Pelagians will have it, that not *sin* is meant, but *death*. At that rate, what is the meaning of the following words, *in quo omnes peccaverunt*? For the Apostle must mean, either that all sinned in that one man, of whom he

there hast thou one day of death: that which man contracts of the stock of death. Then he grows, he begins to come to years of discretion, so as to have a sense of the natural law, which is fixed in all men's hearts, 'What thou likest not to be done to thee, do not thou to another.' Is this learnt from pages of books, and not, in a sort, read in nature itself? Dost thou like to be robbed? Of course thou dost not. Behold, the law in thy heart: What thou dost not like to suffer, that do not. And this law, too, men transgress. Behold, a second day of death. Then further was the Law given from God through Moses the servant of God: it was said there, *Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not bear false witness; Honour thy father and mother; Thou shalt not covet thy neighbour's goods; Thou shalt not covet thy neighbour's wife.* Lo, the Law is written: and even this is despised. Behold, a third day of death. What remains? There comes also the Gospel, the Kingdom of Heaven is preached, Christ is every where noised abroad, He threatens hell, promises eternal life: and even this is despised: men transgress the Gospel. Behold, a fourth day of death. Well may the corpse now stink. Even then, shall mercy be denied to such? God forbid! The Lord disdaineth not to draw near for the raising of even such as these.

13. *And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. Then Martha, as*

says, *by one man sin entered into the world*; or, in that sin; or, in death: which last is grammatically possible, because "death" in Greek is masculine. But how this last can be his meaning, I cannot see: for all men die in sin, not sin in death. . . . And if *sin* cannot be meant, because in the Greek the word "sin" is feminine, it remains that we should understand it to be said, that in that first man all men sinned, because all men were in him when he sinned," &c. Comp. Op. Imperf. c. Julian, ii. 50. 63. Hence it appears that Vet. Lat. omitted the second *mors*; so several Mss. Gr. and Lat.; Syr. Pesh. has it with an asterisk; but most of the authorities are for it, among these Origen, though Mill cites him for the omission: "*Peccatum quidem non dixit in omnes homines sed in mundum*

introyisse; mortem vero non in mundum sed in omnes homines, et non introisse, sed pertransisse." Comment. in ep. ad Rom. lib. v. The Latin rendering of ἐφ' ᾧ by *in quo* is also remarkable: for ἐφ' ᾧ (ἀντὶ τοῦ διότι, Phavorin. Thom. Mag.) is "for that," E. V. and so Syr. Pesh., Theodoret. *propterea quod* Pelag. Origen u. s. (in the Latin of S. Jerome), "*In omnes pertransiit mors; in quo omnes peccaverunt.*" Absoluta sententia pronuntiavit Apostolus in omnes homines mortem pertransisse peccati, *in eo in quo omnes peccaverunt*;" where Origen probably wrote ἐφ' ᾧ in the sense "for that:" for he proceeds, "*sicut alibi dictum est, Omnes enim peccaverunt, &c.*" which he expounds of actual sins and imperfections, citing Abel, Enoch, Noah, &c. as examples.

HOMIL. soon as she heard that Jesus was coming, went and met
 XLIX. Him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died. But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee. She said not, But now I ask Thee that Thou wouldest raise my brother to life again: for how knew she whether it would be expedient for her brother to rise again? This only she said, I know that Thou art able; if Thou wilt, Thou doest it: for whether Thou shouldest do it, is for Thee to judge, not for me to presume. But even now I know, that whatever Thou shalt ask of God, God will give it Thee.

v. 23. 14. Jesus saith to her, *Thy brother shall rise again.* This was ambiguous. For He saith not, Even now I do raise thy brother to life again; but, *Thy brother shall rise again.*
 v. 24. Martha saith unto Him, *I know that he shall rise again in the resurrection, at the last day.* Of that resurrection I am sure, of this I am uncertain. Jesus saith unto her, *I am the Resurrection.* Thou sayest, My brother shall rise again at the last day: it is true; but He by Whom he will then be raised, can do this even now, because *I am*, saith He, *the Resurrection and the Life.* Hear, my brethren, hear what He saith! Doubtless the whole expectation of the by-standers was only the revival of Lazarus, a single individual four days dead. Let us hear and rise to life again! How many there are in this people, who are pressed down by the load of custom! Perchance some hear me, to whom it is said, *Be not drunk with wine, in which is*
 Eph. 5, excess. They say, We cannot help it. Perchance some
 18. hear me, unclean, polluted with lascivious and wicked deeds, to whom it is said, Do not this, that ye perish not. And they answer, We cannot part with our custom. O Lord, raise these men to life! *I am*, saith He, *the Resurrection and the Life.* The Resurrection, because The Life.

v. 25. 26. 15. *He that believeth in Me, though he be dead, yet shall he live; and every one that liveth and believeth in Me shall not die for ever.* What is this? *He that believeth in Me, though he be dead*, as Lazarus is dead, *shall live*; because God is not the God of the dead, but of the living. Concerning the fathers that were dead of old, that is, Abraham, Isaac, and

Jacob, He gave this answer to the Jews: *I am the God of* JOHN XI. 26—31. *Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the living: for all* Mat. 22, 32. *live unto Him.* Believe therefore; and if thou be dead, Luke 20, 37. 38. thou shalt live: but if thou believest not, even while thou livest thou art dead. To one who deferred to follow the Lord, saying, *Let me first go and bury my father*, the Lord Matt. 8, 21. 22. said, *Leave the dead to bury their dead; come thou, follow Me.* A dead man was there to be buried, and dead men too were there to bury that dead: he, dead in the flesh, they, dead in soul. Whence death in the soul? Because there is no faith. Whence death in the body? Because there is no life in it. Consequently, the life¹ of thy soul is faith. *He* anima, soul. *that believeth in Me*, saith He, *though he be dead in the flesh, shall live in the soul*: until the flesh also rise again never afterward to die. This is the meaning of, *He that believeth in Me*, albeit he die, *shall live.* And every one that liveth in the flesh, and believeth in Me, though he shall die for a time by reason of the death of the flesh, *shall not die for ever*, by reason of the life of the Spirit, and immortality of the Resurrection. This it is v. 26. 27. that He saith, *And whosoever liveth and believeth in Me shall never die.* *Believest thou this?* *She saith unto Him, Yea, Lord: I have believed² that Thou art the Christ, the Son²* πεπί-στευκα, venisti; *of God, Who art come³ into the world.* When I believed this, so Hilar. I believed that Thou art the Resurrection, I believed that Thou art the Life; I believed that whoso believeth in Thee, though He die, shall live; and whoso liveth and believeth in Thee, shall not die for ever.

16. *And when she had so said, she went her way, and* v. 28. *called Mary her sister in silence, saying, The Master is come, and calleth for thee.* It is to be remarked that by silence the Evangelist meant a low voice. For how should she be said to have been silent, i. e. to have held her peace, who said, *The Master is come, and calleth for thee?* It is to be remarked also, that he has not told us where, or when, or how, the Lord called for Mary, choosing rather to leave this circumstance to be gathered from Martha's words, so as to preserve the brevity of the narrative.

17. *As soon as she heard that, she arose quickly, and came* v. 29-31. *unto Him.* Now Jesus was not yet come into the town, but

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XLIX.

was in that place where Martha met Him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. To what purpose has the Evangelist related this? That we may see what brought it about that there were many there when Lazarus was raised. The Jews, namely, thinking that she went forth in haste to seek solace of her grief in tears, followed her: that so great a miracle, of one who had been four days dead rising to life again, might have very many witnesses.

v. 32-34. *18. Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and troubled Himself, and said, Where have ye laid him? Something He hath intimated to us, by groaning in spirit and troubling Himself. For who indeed could trouble Him, but Himself? Therefore, my brethren, in the first place mark here His power, and then enquire the signification. Thou art troubled, against thy will; Christ, because He willed to be troubled. Jesus hungered, it is true, but because He willed it: Jesus slept, it is true, but because He willed it: Jesus was sorrowful, it is true, but because He willed it: Jesus died, it is true, but because He willed it: it rested in His power to be thus or thus affected or not affected. For the Word took soul and flesh, fitting to Itself the nature of whole Man in the Unity of Person. Thus the Apostle's soul also was enlightened by the Word, Peter's soul was enlightened by the Word, Paul's soul, the souls of the other Apostles, of the holy Prophets, all were by the Word enlightened: but of none of them is it said, *The Word was made flesh*; of none is it said, *I and the Father are One*. Soul and Flesh of Christ with the Word of God is One Person, is one Christ. And consequently, where supreme Power is, there the weakness is handled^d according to the sovereign pleasure of the Will: this is the meaning of, *Troubled Himself*.*

19. I have spoken of the Power, now mark the signification.

^d One Ms. and cit. ap. Alcuin *turbatur* instead of *tractatur*. BEN. Bodl. ^e Mus. 6, 'tractatur;' Laud 143, 'turbatur.'

That person is an heinous sinner, whom the four days death and that burial betoken. What meaneth it then, that Christ troubleth Himself, but to betoken to thee how thou oughtest to be troubled when thou art weighed and pressed down by so huge a load of sin? For thou hast taken note of thyself, hast seen thyself to be guilty, hast taken account with thyself: 'This have I done, and God spared me: this have I committed, and He forbore me: I heard the Gospel, and despised it: I was baptized, and fell back again to the same wickedness: what am I to do? whither to go? which way to escape?' While thou thus speakest, it is even Christ that groans in indignation within thee, because it is the groan of faith. In that groan of displeasure it is shewn that there is hope of resurrection*. If faith itself be within, in it Christ groaneth: if faith in us, Christ in us. For what else saith the Apostle, *That Christ may dwell by faith in your hearts?* Eph. 3, 17. Consequently, thy faith concerning Christ is Christ in thy heart. Of a piece with this, is that incident of His sleeping in the ship: when the disciples were in jeopardy, at the very point of being shipwrecked, they came to Him and awaked Him: Christ *arose and rebuked the winds and the waves*, Mat. 8, 24—26. *and there was a great calm.* So fares it also with thee. The winds enter thy heart, wherein thou art on a voyage, wherein thou art passing this life, like as it were a stormy and perilous sea: the winds enter, they stir up the waves, they trouble the ship. What are the winds? Thou hast been reproached, thou art angry; the reproach is the wind, thine anger the waves: thou art in jeopardy, art setting thyself to answer, setting thyself to render railing for railing; even

* In voce frementis apparet spes resurgentis.—The word *ἐνεβριμήσατο*, fremebat, constantly denotes indignation or displeasure, not sorrow, and so it seems to have been generally understood by the ancients. The Greek expositors take it to mean that Christ by His Godhead (τῷ πνεύματι) sternly rebuked the natural emotion of His human feelings: thus Cyril. *ἐπιπλήττει τῇ ἰδίᾳ σαρκί*, "He chides His own flesh." Euthym. Zigab. *ἐπετίμησε τῷ πάθει, ἀναχαιτίζων αὐτὸν, δρμύ τι καὶ αὐστηρὸν ἐνέβλεψε τῇ συγχύσει*, "He rebuked the passion (of tears), checking it, cast a stern and austere look upon the commotion within Him."

See Suicer Thes. s. v. *ἐμβριμόμαι*. St. Augustine seems to understand this 'fremitus' as the expression of Christ's indignation at sin: viz. When He saw the women weeping &c. He groaned indignantly in His Spirit because of man's sin which brought death into the world. This interpretation of the matter of fact is not expressed in words, but is implied in the spiritual exposition: *fremat Christus, increpet se homo: fremuit (Christus), quia fides hominis (and faith in the heart is Christ in the heart) merito sibi displicentis fremere quodammodo debet in accusatione malorum operum.*

HOMIL. now the ship is nigh to be wrecked: wake the sleeping
 XLIX. Christ! For the reason why thou art tossed with waves,

and preparing to render evil for evil, is, that Christ is asleep in the ship. To wit, that Christ is asleep in thy heart, is, thy forgetfulness of thy faith. For if thou wake Christ, that is, recollect thy faith, then, when Christ as it were awaketh in thy heart, what saith He? ‘To Me

John 7, they said, *Thou hast a devil*, and I prayed for them: the
 20. Lord is reviled and suffereth it; the servant is reviled,

and is indignant! But thou wouldest be avenged. What? Am I avenged?’ When thy faith saith these things to thee, it is as it were a command given to the winds and waves, and there is a great calm. As then to wake Christ in the ship, is, to wake up thy faith; so, in the heart of a man who is pressed by a great load and custom of sin, in the heart of a man who hath transgressed even the holy Gospel, who hath set at nought eternal punishments, let Christ groan indignantly, let the man rebuke himself. Hear yet more:

Aug. c. Christ wept, let the man weep for himself. For why did
 Julian. Christ weep, but to teach man to weep? Wherefore did He
 1, 33. cf. groan for indignation and trouble Himself, but to shew that
 Serm. the faith of a man who has good cause to be displeased with
 173, 2. himself ought to groan, as one may say, indignantly, in self-accusation for his evil works, that so the custom of sinning may be forced to give way to the violence of repentance?

20. *And said, Where have ye laid him?* Thou knowest that he is dead, and where he is buried art Thou ignorant? This again is significant: to shew that when a man is in this undone condition, God, so to say, knoweth him not. I durst not say outright, Knoweth not: for what is there that He knoweth not? but, ‘So to say, knoweth not.’ How prove we this? Hear the Lord, as He will speak in the

Matt. 7, Judgment, *I know you not; depart from Me.* How, *Know*
 23. *you not?* I do not see you in My light, do not see you in that Righteousness which I know. So here also, as though not knowing a sinner of this sort, He said, *Where have ye laid him?*

Such is that voice of God in Paradise, when

Gen. 3, man had sinned, *Adam, where art thou?—They say unto*
 9. *Him, Lord, come and see.* What meaneth, *See?* Have mercy. For the Lord seeth, when He hath mercy. Whence

it is said to Him, *See mine humility and my labour, and forgive all my sins.* JOHN
XI.
35—40.

21. *Jesus wept. Then said the Jews, Behold how He loved him! What meaneth, Loved him?—I am not come to call the righteous, but sinners to repentance.—But some of them said, Could not this Man, Which opened the eyes of the blind, have caused that even this man should not have died?* Ps. 24,
18.
v. 35-37.
Matt. 9,
13.
Though it was not His will to cause that Lazarus should not die, it is more that He is about to do, to cause that the dead shall be raised to life again.

22. *Jesus then, again groaning [for displeasure] within Himself, cometh to the grave—And let Him so groan in thee, if thou art minded to come to life again: this is said to every man, whoever has a load of most wicked custom weighing upon him—cometh to the grave: it was a cave, and a stone lay upon it. The dead man beneath the stone, is, the guilty sinner beneath the Law. For ye know that the Law which was given to the Jews was written on stone. Now all that are guilty are under the Law: they that live good lives are with the Law. The Law was not given for a righteous man. What meaneth, then, Take ye away the stone? Preach grace. For the Apostle saith of himself that he is a minister of the New Testament, not of the letter, but of the spirit; for the letter, he saith, killeth, the spirit giveth life. The letter killing is as it were the stone pressing down. Take away, saith He, the stone. Take away the weight of the Law: preach grace. For if there had been a law given which could have given life, verily righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.* v. 38.
Exod.
31, 18.
1 Tim.
1, 9.
v. 39.
2 Cor.
3, 6.
Gal. 3,
21, 22.

23. *Then, take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? How, Thou shalt see the glory of God? In that, although stinking and four days dead, He raiseth him to life again. For all have sinned, and lack the glory of God: and, Where sin abounded, grace also abounded more.* v. 39, 40.
Rom. 3,
23.
Id. 5, 10.

HOMIL. 24. *Then they took away the stone^d. And Jesus lifted up*
 XLIX. *His eyes, and said, Father, I thank Thee that Thou hast*
 v. 41-43. *heard Me. And I knew that Thou hearest Me always: but*

because of the people which stand by I said it, that they
may believe that Thou hast sent Me. And when He thus
had spoken, He cried with a loud voice. Groaned, wept,
cried with a loud voice. With what difficulty does he rise
whom the load of evil custom presseth down! But yet he
does rise: the hidden grace within is quickened; he riseth

v. 43.44. *after the loud voice. What came to pass? With a loud*
voice He cried, Lazarus, come forth. And immediately he
that was dead came forth, bound hand and foot with grave-
clothes: and his face was bound about with a napkin.

Enarr. Dost thou marvel how he came forth with his feet bound,
 in Ps. and not marvel that he rose being four days dead? In both
 101, 21. was the power of the Lord, not the strength of the dead
 S. Amb. man. He came forth, and yet was he still bound: still
 de Fid. wrapped round, and yet already he hath come abroad. What
 Res, 2, does this betoken? When thou despisest, thou liest dead;
 78. and if thou despisest these so great things of which I have
 spoken, thou liest buried: when thou confessest, thou comest
 forth. For what is it to come forth, but, by issuing as it
 were from what is hidden, to be made manifest? But then
 that thou shouldest confess is God's doing, by crying with a
 mighty voice, that is, by calling with mighty grace. Accord-
 ingly, when the dead man had come forth, still bound;
 confessing, yet still guilty; in order that his sins should be
 loosed, the Lord said this to His ministers, *Loose him, and*

cf. Quæst. lxxxiii. n. 65. *let him go. How, loose him and let him go?—What ye shall*
loose on earth, shall be loosed in heaven.

S. Aug. 98, 6. *25. Then many of the Jews which came to Mary, and*
had seen the things which Jesus did, believed on Him.
But some of them went their ways to the Pharisees, and
told them what things Jesus had done. Not all of the Jews
 who had come together to Mary believed, but yet many
 did. Some, however, of them, whether of the Jews who
 had come together, or of them which had believed, *went*
their ways to the Pharisees, and told them what things

Mat. 16, 19. *loose on earth, shall be loosed in heaven.*

v. 45.46. *25. Then many of the Jews which came to Mary, and*
had seen the things which Jesus did, believed on Him.
But some of them went their ways to the Pharisees, and
told them what things Jesus had done. Not all of the Jews
 who had come together to Mary believed, but yet many
 did. Some, however, of them, whether of the Jews who
 had come together, or of them which had believed, *went*
their ways to the Pharisees, and told them what things

^d The words, οὗ ἦν ὁ τεθνηκὼς καί- μενος, Elz. are unknown to the Latin, as also to Syr., Origen, Chrys., and the best copies of the Greek. Cod. Alex. οὗ ἦν.

The Jews lost their temporal things, despising things eternal. 667

Jesus had done: whether to announce it to them, that JOHN they too might believe; or rather, for betrayal, to excite XI. 47-51. their rage against Him. But be it how it may, and by whom it may, to the Pharisees the intelligence of these things was brought.

26. *The chief priests and Pharisees gathered a council,* v. 47. *and said, What do we?* And yet they said not, Let us believe. For these lost undone men thought more how they might do Him hurt to His undoing, than how they might consult their own interests, that they might not themselves be undone: and yet they feared, and did in a sort consult. For v. 47. 48. they said, *What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and nation.* They feared to lose their temporal things; eternal life they thought not of, and so lost both. For the Romans, after the Lord's passion and glorifying, did take away from them both place and nation, by conquering the city, and carrying away the people: and that follows them which is elsewhere said, *But the children of this kingdom shall go into outer darkness.* Mat. 8, 12. What they feared, however, was this, that, if all should believe in Christ, there would remain none to defend against the Romans the City and Temple of God; because they felt the doctrine of Christ to be against that same temple, and against their laws inherited from their fathers.

27. *And one of them, named Caiphas, being the high* v. 49-51. *priest of that year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest of that year, he prophesied.* Here we are taught, that even by bad men the Spirit of Prophecy predicts things to come: which thing, however, the Evangelist attributes to a Divine Sacrament, in that he was pontiff, i. e. high priest. Possibly it may strike us as a difficulty, how he should be called *high priest of that year*, seeing God appointed but one high priest, upon whose death one other should succeed. But it is to be understood, that in consequence of rivalries and contentions among the Jews, it was afterwards settled that there should be many high priests, and that they

HOMIL. should minister by turns, each one year^g. Thus of Zacharias
 XLIX. also this is said: *And it came to pass, that while he*
 Luke 1, *executed the priest's office before God in the order of his*
 8. 9. *course, according to the custom of the priest's office, his*
lot was to burn incense when he went into the temple of
the Lord. Hence it appears that there were many of them,

and that they had each his turn: for to burn incense was not
 lawful but for the high priest. And perhaps even for one
 year there were several in office, to whom in another year
 others succeeded, of whom one was drawn by lot, to burn

v. 51. 52. incense. Well then, what did Caiphas prophesy? *That*
Jesus should die for that nation; and not for that nation
only, but that also He should gather together in one the
children of God that were scattered abroad. This the
 Evangelist has added: for Caiphas prophesied only of the
 nation of the Jews, in which were the sheep whereof the

Mat. 15, Lord Himself saith, *I am not sent, but unto the lost sheep of*
 24. *the house of Israel.* But the Evangelist knew there were

other sheep, which were not of this fold, which must be
 John 10, brought, that there might be one fold and one Shepherd.
 16.

These things, however, are said in respect of predestination:
 for they were neither His sheep, nor sons of God as yet, who
 had not yet believed.

v. 53. 54. 28. *Then from that day forth they took counsel together*
for to put Him to death. Jesus therefore walked no more
openly among the Jews; but went thence unto a country
near to the wilderness, into a city called Ephrem, and there
continued with His disciples. Not for any defect of power,
 since it was in His power, had it been His will, to have gone
 about openly among the Jews, and they should do nothing to
 Him: but in the weakness of the Man He held forth to His
 disciples an example of living, wherein it should appear that
 it is no sin if His believers, who are His members, should
 withdraw themselves from the eyes of their persecutors, and
 by hiding rather avoid the rage of wicked men, than by
 offering themselves inflame it all the more.

^g This statement, perhaps taken
 from Euseb. H. E. i. 10. (vol. i. p. 69.
 ed. Heinichen,) rests, as there, upon a
 mistaken inference from Josephus, Ant.
 xviii. 2, 1. 2. That Zacharias was
 high priest, St. Augustine concludes

merely from the fact of his burning
 incense, probably having in view Exod.
 30, 7. where it is said, "*Aaron shall*
burn thereon sweet incense every
morning."

HOMILY L.

JOHN xi. 55. xii. 11.

Now the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to sanctify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that He will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where He were, he should shew it, that they might take Him. Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom He raised from the dead. There they made Him a supper; and Martha served: but Lazarus was one of them that sat at the table with Him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odour of the ointment. Then saith one of His disciples, Judas Iscariot, which should betray Him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone, that against the day of My burying she should keep that. For the poor always ye shall have with you; but Me ye shall not always have. Much people of the Jews therefore knew that He was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead. But the chief priests consulted that they might put Lazarus to death; because that by reason of him many of the Jews went away, and believed on Jesus.

HOMIL. 1. YESTERDAY'S Lesson of the Holy Gospel, of which we
 L.—spake that which the Lord gave, this of to-day follows, of which we are about to speak that which the Lord shall give. Some things in the Scriptures are so plain, that a hearer rather than an expositor is all they require: on these it behoves us not to dwell, that so there may be time enough for necessary matters which need to be dwelt upon.

- v. 55. 2. *Now the Jews' Passover was near.* The Jews desired to have that holy-day stained with the Lord's blood. On that holy-day was slain the Lamb, Which hath consecrated to us even that same holy-day by His blood. There was among the Jews a design for putting Jesus to death: as He was come from heaven to suffer, it was His will to draw near to the place of His Passion, because the hour of His Passion was close at hand. *Many therefore went out of the country up to Jerusalem before the Passover, to sanctify themselves.* This the Jews did, in accordance with the precept of the Lord given by holy Moses in the Law, that, on the feast day which was the Passover, all should assemble from all parts, and be sanctified by the celebration of that day. But that celebration was a shadow of a thing future. How, a shadow of a thing future? A prophecy of Christ Who was to come, a prophecy of Him Who was for us on that day to suffer: that the shadow should pass away¹, and the light should come; that the sign should pass away, and the truth be kept.
- ¹ trans-
iret,
Hom.
55, 1. The Jews, then, had the Passover in the shadow, we in the light. For what needed the Lord to enjoin them on this same feast day to kill a sheep, but because that sheep was
- Is. 53, 7. He of whom it is prophesied, *As a sheep was He led to be immolated?* The blood of the slain animal was put for a sign upon the Jews' door-posts: with the blood of Christ our foreheads are signed. And that signing, because it was a significant representation, is said to have kept off the destroyer from the houses marked therewith: the sign of Christ drives off from us the destroyer, if our heart receive the Saviour. Why have I said this? Because many have their doorposts marked, and yet the Indweller abideth not within: it may easily be that men have on the forehead the mark of Christ, while yet in the heart they receive not the Word of Christ. Therefore, my brethren, I said, and I repeat it: Christ's mark

drives from us the destroyer, if our heart have Christ for its Indweller. These things I have said, in case any should be thinking what could be the meaning of those feasts of the Jews. The Lord, then, came as it were for a victim¹, that we might have the true Passover, when we should celebrate His Passion, as it were the slaying of the sheep for sacrifice. JOHN XII. 56, 57.
1 ad victimam, Isai. 53, 7. Vulg.

3. *Then sought they for Jesus:* but in evil wise. For blessed are they that seek for Jesus, but in a good way. Those men sought for Jesus, that neither they might have Him, nor we: but as He withdrew Himself from them, we received Him. Men are reprehended for seeking, men are praised for seeking: for it is the temper of the seeker that finds either praise or condemnation. Thus thou hast it also in the Psalms, *Let them be confounded and ashamed that seek after my soul:* these are they that sought in evil manner. But in another place, He saith, *Flight is perished from Me, and there is none that will seek after My soul.* They are blamed that sought, blamed they that sought not. Then let us seek after Christ, to have Him; seek, to hold, but not in order to kill: for even those sought to hold, but to hold, in order that they might soon cease to have. *They sought, then, and spake among themselves, What think ye, that He is not coming to the feast-day?* Ps. 40, 15.
Ps. 142, 5.

4. *Now the chief priests and Pharisees had given commandment, that if any man knew where He was, he should shew it, that they might take Him.* Let us even now shew the Jews, where Christ is! Oh that they would hear and apprehend, whosoever are of the seed of those who gave commandment that it should be shewn them where Christ was! Let them come to the Church, let them hear where Christ is, and apprehend Him. From us let them hear, out of the Gospel let them hear. He was put to death by their fathers, was buried, rose again, was acknowledged by His disciples, before their eyes ascended into heaven, there sitteth at the right hand of the Father; He Who was judged shall come to be Judge: let them hear, and lay hold on Him! They answer: How shall I lay hold on one who is absent, how dart forth an hand unto heaven, to lay hold on Him that sitteth there? Dart forth thy faith, and thou hast laid hold. Thy fathers laid fleshly hold on Him: do thou

HOMIL. lay hold with the heart: for Christ being absent is also
 L. present. Were He not present, He could not even by us
 Mat. 28, be holden. But since that is true which He saith, *Behold,*
 20. *I am with you alway, even unto the end of the world;* He
 is gone and yet is here; is gone back, and yet quits us not;
 for His body He hath taken with Him into Heaven, His
 Majesty He hath not taken away from the world.

ch. 12, 5. *Then Jesus six days before the passover came to*
 1. 2. *Bethany, where Lazarus was which had been dead, whom*
He raised from the dead. There they made Him a supper;
and Martha served: but Lazarus was one of them that sat
at meat. Lest men should think it was but in a phantom-
 show that a dead man rose to life again, he was one of them
 which reclined at the board: there was he living, talking,
 partaking of the meal: so the truth was shewn, the unbelief
 of the Jews confounded. The Lord then sat at meat,
 together with Lazarus and the rest, and waiting on them
 was Martha one of the sisters of Lazarus.

v. 3. 6. But *Mary*, the other sister of Lazarus, *took a pound*
of ointment of spikenard, very costly, and anointed the
feet of Jesus, and wiped His feet with her hair: and
the house was filled with the odour of the ointment. We
 have heard the fact, let us enquire into the mystery. O
 thou, whosoever wouldest be a faithful soul, with Mary
 anoint thou the Lord's feet with precious ointment! That
 ointment was righteousness, therefore was it *libra* [pound,
 and, balance]: moreover it was ointment of costly spike-
 nard, *nardum pisticum*. That he calls it *pisticum*, we
 ought to take it to mean some place from which this costly
 ointment came: yet neither is this expression idle, but
 chimes in excellently with the inward and spiritual meaning.
 Πίστις (pistis) is Greek for 'faith'. Thou wast seeking to
 Rom. 1, work righteousness: the righteous liveth by faith. Anoint
 17. the feet of Jesus: by good living follow the Lord's footsteps.

^a The notion, that πιστικὴ means the name of some place from which this kind of nard came, is peculiar to St. Augustine. St. Jerome is satisfied with the derivation from πίστις. Nardum pisticum posuit, h. e. veram et absque dolo, ut fidem Ecclesiæ et gentium demonstraret. Comm. in Matt.

26, 7. Euthym. πιστικὴν καλῶν ὡς εἶκε, τὴν ἄκρατον καὶ καταπεπιστευμένην ἢ καὶ προσηγορίᾳ ἦν τοῦτο μύρου. Similarly, Theophyl. "Either a kind of nard so called, ἢ τὴν ἄδολον νάρδον καὶ μετὰ πίστεως κατασκευασθεῖσαν." See Suicer. Thes. 2, 391. also Greswell, Diss. on Harmony.

Wipe His feet with thine hair: if thou hast superfluities, JOHN XI. 3. give to the poor, and thou hast wiped the feet of the Lord: for the hair seems to be the superfluity of the body. Thou hast what thou mayest do with thy superfluity: to thee it is superfluous, but to the Lord's feet necessary. Perchance on earth the Lord's feet suffer need. For of whom but His members will He say in the end of the world, *While ye did* Mat. 25, *it to one of the least of Mine, ye did it unto Me?* Your 40. superfluities ye bestowed, but it was to My feet that ye shewed the kindness.

7. But *the house was filled with the odour*; the world was filled with the good fame: for good odour is, good fame. They that live ill, and are called Christians, do wrong to Christ: such are they of whom it is said, that through them *the Name* Rom. 2, *of the Lord is blasphemed.* If through such the Name of 24. God is blasphemed, through the good the Name of the Lord is praised. Hear the Apostle: *We are a good odour of* 2 Cor. 2, *Christ,* saith He, *in every place.* It is also said in the Song 14—16. of Songs, *Thy Name is ointment poured forth.* But call Cant. 1, back thy attention to the Apostle: *We are,* saith he, *a good* 2. *odour of Christ in every place, both in them that are saved, and in them that perish; to some we are an odour of life unto life, to others an odour of death unto death: and who is sufficient for these things?* The present lesson of the Holy Enarr. in Psa. 44. §. 22. Gospel gives us occasion to speak of this odour in such sort, that both by us it may be sufficiently spoken, and by you Serm. 273, 5. diligently heard, the Apostle himself thus speaking, *And who is sufficient for these things?* That we, then, should essay to speak thereof, are we sufficient, or are ye sufficient to hear these things? We indeed are not sufficient; but He is sufficient, Who by us may deign to speak that which may profit you to hear. Behold, the Apostle is *a good odour*, as he saith himself: but the same good odour *is to some an odour of life unto life, but to others an odour of death unto death:* and yet a *good odour.* For does he say, *To some we are a good odour unto life, to others an evil odour unto death?* He hath called himself a good odour, not a bad, and hath said that this same good odour is to some unto life, to others unto death. Happy they who by the good odour live: but what more unhappy than they who by the good odour die?

HOMIL.

L.

8. And who is that, may some one say, whom the good odour kills? This it is that the Apostle saith, *And who is sufficient for these things?* How God brings it about in wonderful ways, that by the good odour both the good live and the bad die; how that may be^b, in so far as the Lord deigns to inspire me (for belike there may be some higher sense latent there which by me cannot be penetrated); however, in so far as I have been able to penetrate, you ought not to be denied the benefit. That Paul the Apostle was a man doing good, living a good life, in word preaching righteousness, in work setting a pattern of righteousness; a wonderful teacher, a faithful dispenser: such was the report which came on every hand disseminated concerning him: and some loved him, some envied. For he saith himself in a certain place of some persons, that they preached Christ

Phil. 1,
17. 18.
supra,
p. 618,
note.

not sincerely, but of envy: thinking, saith he, to raise up tribulation upon my bonds. But what saith he? Whether for occasion' sake, or whether of truth, let Christ be preached.

They preach who love me, they preach who envy: those by the good odour live, and those by the good odour die: yet by the preaching of both let Christ be announced, the world filled with that best odour. Hast thou loved him for doing good, thou hast lived by the good odour: hast thou envied him for doing good, thou hast died by the good odour. Because thou hast chosen to die, does it follow that thou hast made that odour bad? Envy not, and the good odour shall not kill thee.

v. 4. 5.

9. And indeed, hear even in this place, from this same ointment, how to some it was a good odour unto life, to some a good odour unto death. When religious Mary had done this kindness to her Lord, straightway *saith one of His disciples, Judas Iscariot, which should betray Him, Why was not this ointment sold for three hundred pence, and given to the poor?* Woe to thee, wretched man! the good odour hath killed thee! For why he said this, the holy Evangelist hath laid open. But even we should have supposed, had not his mind been disclosed to us by the Gospel, that he might have said this, out of regard to the

v. 6.

poor. It is not so. But how? Hear a true witness; *This*

^b Quomodosit. Perhaps Aug. said, Quo- *facit* preceding; but Oxf. Mss. also read modo *fit*, corresponding with quomodo 'sit,' making the former clause a question.

he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Bare, JOHN XII. 6. or bare off? Nay, but by office he bare, by theft bare off^c.

10. Lo, hear ye that this Judas was not then for the first time perverted, when bribed by the Jews he delivered up the Lord. For most persons, paying little attention to the Gospel, imagine that Judas then first fell into perdition, when he received money of the Jews to deliver up the Lord. Not then was the instant of his perdition: already he was a thief; a lost man, even while he was following the Lord; because not in heart, but only in body, he followed Him. He made up the count of the Apostles to the number twelve, the Apostolic blessedness he had not; only for semblance was he the twelfth; and when he went off and another came in his stead, both the truth of Apostleship was supplied, and the number was preserved entire. What then was it the will of our Lord Jesus Christ, my brethren, to admonish His Church, when it was His will to have one lost man among the twelve; what, but that we should tolerate evil men, and not divide the body of Christ? Lo, among the saints is a Judas, lo, he is a thief, this Judas: and, that thou make not light of that, a thief and sacrilegious, not any common kind of thief: a thief who stole from the bag, yea but that bag the Lord's; the bag, but that bag sacred! If in the courts of law a difference is put between the crime of common theft and peculation; for it is called peculation when it is a stealing of the public property; and stealing of private property is not judged so heinous as that of the public: how much more sternly shall that sacrilegious thief be judged, who has dared to rob, not in any common sort, but to rob the Church! He who steals ought from the Church, is fellow to Judas the lost. Such was this Judas, and yet he went in and out together with the holy eleven disciples. Even to the Supper of the Lord he came alike with them. To go about with them, he had power: to defile them, he had not power. Of one bread both Peter and Judas received; and yet what part hath a believer with an infidel? For Peter received unto life, Judas unto

^c Ministerio portabat, furto ex- *ἐβάσταζεν* in the sense, "carried off, portabat. See Epist. 108, 8. Origen, stole." Nonnus, Theophylact also understand

HOMIL. death. Thus as it was with that good odour, so with that
 L. good food. As then the good odour, so also the good food
 1 Cor. is life to the good, death to the bad. *For whoso shall eat*
 11, 29. *unworthily, eateth and drinketh judgment to himself: judgment to himself,* not to thee. If *judgment to himself,* not to thee, then do thou, the good, bear the bad, that thou mayest come unto the rewards of the good, that thou be not cast into the punishment of the bad.

11. Take pattern of the Lord as He conversed here on earth. Why had He a bag, He to Whom Angels ministered, but to shew that His Church should have its bag? Why admitted He a thief, but in order that His Church may suffer thieves patiently? But the man who had accustomed himself to pilfer money from the bag, did not hesitate to receive money to sell the very Lord.—Let us see what the Lord says in answer to these words of his. See, my brethren: He saith not, ‘With an eye to thy thefts thou sayest this.’ He knew him to be a thief, yet exposed him not; but rather tolerated him, and set us an example of patience in enduring
 v. 7. bad men in the Church. *Then said Jesus to him: Let her alone, that unto the day of My burial she may keep that^d—* thus declaring that He was about to die.

v. 8. 12. But what is that which follows? *The poor ye will have with you always, but Me ye will not always have.* We understand indeed, *The poor ye will always have*: what He hath said, is true. When is the Church ever without poor? *But Me ye will not always have*—what can this mean? How is it to be understood, *Me ye will not always have*? Fear not. To Judas this was spoken. Then why said He, not, Thou wilt not have, but, *Ye will not*? Because Judas is not one man. One bad man denotes the body of bad men; just as Peter denotes the body of the good, nay rather the body of the Church, howbeit in the good. For if in Peter the Church were not spiritually denoted, the Lord would not
 Mat. 16, have said to him, *I will give unto thee the keys of the*
 19. *kingdom of heaven: whatsoever thou shalt loose on earth shall be loosed in heaven: and whatsoever thou shalt bind*

^d *Ut in diem sepulturæ meæ servet illud: ἵνα...τηρήσῃ αὐτὸν*, many Mss. and authors: but text rec. is supported by Cod. Alex. and by the parallel

Mark 14, 8. The other reading may have originated with some who did not perceive that our Lord spoke prophetically, not of the actual interment.

on earth shall be bound in heaven. If this was spoken only to Peter, then the Church doeth not this. But if this thing is done in the Church also, that what things are bound on earth are bound in heaven, and what things loosed on earth are loosed in heaven: because, when the Church excommunicates, the person excommunicated is bound in heaven; when one is reconciled by the Church, the person reconciled is loosed in heaven: if, I say, this thing is done in the Church, then Peter, what time he received the keys, denoted the Holy Church. If in the person of Peter were denoted the good men in the Church, in the person of Judas were denoted the bad men in the Church; to them is it said, *But Me ye will not always have.* For what is, *Not always?* and what is, *Always?* If thou art a good man, thou belongest to the body, which Peter denotes: thou hast Christ both in the present and in the future: in this present by faith, in the present by the sign¹, in the present by the Sacrament of¹ See §.2. Baptism, in the present by the meat and drink of the Altar. Thou hast Christ in the present, but wilt have Him always: because when thou shalt depart hence thou wilt come to Him Who said to the thief, *To-day shalt thou be with Me in Paradise.* But if thou livest ill, thou seemest in the present to have Christ, because thou enterest into the Church, signest thyself with the sign of Christ, art baptized with the baptism of Christ, minglest among the members of Christ, comest up to the Altar of Christ: in the present, thou hast Christ, but by living an evil life thou wilt not always have Him.

13. It may also be thus understood: *The poor ye will always have with you, but Me ye will not always have.* Let the good also take this, but let them not be alarmed: for He was speaking of His bodily presence. For, in respect of His Majesty, in respect of His Providence, in respect of the ineffable and invisible Grace, that is in fulfilling which was spoken by Him, *Lo, I am with you, even unto the consummation of the world.* But in respect of the flesh which the Word assumed, in respect that He was born of the Virgin, in respect that He was laid hold on by the Jews, that He was nailed to the tree, that He was taken down from the cross, that He was wrapped in linen cloths, that He was

HOMIL.
L. laid in the sepulchre, that He was manifested in the resurrection, *ye will not always have Him with you.* Why? Because He conversed, in respect of His bodily presence, forty days with His disciples, and, by them attended homeward, their eyes following, not themselves, ascended into heaven; and is not here. For He is there; He sitteth at the right hand of the Father: and yet is here, for the presence of the Majesty hath not quitted us. In other words: in respect of the presence of the Majesty we have Christ always; in respect of the presence of the flesh, it was rightly said to the disciples, *But Me ye will not always have.* For the Church had Him in respect of the presence of the flesh, for a few days; now, by faith it holds, not with eyes beholds Him. Therefore whether it be thus meant, *But Me ye will not always have*, methinks, there remains no further question, seeing it has been in two ways solved.

- v. 9. 14. The rest, what little is left of it, let us hear: *Much people of the Jews therefore knew that He was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom Jesus had raised from the dead.* Curiosity brought them, not charity: they came and saw. Hear a marvellous counsel of vanity. At sight of Lazarus, the raised from the dead,—because so great a miracle of the Lord was with so great evidence noised abroad, with so great manifestation declared, that it was impossible for them either to conceal that it was wrought, or to deny it,—see what they
- v. 10. 11. devised. *But the chief priests thought how they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.* O foolish thought, and blind rage! If the Lord Christ had power to raise him being dead, had He not power to raise him being put to death? In putting Lazarus to death, could ye put away the Lord's power? If it seems to you that a dead man is one thing, a man put to death another: behold, the Lord did both: both Lazarus who was dead, and Himself Who was put to death, He raised to life again.

HOMILY LI.

JOHN xii. 12—26.

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet Him, and cried, Hosanna: Blessed is He that cometh in the name of the Lord, the King of Israel. And Jesus had found a young ass, and sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not His disciples at the first: but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him. The people therefore that was with Him when He called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met Him, for that they heard that He had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after Him. And there were certain Gentiles among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: again Andrew and Philip tell Jesus. But Jesus answered them, saying, The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

HOMIL.
LI.

If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour.

2 Cor.
2, 15.

1. AFTER that the Lord had raised to life him that had been four days dead, to the amazement of the Jews, of whom some by seeing believed, others by envying were undone, because of the good odour which is to some unto life, to others unto death; after He sat at meat in the house with Lazarus now sitting at the board, who had been dead and was raised to life; after the ointment poured upon His feet, whereof the whole house was filled with the odour; after that vain rage, and most foolish and frantic wickedness, which the Jews in their accursed hearts conceived, even for the putting of Lazarus to death; of all which matters, as we were able, we have in the former discourses spoken what the Lord gave; now mark, my beloved, how great fruit of His preaching appeared, and how great a flock of the lost sheep of the House of Israel heard the voice of the Shepherd.

2. For thus speaks the Gospel, which ye heard even now v. 12. 13. *when it was read; On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet Him, and cried, Hosanna: Blessed is He that cometh in the name of the Lord, the King of Israel.* Palm branches are praises, signifying victory, in token that the Lord was by dying to overcome death, and with the trophy of the Cross to triumph over the devil, the prince of death. *Hosanna*, however, is an exclamation of entreaty, as some say who know the Hebrew tongue, rather denoting an affection than signifying any notion: such as in our tongue are what they call interjections, as when being in pain we say, Alas! or when we are delighted, Aha! or when we wonder, and say, Oh how great! for then this *Oh* signifies nothing, but only the affection of wonder. And that such is the case is likely, because neither the Greek nor the Latin has been able to render the word by another: just as in that expression, *Whosoever shall say to his brother, Racha.* For this too is said to be an interjection, denoting the affection of indignation.

Matt. 5,
22.

3. But, *Blessed is He that cometh in the name of the Lord, the King of Israel*, is rather to be so taken, that in ^{JOHN XII. 12—14.} the name of the Lord, should be understood to mean, in the name of God the Father: although it may be also taken to mean, in His own name, because He too is Lord. Whence also it is elsewhere written, *The Lord rained from the Lord.* ^{Gen. 19,} But His own words are a better guide for our understanding, ^{24.} where He saith, *I am come in the name of My Father, and ye have not received Me; another will come in his own name, him ye will receive.* ^{John 5, 43.} For Christ is the Master of humility, as He that *humbled Himself, being made obedient unto death, even the death of the Cross.* ^{Phil. 2, 8.} We are not to imagine then, that He foregoeth His Godhead, what time as He teacheth us humility: in that, He is equal with the Father; in this, like unto us: thereby that He is equal with the Father, He created us that we should have our being: thereby that He is like unto us, He redeemed us, that we should not lose our being.

4. Thus lauded Him the multitude, *Hosanna, Blessed is He that cometh in the name of the Lord, the King of Israel!* Well might it be a mental crucifying for the envy of the rulers of the Jews to endure, when so great a multitude was shouting out Christ their King! But what was it for the Lord to be King of Israel? what great matter for the King of all worlds to become King of men? For Christ was not King of Israel, for exacting of tribute, or arming a host with the sword, and visibly subduing enemies; but King of Israel, that He should rule minds, that He should counsel for eternity, that He should bring unto the Kingdom of Heaven them that believe, hope, and love. Being then Son of God, the Word by Which all things were made, that it should be His will to be King of Israel is a condescension, not preferment; a betokening of mercy, not an increasing of power. For He Who was called on earth King of the Jews, is in heaven Lord of Angels.

5. *And Jesus found a young ass, and sat thereon.* Here ^{v. 14.} it is told briefly, for how the thing was done, is to be read most fully in the other Evangelists. But to this fact is applied a prophetic testimony, that it might appear that the malignant rulers of the Jews did not read aright Him in

HOMIL. Whom the things they read were having their fulfilment.

LI.
v. 14, 15. *Jesus, then, found a young ass, and sat thereon; as*
Zech. 9, *it is written, Fear not, daughter of Zion: behold, thy*
9.

King cometh, sitting on an ass's colt. In that people, then, was the *Daughter of Zion*; Jerusalem is the same as Zion. I say, in that reprobate and blind people was nevertheless the *Daughter of Zion*, to whom it should be said, *Fear not: behold, thy King cometh, sitting on an ass's colt.* This *Daughter of Zion*, to whom these things are spoken of God, was in those sheep which heard the voice of the Shepherd; was in that multitude which with so great devotion praised the Lord at His coming, with so great a train escorted Him. To her it was said, *Fear not*: acknowledge Him Who from thee is receiving praise, and be not alarmed when He suffereth; because that Blood is then in shedding, by which thy sin may be blotted out, and thy life restored. But by the ass's colt, *on which no man had sat*, (for this we find in the other Evangelists,) we understand the people of the Gentiles, which had not received the Law of the Lord: by the ass, however, (for both the beasts were brought to the Lord,) His congregation which was coming out of the people Israel, not altogether unbroken, but which

Is. 1, 3. knew her Master's crib.

v. 16. 6. *These things understood not His disciples at the first, but when Jesus was glorified, i.e. when He shewed the virtue of His Resurrection, then remembered they that these things were written of Him, and that they had done these things unto Him, i.e. that they had done none other things to Him, than those which were written of Him.* Namely, going over in their minds according to the Scripture, the things which were completed before the Lord's Passion, or in the Lord's Passion, there they found this also, that, agreeably with the utterances of the Prophets, He had sat on an ass's colt.

v. 17-19. 7. *The people¹ therefore that was with Him when He*
^{1 turba} *called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people¹ also met Him, for that they heard that He had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after Him.*

The people put them in sore perturbation: *turba turbavit turbam*. But why enviest thou, O blind turbulent crew, that the world goeth after Him, by Whom the world was made? JOHN
XII.
20—24.

8. *And there were certain Gentiles among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: again Andrew and Philip tell Jesus.* Let us hear what the Lord said in answer to this. Lo, Jews wish to kill Him, Gentiles to see Him: yea, but of the Jews were those also who cried, *Blessed is He that cometh in the name of the Lord, the King of Israel*. Lo, these from the circumcision, those from the uncircumcision, like two walls coming from different sides, and in the one faith of Christ meeting in the kiss of peace: hear we then the voice of the Corner Stone. *But Jesus answered them, saying, The hour is come that the Son of Man should be glorified.* Here, perhaps, it may be thought that He spoke of being glorified only in regard that Gentiles were wishing to see Him. It is not so. But He saw how the Gentiles themselves after His Passion and Resurrection would in all nations believe: because, as the Apostle saith, *Blindness in part hath come upon Israel, until the fulness of the Gentiles should come in.* Rom.
11, 22. By occasion therefore of these Gentiles who desired to see Him, He announceth the future fulness of the Gentiles, and promiseth that now, even now, the hour of His glorifying is at hand, which when it should have taken place in heaven, then the Gentiles should believe. Of which it is foretold, *Be Thou exalted above the heavens, O God, and Thy glory above all the earth.* Ps. 108, This is the fulness of the Gentiles, of which the Apostle saith, *Blindness in part is come upon Israel, until the fulness of the Gentiles should come in.* 5.

9. But the loftiness of the glorifying behoved to be preceded by the lowliness of the passion: accordingly, He went on to say: *Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.* He meant Himself. That was the *grain of wheat* that must be mortified and multiplied: mortified by the unbelief of the Jews, multiplied by the faith of the nations.

HOMIL. 10. But now, exhorting men to follow in the footsteps of
 LI.
 v. 25. His Passion, *He that loveth, saith He, his life, shall lose it.*

Which may be understood in two ways. *He that loveth, shall lose*: that is, If thou lovest, lose: if thou desirest to keep life in Christ, fear not death for Christ. Also in another way: *He that loveth his life, shall lose it.* Love not, lest thou lose: love it not in this life, lest thou lose it in the life eternal. But this that I have put last seems more agreeable to the mind of the Gospel^e; for the Lord goes on to say, *And he that hateth his life in this world, shall keep it unto life eternal.* Therefore, in what was said above, *He that loveth*, we are to supply, *in this world*; the same, of course, shall lose it: but *he that hateth it*, of course *in this world*, the same shall keep it unto life eternal. A great and marvellous thought, how to love one's own soul should be to lose it; and to hate it, not to lose it! If thou have loved it ill, then hast thou hated; if hated well, then hast thou loved. Happy they that hate their souls, to the keeping thereof, that they may not lose them by the loving thereof. But take heed lest there steal upon thee a wish to make away with thyself, while thou takest it in that sense, that it is thy duty to hate in this world thine own life. For hence certain malignant and perverse men, who are in their own persons a more cruel and wicked sort of murderers, give themselves to the flames, choke themselves in the waters, dash themselves in pieces by casting themselves headlong, and perish. Christ taught not this: nay, when the devil suggested that He should cast

^{supra}
 p. 179.
 note.

Matt. 4, Himself headlong, He answered; *Get thee behind Me, Satan: it is written, Thou shalt not tempt the Lord thy God.* But to Peter He said, *signifying by what death he should glorify God; When thou wast young, thou girdedst*

^e Yet de Doct. Chr. iii. 24. St. Augustine cites the text in the former sense. Si *præceptiva* locutio . . . flagitium aut facinus videtur jubere aut utilitatem aut beneficentiam vetare, figurata est Cum ait Dominus, *Qui amat animam suam perdet eam*, non utilitatem vetare putandus est, qua debet quisque conservare animam suam, sed figurate dictum, *perdat animam*, i. e. perimat atque amittat usum ejus, quem nunc habet, perversum scilicet

atque præposterum, quo inclinatur temporalibus, ut æterna non quærat. So Epist. 243, 5. he takes *perdet eam* in the sense of a command. There is a Sermon on this text (368) which some of the Editors consider doubtful, others reject as spurious, but the Benedictines retain, which proceeds entirely upon the latter and commonly received interpretation: Si amo perdo; ergo, non amem, ne perdam: without even noticing the other.

thyself, and walkedst whither thou wouldest: but when thou shalt be old, another shall gird thee, and carry thee whither thou wouldest not. Where He hath said expressly enough, that not by himself but by another must that man be put to death, who would follow in Christ's footsteps. When therefore it comes to this point¹, that one must either do contrary to God's commandment, or depart this life, of which two the man is compelled to choose one, while the persecutor threatens him with death; when it comes to this, there let him choose to die for loving God, rather than to live by offending Him; there let him hate in this world his own life, that he may keep it unto life eternal.

JOHN
XII.
26.

¹ causæ
articu-
lus

11. *If any man minister unto Me, let him follow Me.* τ. 26. What is, *Follow Me*, but, Imitate Me? For Christ suffered 1 Pet. 2, 21. for us, saith the Apostle Peter, *leaving us an ensample that we should follow His steps.* Lo this it is that was meant in that saying, *If any man minister unto Me, let him follow Me.* With what profit? what wages? what reward? And where I am, saith He, *there shall also My servant* (or, minister) *be.* Let Him be freely loved, that of the work wherein one ministers unto Him, the recompense should be, to be with Him. For how shall it be well with us where He is not, or how can it be ill with us, where He is? Hear what is more evident. *If any man minister unto Me, him will My Father honour.* With what honour, but that of being with His Son? For what He saith above, *Where I am, there shall also My servant be,* this we are to understand Him to have expounded when He saith, *Him will My Father honour.* For what greater honour can an adopted son receive, than to be where the Only-Begotten is; not indeed made equal with His Godhead, but made partaker of His Eternity?

12. But what it is to serve, or, minister unto, Christ, to which work so great a reward is attached, this we ought rather to inquire. For if we suppose that to minister unto Christ is, to prepare those things which are necessary for the body, or to cook food, or serve it up, that He may sup, or to give the cup and mix the drink; this thing they did who were able to have Him present in the body, as Martha and Mary, what time *Lazarus also was one of them that sat at meat.* But in that way even Judas the lost ministered unto

HOMIL. Christ; for even the bag was in his keeping, and though he
 LI. most wickedly stole what was put therein, yet it was even by
 him that necessities were provided. Hence, when the
 John 13, Lord said to him, *That thou doest, do quickly*, some sup-
 27, 29. posed that He bade him provide what was needed for the
 feast, or that he should give *somewhat to the poor*. In no
 wise then would the Lord say of servants of this kind, *Where
 I am, there shall be my servant also*; and, *If any man serve,*
 or minister unto, *Me, him will My Father honour*: since
 we see Judas ministering in such things, reprobate, not
 honoured. Why then seek we elsewhere what it is to
 minister unto Christ, and not rather in the very words before
 us take note what it is? For when He said, *If any minister
 unto Me, let him follow Me*, He would have it to be under-
 stood as if He had said, *If any follows not Me, he ministers
 not unto Me*. Consequently, they minister unto Jesus
 Phil. 2, Christ, who seek not their own, but the things which are
 21. Jesus Christ's. For the meaning of, *Follow Me*, is this; let
 him walk in My ways, not in his own; as it is elsewhere
 1 John written, *He that saith he abideth in Christ, ought himself
 2, 6. also so to walk even as He walked*. He ought also, if he
 deal his bread to the hungry, to do it of mercy, not of vain-
 glory; not to seek therein ought other than a good work,
 Matt. 6, while the left hand knoweth not what the right hand doeth,
 6. that is, that all aim of cupidity be kept aloof from the work
 of charity. Whoso thus ministers, ministers unto Christ; and
 rightly will it be said to him, *When thou didst it to one of
 the least of Mine, thou didst it unto Me*. And not only in
 those works which pertain to the shewing of mercy to men's
 bodies, but in all his works, doing them for Christ's sake,
 Rom. 10, 4. (for then will they be good; because *Christ is the end of the
 Law for righteousness to every one that believeth*,) he is the
 minister of Christ, even up to that work of great charity,
 that a man lay down his life for the brethren: for this is to
 lay it down for Christ too. Because He will say this also on
 behalf of His members; When for these thou didst it, thou
 didst it for Me. As indeed in virtue of a work of this kind,
 He hath deigned to make and to call Himself a minister,
 Mat. 20, where He saith; *Even as the Son of Man is not come to
 28. be ministered unto, but to minister, and to lay down His*

life for many. Consequently, each individual is a minister of Christ in that regard in which Christ also is a minister. Him that thus ministers unto Christ, His Father will honour, with that great honour, that he should be with His Son, and his felicity never come to an end.

JOHN
XII.
26.

13. When therefore, my brethren, ye hear the Lord saying, *Where I am, there shall My minister also be*, do not think only of good bishops and clerks. Do ye also, according to your measure, minister unto Christ, by good living, by doing alms, by preaching His name and doctrine to whomsoever ye shall be able; so that even each several father of a family should acknowledge that he does in virtue of this name owe a fatherly affection to his family. For Christ and for eternal life, let him admonish, teach, exhort, rebuke, all that belong to him; let him shew benevolence, let him exercise discipline: so in his house shall he discharge an ecclesiastical, and, in some sort, episcopal office, ministering unto Christ that he may be for ever with Him. For even that greatest of ministrations, the ministry of suffering for Him, many of your sort have rendered: many that are not bishops or clerks, young men and virgins, the old with the young together, many wedded men and wedded women, many fathers and mothers of families, ministering unto Christ, have even laid down their lives in martyrdom for Him, and, honoured by the Father, have had most glorious crowns for their reward.

HOMILY LII.

JOHN xii. 27—36.

Now is My soul troubled: and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore that stood by, and heard it, said that it thundered. Others said, An angel spake to Him. Jesus answered and said, This voice came not because of Me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me. (This He said, signifying what death He should die.) The people answered Him, We have heard out of the Law that Christ abideth for ever: and how sayest Thou, The Son of Man must be lifted up? who is this Son of Man? Then Jesus said unto them, Yet a little light is with you¹. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide Himself from them.

¹ § 13.
note

1. AFTER that the Lord Jesus Christ, in the words of yesterday's Lesson, had exhorted His ministers that they should follow Him, having first foretold His Passion in this wise, that *except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit*: where He stirred up them who would fain follow Him into the kingdom of Heaven, to hate their own soul in this world, if they thought to keep it unto life eternal: again, He

v. 24.

tempers His affection down to our infirmity, and saith, what the Lesson of to-day begins with, *Now is My soul troubled.* JOHN XII. 27. Whence, O Lord, was Thy soul troubled? For a little v. 27. before Thou saidst, *He that hateth his own soul in this world, keepeth it unto life eternal.* Then is Thy soul in this world loved, and for that reason is it troubled by the coming of the hour at which it is to depart out of this world? Who would dare affirm this of the Lord's soul? No, but He hath transferred us into Himself, hath taken us upon Himself, He, our Head, hath taken upon Him the affection of His members: and therefore was not troubled by some other, but, as it was said of Him, when He raised Lazarus, *He troubled Himself.* For it was meet, that the *One* John 11, 33. *Mediator between God and men, the Man Christ Jesus,* as He raised us to that which is highest, so should with us suffer also that which is lowest ^a.

2. I hear Him above saying, *The hour is come, that the Son of Man should be glorified: if the grain be made to die, it bringeth forth much fruit.* I hear, *He that hateth his own soul in this world, keepeth it unto life eternal.* Nor am I permitted only to wonder, but am bidden to imitate. Then in the following words, *If any man minister unto Me, let him follow Me; and where I am, there shall My minister be;* I am set on fire to despise the world, and as for this life, which is but a vapour, be it ever so lengthened vapour, the whole of it is, in my sight, nothing: for the love of eternal things, all things temporal become vile in my regard. And then again I hear the self-same my Lord, Who by those words rapt me up from my weakness into His strength, saying, *Now is My soul troubled.* What is this? How orderest Thou my soul to follow, if I see Thy soul troubled? how am I to bear up under that which so great Strength feels heavy? What foundation am I to seek, if the Rock gives way? But I seem to myself to hear in my musing the Lord answering me, and in a manner saying, Thou wilt all the more follow, because I so interpose Myself that thou mayest bear up; thou hast heard uttered unto thee the voice of My Strength;

^a Pateretur et infirma: nearly all the Mss. have pateretur et infirma, "should also suffer infirmities." BEN. Ms. Laud. 143, 'infirma.' E. Mus. 6, 'infirma,' with a dot under the r.

HOMIL. LII. hear uttered in Me the voice of thy weakness: I impart strength that thou mayest run, nor do I check thee in thy speeding; but I transfer into Myself thy trepidation, and lay down a way for thee to pass over. O Lord our Mediator, God above us, Man for us, I acknowledge Thy mercy! For in that Thou being so great art troubled by the free-will of Thy charity, therein Thou consolest the many in Thy Body who are troubled by the necessity of their infirmity, lest despairing they perish.

3. Well then, let the man who wishes to follow, hear which way he is to follow. Perchance a dreadful hour is come: it is put to thy choice, that thou must either do iniquity, or undergo the suffering of death; the weak soul is troubled, for whose sake the invincible Soul was of Its own accord troubled: prefer to thine own will the will of God. For mark what He says next; He, thy Creator and Master, Who made thee, and, that He might teach thee, was even Himself made the thing He made: for He was made man, He that made man, but He remained God unchangeable, and changed man for the better. Hear then what He goes
v.27.28. on to say. After He had said, *Now is My soul troubled*, He saith, *And what shall I say? Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify Thy Name.* He hath taught thee what to think, taught thee what to say, Whom to invoke, in Whom to hope, Whose will to prefer to thine own, the will sure and Divine to the human and weak will. Let Him not seem to thee to have descended from the height to His loss, only for that He wisheth thee to rise from the depth to thy gain. Thus He deigned also to be tempted of the devil, of whom assuredly it was not for Him to be tempted if He would not, just as if He would not, it was not for Him to suffer: and made those answers to the devil, which thou must make in thy temptations.
Matt. 4, 1—10. And He indeed was tempted, but not put in peril; that He might teach thee when in temptation thou art in peril, to give the tempter his answer, and not to go after the tempter, but to come out of the peril of his tempting. But as He hath here said, *Now is My soul troubled*, so likewise where
Mat. 26, 38. 39. He saith, *My soul is sorrowful even unto death*, and, *Father, if it be possible let this cup pass from Me*, He hath taken

upon Him the infirmity of man, that He may teach him ^{JOHN XII. 28—30.} that is thus put in sorrow and trouble, to say what follows, *Nevertheless, not what I will, but what Thou wilt, Father*.^a For so is man directed from the things human to the things Divine, when to the human will the will Divine is preferred. But what meaneth, *Glorify Thy Name*, save, in His Passion and Resurrection? What else then doth it mean, but that the Father should glorify the Son, seeing He doth also glorify His Name in the like sufferings of His servants? Whence it is written concerning Peter, that, in saying of him, *Another shall gird thee, and carry thee whither thou would-* ^{John 21, 18. 19.} *est not*, the Lord meant to signify *by what death he should glorify God*. Consequently, in him also God glorified His Name, because He doth thus glorify Christ in His members likewise.

4. *Then came there a voice from heaven, saying, I have* ^{v. 28.} *both glorified it, and will glorify it again. Have both glorified it*, before I made the world; *and will glorify it again*, when He shall rise from the dead and ascend into heaven. It may also be understood otherwise. *Have both glorified it*, when He was born of a Virgin, when He wrought ¹mighty works ^b, when, the heaven pointing to Him by a star, ¹virtues He was adored by the Magi, when by the saints filled with the Holy Ghost He was acknowledged, when by the Spirit descending in the form of a dove He was declared, when by the Voice sounding from heaven He was shewn, when on the Mount He was transfigured, when He did many miracles, when He healed and cleansed many, when with a very few loaves He fed so great a multitude, when He commanded the winds and the waves, when He raised the dead: *and will glorify it again*, when He shall rise from the dead, when *death shall no more have dominion over Him*, when He, as God, shall be *exalted above the heavens, and His* ^{Rom. 6, 9.} *glory above all the earth.* ^{Ps. 103,}

5. *The people therefore, that stood by, and heard it, said* ^{5.} *that it thundered: others said, An angel spake to Him.* ^{v. 29. 30.} *Jesus answered and said, This voice came not because of*

^a *Non quod ego volo, sed quod tu vis,* ^{culiar to Augustine's copy.)}
Pater. So *infra* Hom. 111, 1. and ^b *Serm.* 200, 1; 201, 1. cf. S. Ignat.
Enarr. in Ps. 100. §. 6. (perhaps pe- *Ep.* ad Eph. 19.

HOMIL. *Me, but for your sakes.* Here He shews that that voice was
 LII. not to make known to Him what He already knew, but to them, to whom it was meet to be made known. But as that voice was not for His sake, but for others’ sake, uttered by the Godhead, so His soul, not for His own, but for others’ sake, was troubled by His Will.

v. 31. 6. Mark the rest. *Now, saith He, is the judgment of the world.* What then is it that we look for in the end of the age? But the judgment which we look for at the end, will be for the judging of quick and dead, will be the judgment of rewards and punishments eternal. Then what sort of judgment is it now? Already in the former Lessons I have, as I was able, made you to understand, my beloved, that there is a judgment spoken of, which is not of condemnation but of discrimination; of which it is written,
 Ps 43, 1. *Judge me, O God, and discern my cause from an unholy nation.* Many, however, are the judgments of God: whence

labyssus it is said in the Psalm, *Thy judgments are a¹ great deep.*
 multa. Also the Apostle saith, *O the depth of the riches of the*
 Ps. 36, 7. *wisdom and knowledge of God! How unsearchable are His*
 Rom. 11, 33. *judgments.* Of which judgments is also this that the Lord here saith, *Now is the judgment of the world:* apart from that final judgment, wherein the quick and dead shall at the last be judged. Well then: there was the devil, possessing mankind, holding men as criminals bound over to punishment by the handwriting of their sins; having dominion in the hearts of the unbelieving, dragging them, deceived and captive, to the worship of the creature, for which they had deserted the Creator: but by the faith of Christ, which was confirmed by His death and resurrection, through His blood which was shed for the remission of sins, thousands of believing persons are obtaining deliverance from the dominion of the devil, are joined to the body of Christ, and quickened by His one Spirit as faithful members under so great a Head. This it was that He called *judgment*, this discrimination, this expulsion of the devil from His redeemed.

7. In short, mark what He saith. As if we asked what it meant that He said, *Now is the judgment of the world,* He has gone on to expound it, *Now shall the prince of this*

world be cast out. We have heard what kind of judgment He means. Not, then, that judgment which is to come at the end of the world, wherein quick and dead are to be judged, some being set apart on the right hand, others on the left; but the judgment in which the prince of this world shall be cast out. Then how was he within, and whither does He mean that he is to be cast out? Is it meant, that he was in the world, and is cast out beyond the world? For, were the Lord speaking of that final judgment which is to come, one might opine that the fire everlasting into which the devil is to be sent with all his angels and all who are of his part (not by nature, but by fault; not that he created or begot, but that he persuaded and got): I say, one might opine that that fire everlasting is without the world, and that this is the meaning of, *shall be cast out.* But, seeing He saith, *Now is the judgment of the world*, and, expounding what He meant, saith, *Now shall the prince of this world be cast out*: what we are to understand is this that is now taking place, not what is to take place so long after in the last day. The Lord, in fact, was foretelling that which He knew, that after His passion and glorifying, throughout the whole world, many a people should believe, within whose hearts the devil was once, whom when they by faith renounce, then is he cast out.

8. But some man will say, What, was he not cast out from the hearts of the Patriarchs and Prophets and righteous men of old? He was, assuredly. Then in what sense is it said, *Now shall be cast out*? In what sense think we, but that what then took place in a very few individuals, is foretold now to take place in many a great people? So too that saying, *The Spirit was not yet given, because Jesus was not yet glorified*, admits of the like question and the like solution. For it was not without the Holy Spirit that the Prophets foretold things to come; not but in the Holy Spirit that the aged Simeon and Anna the widow knew the Infant Lord: not but by the Holy Spirit that Zacharias and Elisabeth predicted so great things concerning Him, not yet born, but now conceived. But *the Spirit was not yet given*: i. e. that abundance of spiritual grace, by which they that were gathered together should speak with tongues of all nations,

JOHN
XII.31.

John 7,
39.

Luke 2,
25—38.

HOMIL. and so should be foreshewn the Church that was to be in the
 LII. tongues of all nations: by which spiritual grace congregations should be gathered together; by which, far and wide, sins should be forgiven, and thousands of thousands reconciled to God.

9. What then? (saith one) because the devil shall be cast out from the hearts of them that believe, doth he thenceforth tempt none of the faithful? Nay verily, he never ceaseth to tempt. But it is one thing to reign within, another to assault without; thus even the most strongly fortified city sometimes an enemy assaults, yet does not carry by assault. And though some of his missiles reach, the Apostle adviseth how they may be kept from hurting; he tells us of the breastplate and shield of faith. And though he sometimes wounds, there is One at hand to heal. For, as it is written to them that are fighting, *These things write I unto you, that ye sin not: so they that are wounded hear what follows: and if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous: and He is the propitiation for our sins.* Indeed what do we pray for when we say, *Forgive us our debts*, but that our wounds may be healed? And what else ask we for when we say, *Lead us not into temptation*, but, that he who is laying wait for us, or fighting without, may on no side break in upon us, by no fraud, by no strength be able to overcome us? Yet let him raise against us as mighty engines as he will, when he holdeth not the place of the heart where faith dwelleth, he is cast out. But, *Except the Lord keep the city, in vain shall he watch that keepeth it.* Then do not presume upon yourselves, if ye would not call back within you the devil who has been cast out.

10. But God forbid we should imagine that the devil is called *prince of the world* in such a sense as that we should suppose him to have dominion over heaven and earth. Nay, the term *world* is used to denote evil men, who are diffused over the whole earth: just as the term, 'house,' is used to signify them by whom it is inhabited; as we say, *It is a good house*, or, *It is a bad house*, not when we blame or praise the edifice of walls and roofs, but when we speak of the characters either of good or of bad men. So then it is said, *Prince of this world*: i. e. prince of all the bad who inhabit the world

The term *world* is also used of the good, who in like manner JOHN XII. 32—34. are diffused over the whole earth: of them saith the Apostle, *God was in Christ, reconciling the world to Himself.* These 2 Cor. 5, 19. are they, from whose hearts the prince of this world is cast out.

11. When therefore He had said, *Now shall the prince of* v. 32. *this world be cast out; and I, saith He, if I be lifted up from the earth, will draw all¹ after Me.* "All" what? but ¹*omnia*, what he is cast out from? But He hath not said *omnes*, ^{Vet. Lat. and} all men, but *omnia*, all things: for *all* (men) *have not faith.* ^{Vulg. πᾶντα, Cod.} Not then to the universality of men did He refer this, but to the entire of the creature, i. e. spirit and soul and body; ^{Bezzæ. 2 Thess. 3, 2.} both that by which we understand, and that by which we live, and that by which we are capable of being seen and touched. For He that said, *Not a hair of your head shall* ^{non omnium est fides Luke 21,} *perish*, does draw after Him all [that they are]. Or, if by *omnia* we are to understand men themselves, we may say, All that is predestined unto salvation, of which "all" He said there should nothing perish, above when He was speak- John 10, 28. ing of His sheep. Or, however, all kinds of men, be it in all tongues, or in all ages, or all degrees of honours, or all diversities of natural abilities, or all professions of lawful and useful crafts, and whatever else may be said as touching the innumerable differences by which men differ one from another, save only as regards sins, from the highest even to the lowest, from the king even to the beggar: *all* [sorts] saith He, *I will draw after Me*: that He should be their Head, and they His members. But He saith, *If I be exalted*; that is, when I shall be exalted: for He doubteth not that that shall come to pass which He is come to bring to pass. This relates to that which He said above, *But if the grain die, it bringeth forth much fruit*: for by His being *lifted up*, what else did He mean, but His suffering on the Cross? Which also the Evangelist himself hath not left unsaid: for he has gone on to say, *But this He said, signify-* v. 33. *ing by what death He should die.*

12. *The people answered Him, We have heard out of the* v. 34. *Law that Christ abideth for ever: and how sayest Thou, The Son of Man must be lifted up? who is this Son of Man?* They kept it in memory that the Lord was ever and anon

HOMIL. calling Himself *Son of Man*. For in this place He does not
 LII.

say, *If the Son of Man be lifted up from the earth*: but above He had said, what was yesterday read and handled, when word was brought to Him of the Gentiles who desired
 v. 23-25. to see Him, *The hour is come that the Son of Man shall be glorified*. Accordingly, bearing this in mind, and in that which He now saith, *When I shall be lifted up from the earth*, understanding the death of the Cross, these men asked of Him and said, *We have heard out of the Law that Christ abideth for ever: and how sayest Thou, The Son of Man must be lifted up?* Why, *who is this Son of Man?* For if He is *Christ*, say they, He *abideth for ever*; if He *abideth for ever*, how shall He *be lifted up from the earth?* i. e. how shall He die by the suffering of the Cross? For they understood Him to mean the thing that they were thinking to do. So then, what opened to them the obscurity of these words was not wisdom infused into them, but their own goaded conscience.

v. 35. 13. *Then said Jesus unto them, Yet a little light is in you^c*. Hence it is that ye understand that *Christ abideth for ever*. Then *walk while ye have the Light, that the darkness come not upon you*. Walk, draw near, understand the whole, a Christ that shall both die, and live for ever, both shed the blood wherewith He may redeem, and ascend to the heights whither He may bring you. But the darkness shall come upon you, if ye in such wise believe Christ's eternity, as to deny in Him the humiliation of death. *And he that walketh in darkness, knoweth not whither he goeth*. So he may stumble at the Stone of stumbling, and Rock of offence, which the Lord was to the blind Jews:

1 Pet. 2, 6—8. whereas, to the believing, *the Stone which the builders disallowed, is made the head of the corner*. Hence they scorned to believe in Christ, because their impiety despised Him dead, derided Him put to death: and that same was the death of the grain that was to be multiplied, and the
 v. 36. lifting up of Him that draws all after Him. *While*, saith He, *ye have the Light, believe in the Light, that ye may be*

^c Adhuc modicum lumen. Not consulting the Greek, (ἐτι μικρὸν χρόνον τὸ φῶς) Augustine might the rather be led to take it as above (comp. Hom.

53, 1), because of the different wording, viz. in this clause *modicum lumen* (shining of the Light), in the next *Lucem*, the Light itself, i. e. Christ.

the children of Light. When ye have heard ought true, JOHN believe in the Truth, that ye may be born again in the Truth. XII.36.

14. *These things spake Jesus, and departed, and did hide Himself from them.* Not from them who had begun to believe and love, not from them who had met Him with palm-branches and praises: but from them who saw¹ Him ^{vide-} with their eyes, and whose eye was evil: evil, because ^{bant et} indeed they did not see, but by their blindness stumbled at ^{invide-} that Stone. But in that Jesus hid Himself from them who wished to kill Him (a point ye must often be reminded of, because of your forgetfulness), herein He consulted for our weakness, not derogated from His power.

HOMILY LIII.

JOHN xii. 37—43.

But though He had done so many miracles before them, yet they believed not on Him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the Arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw His glory, and spake of Him. Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.

1. THE Lord Christ, having foretold His Passion and fruitful Death in the exaltation of the Cross, where He said He would draw all after Him, whereupon the Jews, understanding that He said it of His death, put to Him a question, in what sense He spake of dying, seeing they had *heard out of the Law that Christ abideth for ever*; exhorted them that while yet there was in them that little light by which they had learned that Christ is eternal, they should walk so as to learn the whole, that they might not be overtaken of the darkness. And *when He had thus spoken, He hid Himself from them.* These things ye have learned in the foregoing lessons and words of the Lord.

2. Thereafter the Evangelist brings in that, with which JOHN XII. 37. 38. the portion¹ read to-day began, and saith, *But though He had done so many miracles before them, yet they believed not on Him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the Arm of the Lord been revealed?* capitulum. v. 37. 38. Is. 53, 1. Where he hath sufficiently shewn, that by the *Arm of the Lord* is meant none other than the Son of God: not that God the Father is bounded by a figure of human flesh, and the Son adheres to Him as a member of the body: but, because *all things were made by Him*, therefore is He called *Arm of the Lord*. For as thy arm is that by which thou workest, so the Word of God is called His Arm, because by the Word He wrought the world. For why does a man, in order to work any thing, stretch forth his arm, but because the thing he spake is not by speaking forthwith done? But if his power were so great, that without any motion of his body, whatever he should speak should thereby be done, then would his word be his arm. Only, the Lord Jesus, the Only-Begotten Son of the Father, as He is not a bodily member of His Father, so is He not the word which may be thought or sounded and passeth away; because, when *all things were made by Him*, He was the Word of God.

3. When therefore we hear that the Son of God is the Arm of God the Father, let not the customary notions of the flesh confuse our hearing: but as much as by His gift we are able, let us think of *the Power and Wisdom of God*, by Which all things were made. For such an Arm is neither stretched forth and extended, nor gathered in and contracted^a. For He is not the Same (Person) as the Father, but He and the Father are One; and Equal to the Father, He is every where whole as the Father: lest there be any occasion given for the detestable error of those who say that the Father alone

^a It seems from this passage that the image of the out-stretched arm, drawn back in order to its being anew stretched out, was used by Sabellius in illustration of his doctrine of the Divine *πλατυσμοί* or *ἐκτάσεις* (self-extensions), and *συστολαί* (self-contractions): viz. that the *μονὰς* passes from one act of

revelation or mode of being to another, by gathering and drawing itself in from the preceding act or form. (In S. Epiphan. Hær. 62, 1. the illustration is a ray of light emitted from the sun, and then drawn back: *ὡς ὑπὸ ἡλίου πεμφθεῖσαν ἀκτίνα, καὶ πάλιν εἰς τὸν ἥλιον ἀναδραμοῦσαν*.)

HOMIL.
LIII. is; only, according to the diversity of exigencies^b, the Same is called Son, the Same called Holy Ghost; and so upon occasion of these words they should dare to say, Lo, ye see that the Father alone is, if His Arm be the Son; for a man and his arm is not two, but one person. Not understanding nor observing how words are transferred from things of one sort to things of another sort by reason of a certain likeness, even in every-day expressions about visible and well-known things; how much more, in order that things ineffable may be in whatever sort spoken, which to be spoken as they are in themselves is in no sort possible? Thus one man calls another man his arm, by whom he uses to do whatever he does: and if the other be taken from him, he says sorrowing, I have lost my arm; and to him who has bereft him, he says, You have taken my arm from me. Then let them understand how the Son is said to be the Arm of the Father, by Which the Father wrought all things; lest, by not understanding this and by remaining in the darkness of their error, they be like these very Jews, of whom it is said, *And to whom is the Arm of the Lord revealed?*

4. Here another question meets us, to reason of which, in any competent measure, searching out all its dark corners and clearing up its difficulties, as the importance of the subject demands, neither my strength, I take it, nor the narrow limits of our time, nor your capacity, will serve. Yet, because your expectation will not allow us to pass on to other matters without saying something of this, accept what we may be able to give: and where we do not come up to your expectations, ask the increase of Him Who hath set us to plant and to water, because, as the Apostle saith, *1 Cor. 1, Neither he that planteth is any thing, nor he that watereth; 37. but God that giveth the increase.* Some, then, mutter in themselves, and where they may, now and then cry out and wrangle with turbulent disputation, saying, What did the

^b *Pro diversitate causarum.* Sabellius's expression seems to have been πρὸς τὰς ἐκάστοτε χρείας. S. Basil. Ep. 210. τὸν αὐτὸν Θεὸν ἕνα τῷ ὑποκειμένῳ ὄντι πρὸς τὰς ἐκάστοτε παραπιπτούσας χρείας μεταμορφούμενον νῦν μὲν ὡς πατέρα, νῦν δὲ ὡς υἱόν, νῦν ὡς τὸ ἅγιον πνεῦμα διαλέγεσθαι: ("the same

God, being one in hypostasis (or person), does, according to the several emergencies as they occur, change His form, now as Father, and now as Son, now as Holy Ghost, and so utter Himself to mankind:") Cf. id. Ep. 214. 235, and S. Athanas. c. Arian. 4, 25.

Jews, or what was their fault, if it was necessary *that the word of Esaias the Prophet should be fulfilled, which he spake, Lord, who hath believed our report, and to whom is the Arm of the Lord revealed?* To whom we answer, that the Lord, as prescient of things future, did by the Prophet predict the unbelief of the Jews: predict, however, not cause. For it does not follow that the Lord compels any man to sin, because He knows already men's future sins. For it was *their* sins that He foreknew, not His own: not any other person's, but theirs. Wherefore, if the sins He foreknew as theirs, be not theirs, then did He not truly foreknow: but, because His foreknowledge cannot be deceived, without doubt not another sinneth, but those very persons sin, of whom God foreknew that they would sin. Consequently, what the Jews did, was sin; which they were not compelled to do by Him Who hath no pleasure in sin; it was but predicted that they would do it, by Him from Whom nothing is hid. And therefore if they had wished to do not evil, but good, they would not have been hindered, and that they would do this would have been foreseen by Him Who knoweth what every man will do, and what He will render unto him for his work.

5. But also the words of the Gospel which follow, are even more urgent and raise a still deeper question: for it goes on to say, *Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.* For it is said to us: *If they could not believe,* what sin is it for a man not to do what he cannot do? but if by not believing they sinned, then they could believe, and did it not: if then they could, how saith the Gospel, *Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart:* thereby (which is a more serious matter) making God the cause of their not believing, seeing that *He hath Himself blinded their eyes, and hardened their heart?* For it is not of the devil that this is said, (which even so were a serious matter,) but of God, as the prophetical Scripture itself witnesseth. For suppose it even to be said of the devil; that *he hath blinded their eyes,*

JOHN
XII.
39. 40.

v.39, 40.

HOMIL. and hardened their heart; still one must take pains to be
 LIII. able to shew that their not believing was their fault, when it
 is said of them, *They could not believe*. Besides, what shall
 we say to another testimony of the same Prophet, which the
 Rom. Apostle Paul hath alleged, saying, *Israel hath not obtained*
 11, 7. 8. *that which he seeketh for; but the election hath obtained it,*
 (Is. 29, 10. *and the rest were blinded, according as it is written, God*
 Deut. *hath given them the spirit of compunction, eyes that they*
 29, 3.) *should not see, and ears that they should not hear, unto*
this day.

6. Ye have heard, brethren, the question propounded: truly, ye see how deep it is: howbeit, we answer as we may, *They could not believe*, because Isaiah the Prophet foretold this: but the Prophet foretold this, because God foreknew that this would be. But if I be asked, *Why* they could not, I answer at a word, because they would not: for, that their will was evil, God foresaw, and by the Prophet foretold, even He from Whom things future cannot be hid. But, sayest thou, the Prophet mentions a different cause, not their will. What cause does the Prophet mention? That *God hath given them the spirit of compunction; eyes that they should not see, and ears that they should not hear: and, Hath blinded their eyes, and hardened their heart.* I reply, that their will merited this also. For thus doth God blind men, thus harden; by forsaking, by not helping: which thing He doth by a judgment which may be secret, but unjust cannot be. This, from first to last, the piety of religious men is bound to hold unshaken and inviolate: even as the Apostle, while handling this self-same most difficult question,

Rom. 9, saith, *What shall we say then? Is there unrighteousness with*
 14.

• *Spiritum compunctionis*, *κατανύξεως*, which the old English versions render "compunction," "unquietness:" auth. E. V. "slumber:" Marg. "remorse." There is no question that the original Hebrew word, Isaiah 29, 10. means "stupor, deep sleep:" the same word is rendered in the LXX by *ἐκστασις*, Gen. 2, 21: 15, 12. *θάμβος*, 1 Sam. 26, 12: and it is equally clear that the LXX use the word *κατανύξις* in this sense here, and in Psa. 60, 5. where *οἶνον κατανύξεως* represents Heb. "wine of astonishment." Only it is

not clear how the word obtained this signification: for *κατανύσσειν* is used by the LXX to denote acute sorrow, Gen. 34, 7. Psa. 109, 16. Eccles. 12, 12: 14, 1: 20, 21: 47, 20: once, the stimulus of lust, Hist. Susann. 10. S. Chrysost. explains *κατανύξις* here to mean that "habit of the mind in which it is incurably and immovably set upon evil, for *κατανυγῆναι* (he says) is all one as to be transfixed and rivetted." Others assume a distinct derivation, from *νύειν* (Grot.) or *νυστάζειν* (Le Clerc.)

God? That be far! If then that be far from us to think that there should be unrighteousness with God, then, whether He helpeth, He doth it in mercy, or whether He helpeth not, He doth it in righteousness: because He doth all things not unadvisedly, but in judgment. Moreover, if the judgments of the saints are just, how much more the judgments of God, Who maketh them saints and just? Just therefore they are, but secret. Therefore, when questions of this sort come before us, why one man thus, another thus: why the one man is blinded by God's abandoning him, the other enlightened by God's aiding him: let us not take upon us to sit in judgment upon the judgment of so great a Judge, but let us, trembling with awe, exclaim with the Apostle, *O the depth of the riches of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!* Whence it is said in the Psalm, *Thy judgments are as a great abyss!* JOHN
XII.
39. 40.

7. Then let not your expectation, my beloved, thrust it upon *me* that I should attempt to penetrate this depth, to sound this abyss, to search out things unsearchable. I know what my measure is, I seem to myself to feel also what yours is. This is higher than my growth, and mightier than my strength: and I suppose, than yours also. Let us then together hear the Scripture admonishing and saying, *Things higher than thou, seek thou not; and things stronger than thou, search thou not.* Not that these are denied us, seeing God our Master saith, *There is nothing hidden that shall not be revealed:* but if whereunto we have attained, therein we walk, as saith the Apostle, not only what we know not and ought to know, but also if in any thing we be otherwise minded, that also shall God reveal unto us. Now we have attained unto the way of faith: this let us most perseveringly hold: the same shall bring us to the chamber of the King *in Whom are laid up all the treasures of wisdom and knowledge.* For it was not because our Lord Jesus Christ Himself begrudged ought to those His own great and specially elect disciples, that He said, *I have many things to say unto you, but ye cannot bear them now.* We must walk, must make progress, must grow, that our hearts may be capable of receiving those things which we cannot at present receive. Rom.
11, 33.
Eccles.
3, 22.
Mat. 10,
26.
Phil. 3,
15. 16.
Col. 2, 3.

HOMIL. And if the last day find us making progress, there we shall
 LIII. learn, what here we could not learn.

8. But if any knows himself able, and confides to give us a clearer and better exposition of this question, God forbid that I should not be more ready to learn than to teach.

Only let not any man dare so to defend free-will, as to
 Matt. 6, attempt to rob us of the prayer in which we say, *Lead us*
 13. *not into temptation*: again, let not any deny the freedom of the will, so as to excuse sin. But let us hear the Lord, both commanding and helping; both ordering what we ought to do, and aiding that we may be able to fulfil the same. For as there are some whom too great confidence in their own will hath lifted up into pride, so some there are whom too great diffidence in their own will hath cast down into negligence. Those say, Why should we ask it of God that we be not overcome of temptation, seeing it is in our own power not to be overcome? These say, Why should we endeavour ourselves to live well, seeing it rests with God's power how we shall live? O Lord, O Father Which art in heaven, lead us not into any of these temptations, *but*
 Luke 22, *deliver us from evil*! Hear we the Lord saying, *I have*
 32. *asked for thee, Peter, that thy faith fail not*: lest we imagine our faith so to depend on free-will as not to need
 John 1, the Divine aid. Hear we also the Evangelist saying, *He*
 12. *gave them power to become sons of God*: that we may not imagine it not to depend at all upon our own power that we should believe: nevertheless, in both let us know His benefits. For we must both thank Him because the power is given,
 Gal. 5, and pray to Him that our weakness sink not. This is *faith*
 6. *which worketh by love*, as the Lord hath distributed the
 Rom. 12, 3. measure thereof to each; that whoso glorieth may glory, not
 1 Cor. 1, 31. in himself, but in the Lord.

9. No marvel, then, that *they could not believe*, whose will was so proud, that, being ignorant of God's righteousness, they would needs establish their own: as saith of them the Apostle, *To the righteousness of God they are not subject*. For because, not of faith, but as it were of works, they were puffed up; being by their very swelling blinded, they stumbled at *the Stone of offence*. Moreover, as for this "*could not*," meaning "*would not*," it is used in the

Rom. 10, 3.

same way as it is said of our Lord God, *If we believe not, He continueth faithful, He cannot deny Himself.* Of the ^{JOHN XI.40.} Omnipotent it is said, *He cannot.* As therefore that the ^{2 Tim. 2, 13.} Lord *cannot deny Himself*, is the praise of the Divine Will; so, that *they could not believe*, is the fault of the human will.

10. Behold, I too say, that they who are so high minded as to think fit to attribute so much to the strength of their own will that they deny their need of the Divine aid in order to good living, "cannot believe in Christ." For not the syllables of the name of Christ profit ought, nor the Sacraments of Christ, where men resist the faith of Christ. Now the faith of Christ is, to believe on Him *that justifieth the* ^{Rom. 4, 5.} *ungodly*; to believe on the Mediator, without Whose interposition, we are not reconciled to God; to believe on the Saviour Who came *to seek and to save that which was lost*; ^{Luke 19, 10.} to believe on Him Who said, *Without Me ye can do* ^{John 15, 5.} *nothing*. Because then, being ignorant of God's righteousness, by which the ungodly is justified, he will needs establish his own, by which he shall be convicted of overweening, he cannot believe on Him. Hence also those *could not believe*: not that men cannot be changed to the better; but that, so long as they are thus minded, they cannot believe. Hence they are blinded and hardened; because by denying the Divine aid, they are left unaided. This, concerning the Jews who were blinded and hardened, God foreknew, and in His Spirit the Prophet foretold.

11. But in that which he hath added, *Et convertantur et sanem eos*: are we to understand *non*, i. e. *non convertantur, and not be converted*, as reaching from the preceding context, where it is said, *ut non videant oculis et intelligent corde*, as in fact here too the meaning of course is^d, *ut non intelligent corde*, that they should not see with their eyes, and not

^d Quia et hic utique dictum est. "Perhaps the reading should be dictum non est: unless the meaning be, that the negative prefixed to *videant* is to be mentally adjoined to *intelligent*. And indeed the printed Vulgate has *et non intelligent corde*: but in ancient copies of the Bible at Corbie, in agreement with the Greek, the negative is not repeated. BEN. (Lachmann finds *et intelligent* in all the old copies and authors.) Augustine's meaning of

course is, that *non* before *intelligent* is to be supplied from *non videant*: and the words, *et hic utique dictum est*, express this meaning in virtue of the particle *utique*: i. e. "though the negative is not expressed, yet here also the thing said is, *et non intelligent*:" if the other had been his meaning, he would rather have said, *quia nec hic dictum est*. (e Mus. 6, 'dictum est ut intelligent,' Laud. 143, 'ut non,' as Ed. Both omit the rest of the quotation.)

- HOMIL. LIII. *understand with their heart:* conversion itself being of the grace of Him, to Whom it is said, *O God of hosts¹, convert Thou us?* Or perchance are we to understand this also to have been done by the mercy of the Healing which is from above, that, because they were of proud and perverse will, and would needs establish their own righteousness, they should be left to themselves, to the intent they might be blinded; blinded, to the intent they should stumble at the *Stone of offence*, and that their countenance should be covered with ignominy; and so being brought low they should seek the name of the Lord, and not their own righteousness where-with the proud is puffed up, but the righteousness of God whereby the ungodly is justified? For this profited many of them to their good, who, being pricked to the heart for their wickedness, did afterwards believe on Christ: for whom
- Luke²³, 34. Himself had prayed, saying, *Father, forgive them, for they know not what they do.* Of which their ignorance the
- Rom. 10, 2. 3. Apostle also saith, *I bear them record, that they have a zeal of God, but not according to knowledge;* for then indeed it is that he goes on to say, *For, being ignorant of God's righteousness, and wishing to establish their own, they are not subject to the righteousness of God.*
- v. 41. 12. *These things said Esaias, when he saw His glory, and spake of Him.* What Esaias saw, and in what sort this concerns the Lord Christ, is to be read and understood in his book. Namely, he saw Him, not as He is, but in a certain significative sort, as the vision of the Prophet behoved to be informed. Thus Moses also saw, and yet to Him
- Exod. 33, 31. Whom he saw, he said, *If I have found grace in Thy sight, shew me Thyself openly, that I may see Thee;* because he did not see Him as He is. But when it shall so be with us, the same Saint John the Evangelist tells us in his Epistle;
- 1 John 3, 2. *Beloved, we are sons of God, and it hath not yet appeared what we shall be: we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.* He might have said, *We shall see Him,* without adding, *as He is:* but, knowing that He was seen by some fathers and prophets, only not as He is, therefore, having said, *we shall see Him,* he adds, *as He is.* For let no man deceive you, brethren, of them which say that the Father is invisible, and the Son

visible. For they which assert this are they which suppose Him to be a creature ; neither do they understand in what regard it is said, *I and the Father are One*. Nay, in virtue of the form of God in which He is equal with the Father, the Son too is invisible ; but, in order that He might be seen by men, He took the form of a servant, and being made in the likeness of men, was made visible. Therefore in shewing Himself also, before He took flesh, to the eyes of men, He did this as it pleased Him, in the creature subject unto Him, not as He is. Let us cleanse our heart by faith, that we may be prepared for that ineffable, and, so to say, invisible vision. Since, *Blessed are the pure in heart, for they shall see God*.

13. Nevertheless, among the chief rulers also many believed on Him ; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue : for they loved the glory of men more than the glory of God. See how the Evangelist hath marked, and disapproved of certain persons, of whom however he saith that they believed on Him : who, if in this entering upon the way of faith they should go forward, would by going forward overcome the love of human glory, which the Apostle had overcome, where he saith, *But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified to me and I to the world*. For to this end the Lord Himself willed that His cross, on which the madness of proud impiety derided Him, should be fixed on the forehead of them which should believe on Him—that being, in a sort, the seat of shame—that faith may not blush for His Name, and may love the glory of God more than the glory of men.

H O M I L Y LIII.

JOHN xii. 44—50.

Jesus cried and said, He that believeth on Me, believeth not on Me, but on Him that sent Me. And he that seeth Me, seeth Him that sent Me. I am come a light into the world, that whosoever believeth on Me should not abide in darkness. And if any man hear My words, and keep¹ them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath One that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto Me, so I speak.

¹ φυλάξῃ,
custodi-
erit.

1. WHILE our Lord Jesus Christ spake among the Jews, and wrought such mighty signs of miracles, some believed, who were predestinated to eternal life, whom He hath also called His sheep; but some believed not, and *could not believe*, because by God's hidden but not unjust judgment they had been blinded and hardened, as being forsaken by Him Who *resisteth the proud, but giveth grace to the humble*. Of those moreover who believed, some did even to that degree confess Him, that they took palm-branches and met Him at His coming, rejoicing in the same confession of

James
4, 6.

praise: but others, of the chief men, durst not confess Him, JOHN XII. 44, 45. lest they should be cast out of the synagogue; whom the Evangelist hath noted, saying, that *they loved the glory of* v. 43. *men more than the glory of God.* And even of those who believed not, there were some that would afterwards believe, whom He foresaw where He said, *When ye shall have lifted* JOHN 8, 28. *up the Son of Man, then ye shall acknowledge that I am* *He*: but others that would remain in the same unbelief, who are imitated also by this present nation of the Jews, which, being afterward subdued, in testimony of the prophecy which was written concerning Christ, is dispersed well nigh throughout the whole world.

2. These things being so, and His Passion now drawing nigh, *Jesus cried and said*,—what the lesson of to-day begins v. 44, 45. with,—*He that believeth on Me, believeth not on Me, but on Him that sent Me.* And he that seeth Me, seeth Him that sent Me. He had already said in a certain place, *My doctrine* Id. 7, 16. *is not Mine, but His that sent Me*: where we understood supra, Hom. Him to mean by ‘His doctrine’ the Word of the Father, 29. Which is Himself; and that in saying, *My doctrine is not Mine, but His that sent Me*, He signified that He is not of Himself, but hath His being of Another. For He is ‘God of God,’ the Son of the Father:—but the Father is not God of God, but God the Father of the Son. And what He now saith, *He that believeth on Me, believeth not on Me, but on Him that sent Me*, how are we to understand but that the Man appeared unto men, the God being latent? And lest they should imagine Him to be but what they saw, therefore, wishing to be believed to be such and so great as the Father is, He saith, *He that believeth on Me, believeth not on Me*, i. e. on this that he seeth, *but on Him that sent Me*, i. e. on the Father. But he that believeth on the Father must of necessity believe Him to be Father; and he that believeth Him to be Father, must of necessity believe that He hath a Son: and therefore he that believeth on the Father must of necessity believe on the Son. But then, lest any should believe concerning the Only-Begotten Son just what he doth concerning them which are sons by grace not by nature, (as the Evangelist saith, *Gave them power to become sons of God*, to which JOHN 1, 12. also pertains that which the Lord hath mentioned as *said in* 12.

HOMIL. *the Law, I said, Ye are Gods, and all of you sons of the*
 LIII. *Most High :*) therefore said He, *Whoso believeth on Me,*
 John 10, *' believeth not on Me ;* lest the whole of one's believing con-
 34. *cerning Christ should be believed of Him as Man only.* He
 Ps. 82, then, saith He, believeth on Me, who believeth on Me not as
 6. that which He seeth Me to be, but on Him that sent Me :
 so that, while believing on the Father, he believeth Him to
 have a Son Equal to Himself, and then truly believeth on
 Me. For if he account Him to have but sons by grace,
 who are of course His creatures, not the Word but things
 made by the Word, and not to have a Son Equal with
 Himself and Coeternal, Ever-begotten, alike Unchangeable,
 in no regard unlike and unequal ; then he believeth not on
 the Father that sent Him, because the Father that sent Him
 is not this that He imagines.

3. And accordingly when He had said, *He that believeth on Me, believeth not on Me, but on Him that sent Me,* lest He should be thought to have meant the Father to be understood as Father of many sons regenerate by grace, not of One Only Son Equal with Himself, He straightway subjoined, *And he that seeth Me, seeth Him that sent Me.* Doth He say, He that seeth Me, seeth not Me, but Him that sent Me, as He had said, *He that believeth on Me, believeth not on Me, but on Him that sent Me ?* No: for He said that, lest, as He was seen to be Son of Man, He should be believed to be only that: but this He said, that He might be believed Equal with the Father. *He that believeth on Me,* saith He, *believeth not on this that he seeth Me to be, but believeth on Him that sent Me.* Or, while he believeth on the Father which begat Me Equal with Himself, not as he seeth Me, but as he believeth on Him that sent Me, so let him believe on Me; for between Him and Me there is no difference, insomuch that *whoso seeth Me, seeth Him that sent Me.* Certainly our Lord Jesus Christ *sent* His Apostles, as their very name shews: for, as in Greek "angels" are in our tongue "messengers," so in Greek "Apostles" are in our tongue "sent." Yet never would any of the Apostles dare to say, *He that believeth on me, believeth on Him that sent me:* indeed, he would not even say, *He that believeth ON ME.* For we believe, or give credence to,

an Apostle, but not believe *on* an Apostle; because it is not for an Apostle to justify the ungodly, and, *To him that believeth ON HIM that justifieth the ungodly, his faith is counted unto him for righteousness.* An Apostle might say, He that receiveth Me, receiveth Him that sent me, or, He that heareth me, heareth Him that sent me: this being in fact what the Lord Himself said to them, *He that receiveth you, receiveth Me; and he that receiveth Me, receiveth Him that sent Me.* Because the Lord is honoured in the servant, and the Father in the Son; only, the Father as in the Son, the Lord as in the servant. But the Only-Begotten Son could rightly say, *Believe^a on God, and believe on Me;* and what He now saith, *He that believeth on Me, believeth not on Me, but on Him that sent Me.* Not that He hath taken off from Himself the belief of the believing, but He would not that the believing should stop at the form of a servant: since when one believes on the Father which sent Him, of course he believes on the Son, without Whom he knows that the Father is not Father; and so believes as to believe Him Equal, since it follows, *And he that seeth Me, seeth Him that sent Me.*

4. Mark the rest. *I am come a light into the world, that whosoever believeth on Me should not abide in darkness.* He said in a certain place to His disciples, *Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven.* Yet He said not to them, *Ye are come a light into the world, that whosoever believeth on you, should not abide in darkness.* It is impossible this should any where be read, I do assure you. Lights then, all the saints

^a *Credite in Deum*, so infra Hom. 67. in l. where however some few Mss. have *creditis*. Of the ancients, Chrys. makes πιστεύετε in both clauses indicative, Euthym. imperative in both. So Hilar. de Trin. ix. 19. Cum enim ait, *Credite in Deum et in me credite*, quero in quo se in natura discreverit qui non discrevit in honore? Dicens

enim, *Et in me credite*, cum dixisset, *in Deum credite*: anne per id quod ait, *in me*, non et suam intelligitur significasse naturam? . . . Deum se per id docens, cum credendum in eum sit ab his qui in Deum credant.—Lachmann gives *creditis in Deum* as the accredited reading, citing only Hilary for *credite*.

JOHN
XII. 46.
Rom. 4,

Mat. 10,
40.

John 14,
1.

Matt. 5,
14—16.

HOMIL. are; but, by believing, they are made light by Him from
 LIV. Whom if any man depart he will be made dark: whereas that Light by which they are lighted cannot depart from Itself because It is unchangeable altogether. We believe then (or, give credence to) the light which is lighted, as a Prophet, as an Apostle: but to that end believe him, that we may believe not on the man himself, being that which is lighted, but with him on that Light by Which he is made light; that we also may be made light, not by him, but with him, by the Same of Whom he was enlightened. Moreover, in saying, that *whosoever believeth on Me should not abide in darkness*, He makes it plain enough that He found all men in darkness: but, that they may not abide in the darkness in which they were found, they ought to believe on the Light Which is come into the world, because by it the world was made.

- v. 41. 5. *And if any man, saith He, hear My words, and keep them not, I judge him not.* Remember what I know you were told on the former Lessons; and you who may have forgotten, recal it to mind; and you who were not then but are now present, hear it now. In what sense saith the Son,
 John 5, 22. *I judge him not*, seeing He saith in another place, *The Father judgeth no man, but hath given all judgment to the Son?* how, but that we are to understand, At present judge him not^b? Why not judge at present? Mark what follows: *For I am not come, saith He, to judge the world, but "ut salvificem mundum,"* i. e. "*ut salvum faciam mundum,*" *to save the world.* Now therefore is the time of mercy: after-
 Ps. 101, 1. *ward will be the time of judgment: for, Of mercy, saith He, and of judgment will I sing unto Thee, O Lord.*

- v. 48. 6. But concerning this same Last Judgment which is to be, see what He saith, *He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.* He

^b Qui non adfuistis sed adestis, audite. Quomodo dicit Filius, *Ego non judico* nisi quia intelligendum est, Modo non judico eum? But Ed. Ben. and earlier editions, audite quomodo dicit Filius &c: nisi quia intelligendum est, Modo non judico eum.

Here are three sorts of people, and Aug. has one word for each: memen-tote, recolite; audite. Then he puts the question in the oratio directa, Quomodo dicit Filius &c.? as in §. 7; qui audita meminerunt. Quomodo dat &c.? (so Oxf. Mss.)

saith not, *He that rejecteth Me, and receiveth not My words*, I judge him not in the last day. For had He said this, I do not see how it could but be contrary to that sentence in which He saith, *The Father judgeth no man, but hath given all judgment to the Son*. But when He said, *He that rejecteth Me, and receiveth not My words, hath One that judgeth Him*, and, while they were waiting to know who that should be, went on to say, *The word which I have spoken, the same shall judge him in the last day*, He hath made it manifest enough that it is He Himself that will judge in the last day. For it was Himself that He spake, Himself that He preached, Himself that He set as the Door by which Himself should as Shepherd enter in to His sheep. So then they will be judged in one way, who have not heard, in another they who have heard and have despised. For *they that have sinned without Law*, saith the Apostle, *without Law will also perish: and they that have sinned in the Law, shall by the Law be judged*. JOHN XII. 48, 49.

7. For I, saith He, *have not spoken of Myself*. In saying v. 49. that He hath *not spoken* of Himself, He means, that He is not of Himself. Already we have often said this; this as already well known, we need not teach you, but only put you in mind of it. *But the Father Which sent Me, the Same gave Me a commandment what I should say, and what I should speak*. We should have no difficulty if we knew ourselves to be speaking with those with whom we spake in the former discourses, and indeed not with all of them either, but with those who retain in their memory the things they heard; but now because it is likely that some are present who did not hear, and like to them are those who have forgotten what they heard, for their sakes let those who heard and remember, put up with our delays. How does the Father give commandment to the Only Son? With what word speaketh He to the Word, when the Son is Himself the Only-Begotten Word? By an Angel, when by Him were the Angels created? By the thunder-cloud? which when it sounded to the Son, sounded not for His own sake, as Himself elsewhere saith, but for others' sake, who behoved so to hear? By a sound emitted from the lips? whereas He hath no body, neither by any interval between place and

HOMIL. place is the Son separated from the Father, that there should
LIV. be between them the intermediate air, by percussion of which a voice should be made and come into the ear? Far from us be such surmises concerning that incorporeal and ineffable Substance! The Only Son is the Word of the Father, and the Wisdom of the Father: in That are all the commandments of the Father. For it is not to be thought that what the Father commandeth, the Son somehow knew not, that it should be necessary for Him after a while to have what erewhile He had not. That which He hath from the Father He received in that sort, that He by being begotten received, the Father by begetting gave. Thus He both *is* Life, and received life, of course by being begotten, not as first existing without life. Because both the Father *hath* Life, and what He hath, He *is*: yet not received it, seeing the Father is of none. But the Son received life, by gift of the Father, from Whom He is: and He too, what He *hath*, that *is* He; for He hath life,

John 5, 26. and is Life. Hear Himself speaking: *As the Father, saith He, hath life in Himself, so hath He given also to the Son to have life in Himself.* Was it to one existing and not having, that He gave? No, but in that He begat, He gave, He that begat Life: and Life begat Life. And, to shew that He begat Equal Life, not unequal, therefore it is said, *As Himself hath life in Himself, so hath He given to the Son also to have life in Himself.* Life He gave, for, in begetting Life, what gave He but to be Life? And because the begetting itself is eternal, at no time was the Son not in being, Who is Life; at no time was the Son without life: and as the begetting is eternal, so is He that was begotten, Life eternal. So too in respect of the commandment: not what the Son had not, did the Father give; but, as I said, in the Wisdom of the Father, Which is the Word of the Father, are all commandments of the Father. Moreover, the commandment is said to be *given*, in regard that He to Whom it is said to be given is not of Himself: and, to give to the Son that which the Son never was without, is the same as, to beget the Son Who never was without His being.

v. 50. 8. But it follows: *And I know that His commandment*

is life eternal. If then the Son Himself is Life eternal, and the Father's commandment is Life eternal, what other is said but, *I am the Father's commandment?* Accordingly, in that which He goes on to say, *What things I speak, as the Father told Me, so I speak*, let us not take that expression, *told Me*, as if the Father spake words to the Only Word, or there could be need of God's words to the Word of God. The Father then *told* the Son, just as He gave life to the Son: not what the Son knew not or had not, but what the Son Himself was. But what is, *As He told Me, so I speak*, but, I speak the Truth? The Father so told as He that is True, the Son so speaketh as He that is Truth. But the True begat the Truth. What then should He now tell to the Truth? For the Truth was not imperfect, that It should need some true thing to be added to It. Consequently, told to the Truth, meaning that He begat the Truth. Moreover, the Truth Itself so speaketh as It is spoken unto: howbeit, to them that understand, whom It teacheth as It is begotten. But, that men might believe what to understand they are not yet able, from the mouth of flesh words sounded and passed away: the sounds, as they fled by, made a noise, accomplishing their little moments: but the things themselves of which the sounds are signs, being in some sort conveyed into the memory of them that heard, have, by the medium of letters, which are visible signs, come to us likewise. Not so speaketh the Truth: to understanding minds It speaketh inwardly, without sound instructeth, with intellectual light irradiateth them. Whoso then is able to see in It the eternity of Its begetting, the same heareth It so speaking even as the Father told It what It should speak. It hath roused us to great longing after Its own inner sweetness: but by growing we take It in, by walking we grow, by making progress we walk, that we may be able to attain.

JOHN
XII.50.

HOMILY LV.

JOHN xiii. 1—5.

Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. And supper being made, the devil having now put into the heart that Judas Iscariot, Simon's son, should betray him; Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.

v. 1. 1. THE Supper of the Lord according to John, is by His aid to be unfolded in the discourses which we owe you, and, as He shall bestow on us the ability, to be explained. *Now before the feast of Pascha, when Jesus knew that His hour was come that He should pass out of this world unto the Father, having loved His own which were in the world, He loved them unto the end.* Pascha, my brethren, is not, as some imagine, a Greek, but a Hebrew word: though as it most opportunely happens this word has somewhat to match it in both tongues. For because “to suffer” is in Greek *πάσχειν* (paschein), therefore Pascha has been supposed to be “passion, or, suffering,” as if this name had been given from passion: but in its own tongue, that is, in the Hebrew, Pascha is “transitus, a passing over:” accordingly^a the first time that the people of God celebrated the Pascha or Passover, was when in their flight out of Egypt they passed over^b

¹Tertul. adv.
Jud. 10,
So
Chrys.
in 1st Tim.
Hom. 5.

Exod.
14, 29.

^a Propterea tunc primum &c. But Ed. Par. 1555. propterea quia tunc primum &c. *Because* the first celebration &c. (Oxf. Mss. have ‘quia.’)

^b So St. Augustine constantly interprets the Pascha, historically as the

transitus of Israel out of Egypt; mystically, in connexion with this text, as Christ's *transitus* through the death of the Cross, and His people's from the house of bondage and the sword of the Destroying Angel: e.g. Enarr. in Ps.

the Red Sea. Now therefore that prophetic figure is fulfilled in the truth, when Christ is led as a sheep to be ^{JOHN XIII.1.} immolated, with Whose blood our door-posts being marked, i.e. our foreheads signed with the sign of His Cross, we are delivered from the perdition of this world as from an Egyptian ^{Exod. 12, 23.} captivity or destruction, and make a most salutary transition when from the devil we pass over unto Christ, and from this unstable world to His most surely founded kingdom. For that we pass unto God Who abideth, it is that we may not pass away with the passing world. Of this grace bestowed upon us the Apostle, praising God, saith, *Who hath delivered* ^{Col. 1, 13.} *us from the power of darkness, and translated us into the kingdom of the Son of His love.* Touching this word *Pascha*, then, which in Latin, as I have said, is *transitus*, i.e. "passing over," the blessed Evangelist, as if interpreting it to us, saith, *Before the feast of Pascha, Jesus, knowing that His hour was come, ("ut transeat") that He should pass from the world unto the Father;—lo, here is the Pascha, here the "transitus" or passing over. Whence, and whither? From this world, to wit, unto the Father.* Thus there is hope

68, 2: 120, 6: 138, 8: de Civ. Dei 16, 43: Epist. 55, 2. seeming to overlook the interpretation of the word given in Exod. xii. *It is the Lord's Passover, פסח, v. 11. And when I see the blood, I will pass over you, פסחתי, v. 13. It is the sacrifice of the Lord's Passover, Who passed over the houses of the children of Israel in Egypt when He smote the Egyptians and delivered our houses, v. 27.* With respect to the derivation of *Pascha* from *πάσχειν*, Tertullian perhaps rested in that etymology. See, besides the passage noted in the margin, Adv. Marcion. 4, 40. where he quotes Luke 22, 15. "*With desire have I desired to eat this Pascha with you before I suffer:*" perhaps also S. Iren. 4, 23. "*Diem passionis non ignoravit Moses, sed figuratim pronuntiavit eum Pascha appellans.*" In many other places, as may be seen in Suicer Thes. s. v., the ancients place Πάσχα beside *πάσχειν*, but whether as etymology, or for accommodation, is not certain. S. Greg. Naz. Orat. 42. expounds thus: "This great and venerable Feast is called by the Hebrews in their tongue *Pascha*, signifying a Passing through, or over (διὰ βασις). This relates historically to the flight of the Israelites out of Egypt,

and their migration into the Land of Canaan: spiritually, to our transition from lower to higher, and our entering into the Land of Promise. Now as in Holy Scripture it is often the case that obscure expressions are exchanged for clearer, and ruder for more refined, so is it here. *Some, namely, have taken this word as denoting the salutary Passion, and have given the word a Greek form by changing ph into p, and c into ch [phasec into pascha].* And this word was afterwards by usage strengthened in this import, while the generality of people took it only in this more reverend meaning (ὡς εὐσεβε-στέραν ὁνόματι). See Id. Ep. 53. 54. Bede Hom. Quadrages. (t. vii. 373.) "*Pascha, in the Hebrew Phase, is derived, not as many suppose a passione, but a transitu, because the destroyer passed over the doors, &c....*" But the Evangelist John expresses the mystery of the word more sublimely, saying, (John 13, 1.) *Now before the feast of the Passover, &c. where he makes it quite plain, that this feast according to the Law in its mystical sense was called transitus, because therein the Lamb of God...both Himself passed from the world, and was our Leader in our passing from Egyptian bondage.*"

HOMIL. given to the members in their Head, that, when He passed,
 LV. they should without doubt follow. What then will they do, that are unbelievers, and aliens from this Head and Its Body? Truly, they also pass: but it is one thing to pass from the world, another to pass with the world; one thing, unto the Father, another, unto an enemy. Thus the Egyptians also passed over, but they passed not through the sea to a kingdom, but in the sea to destruction.

2. *Jesus, then, knowing that His hour was come that He should pass out of this world unto the Father, having loved His own which were in the world, He loved them unto the end:* of course, that they also should, in virtue of His love of them, pass from this world wherein they were, unto their Head, Which had passed hence. For what meaneth, *Unto the end*, but, *Unto Christ*? For, *Christ*, saith the Apostle, *is the end of the Law for righteousness unto every one that believeth. The end*, for perfection, not for destruction: the end which we are to gain, not where we are to be lost^c. So, in short, we are to understand, *Christ our Passover is sacrificed. He is our end*, to Him as our goal do we pass over. For I see that these words of the Gospel can be taken in a certain human sort, namely, that as even unto death Christ loved His own, this should be taken to be the meaning of, *Loved them unto the end*. This is a human thought, not a Divine: for indeed it was not but thus far that He loved us, Who doth always and without end love us. Far be it from us to imagine that He made death the end of His loving, Who made not death the end of His living. Even after death that proud and impious Dives loved his five brothers, and shall Luke 16, Christ be thought to have loved us but unto death? That 27. 28. be far, my beloved! In vain would He in loving us have come even unto death, if of His loving us He had made an end in death. Unless perchance we are thus to understand, *He loved them unto the end*, namely, that He loved them so greatly as to die for them. For this He hath witnessed, John 15, saying, *Greater love than this hath no man, that a man lay 13. down his life for his friends*. In this way indeed we do not forbid it to be understood that *He loved unto the end*, that is, even unto death did this love bring Him.

^c Finis perficiens non interficiens; finis quo usque eamus non ubi pereamus.

3. *And supper being made, the devil having now put into the heart that Judas Iscariot, Simon's son, should betray Him; Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.* We are not to understand "*cæna facta*" as if the supper was finished and over^d, for the supper was yet going on when the Lord rose up and washed the feet of His disciples. For after this He sat down, and it was after this that He gave the morsel to His betrayer; the supper therefore, of course, being not yet over, that is, the bread being yet on the table. "*Cæna facta*," then, means, the supper being now made ready and brought to the table for the use of the guests.

4. But whereas the Gospel saith, *The devil having now put into the heart that Judas Iscariot, Simon's son, should betray Him*^e: if thou ask what was sent (or, put) into the heart of Judas: why, this, *that he should betray Him*. This "sending" is spiritual suggestion: it takes place not through the ear, but through the thought: and therefore not corporeally but spiritually. For that a thing is called spiritual is not always to be taken for praise. The Apostle knoweth certaiu *spiritual* (powers) of *wickedness in heavenly places*, against which, he testifieth, we have our wrestling. Now there could not be also wicked spiritual powers, were

JOHN
XIII.
2—5.

v. 2—5.

Eph. 6,
12.

^d Δείπνου γενομένου (Cod. B. and Origen in l. γινομένου): compare the expressions, ὅπῃ γενομένης, γενομένου σαββάτου, "when evening was come, &c." That the meaning is not, "supper being ended," is shewn by the subsequent context, v. 12. 26. 27.

^e Cum diabolus jam misisset in cor ut traderet eum Judas Simonis Iscariotes, Vet. Lat. and Vulg. in agreement with Cod. B. and Origen, βεβληκὸς εἰς τὴν καρδίαν ἵνα παραδῶ αὐτὸν Ἰούδας Σ. 'I. so Copt. and Arm. Modern critics have supposed that the text was thus altered with the intention of reconciling v. 2. with v. 27. so that εἰς τὴν καρδίαν

should mean the devil's own heart. Perhaps, however, the earlier form of this reading was ἵνα π. αὐτὸν, Ἰούδα Σίμωνος Ἰσκαριώτου: and it is remarkable that Origen, though his text gives the nominative, interprets as if it were the genitive, and also (Comm. in Ev. Joann. t. xxxii. 2.) has this comment: τοῦτω δὲ ἀκολουθῶς λέγοις ἂν περὶ ἐκάστου τῶν ὑπὸ τοῦ διαβόλου εἰς τὴν καρδίαν τετραμένων τοῦ διαβόλου ἥδη βεβληκὸς εἰς τὴν καρδίαν, ἵνα πορνεύσῃ, τοῦ δεῖνα· καὶ, ἵνα ἀποστερήσῃ, τοῦ δεῖνα· κ. τ. λ. not εἰς τὴν καρδίαν τοῦ δεῖνα, nor ἵνα πορνεύσῃ ὁ δεῖνα.

HOMIL. there not also wicked spirits. For it is from spirit that
 L.V. things spiritual have their name. But how these things are brought to pass, that diabolical suggestions should be sent in and blended with human thoughts, so that the man accounts them to be his own, how should man know? Nor is it to be doubted that good suggestions likewise are wrought by the good Spirit in this latent and spiritual manner: but it makes a difference to which of them the human mind consents, whether as being of the Divine Aid deservedly forsaken, or, graciously assisted thereby. It had been brought to pass, then, already in the heart of Judas, being sent thereinto by the devil, that he, the disciple, should betray his Master, but a Master whom he had not learned to be God. Already such, he had come to the banquet, to dog the steps of the Shepherd, to plot against the Saviour, to sell the Redeemer: already such he had come, and was seen, and was tolerated, and imagined that he was not known: because in Him Whom he wished to deceive, he was himself deceived. But He, Who saw into his very heart, wittingly used this man as the unwitting instrument of His purposes.

5. *Knowing that the Father had given all things into His hands:* and therefore the traitor too: for had He him not in His hands, He could not have used him as He would. Accordingly, the traitor was himself delivered unto Him whom He wished to deliver up, that from delivering Him up there should be brought to pass the good he wist not of. For the Lord knew what He would do for His friends, while He patiently made use of His foes: and thus had the Father given all things into His hands, both evil things for using, and good things for effecting. Knowing also *that He came from God and went to God:* quitting neither God in coming thence, nor us in going hence.

v. 4. 5. 6. Knowing, then, all this, *He riseth from supper, and layeth aside His garments; and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.* We ought, my beloved, to mark most diligently the meaning of the Evangelist. Being to speak, namely, of the Lord's so great lowliness, He would first lay well to our hearts His loftiness. With this view he

saith, *Knowing that the Father had given all things into His hands, and that He came from God and went to God.* JOHN XI. 5.

Whereas then the Father had given all things into His hands, He washed, not the hands, but the feet of the disciples: and whereas He knew that He came from God and went to God, he fulfilled the office not of God and Lord, but of man and a servant. With this view also, he chose to preface his story with mention of the traitor, who, being already such as he was, had come, and not unknown by the Lord; that this too might go to enhance still more His surpassing lowliness, that He disdained not even to wash the feet of him, whose hands He already saw in the act of wickedness.

7. But what marvel that He rose from supper and laid aside His garments, *Who, being in the form of God, emptied Himself?* And what marvel that He girded Himself with a towel, *Who, taking upon Him the form of a servant, was found in fashion as a man?* What marvel that He poured water in a bason wherewith to wash the disciples' feet, Who shed His blood upon the earth wherewith to wash out the filthiness of sins? What marvel that with the towel, wherewith He was girded, He wiped the feet He had washed, Who by the flesh He had put on, confirmed the footsteps of the Evangelists? And truly, that He might gird Himself with the towel, He laid aside the garments He had on: but, that He might take upon Him the form of a servant, when He emptied Himself, not what He had He laid aside, but what He had not, took. About to be crucified, He was stripped indeed of His garments, and being dead, was wrapped in linen cloths, and all that passion of His is our cleansing. Being then to suffer the extreme of man's hatred, He first performed the lowly services of love¹, not only to them for whom He was about to undergo death, but even to him who was about to deliver Him up to death. So great, truly, is the benefit of man's lowliness, that even God's loftiness was pleased to enforce it by His own pattern: because proud man should be for ever lost, had not a lowly God found him. *For the Son of Man came to seek and to save that which was lost.* Luke 19, 10. Lost by following the pride of the deceiver, let him follow the lowliness of the Redeemer, being found.

HOMILY LVI.

JOHN xiii. 6—10.

Then cometh He to Simon Peter: and Peter saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto Him, Thou shalt not wash my feet, for ever! Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head! Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit.

v. 6.

1. WHEN the Lord washed the feet of the disciples, *He cometh to Simon Peter; and Peter saith to Him, Lord, dost Thou wash my feet?* For who would not shrink back in dismay from having his feet washed by the Son of God? Although therefore it was great audacity for a servant to gainsay his Lord, a man his God, yet Peter chose rather to do this than suffer his feet to be washed by his Lord and his God. And we are not to suppose that Peter, of all his fellows, quailed at and refused this, when others before him had willingly or with equanimity permitted it to be done to them. It is easier, no doubt, so to take these words of the Gospel, (since after saying, *He began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded*, then it goes on to say, *He cometh therefore to Simon Peter*,) as meaning, that He had already washed some, and

after them came to their chief: for who can deny that the chief of the Apostles is the most blessed Peter? Yet we are not so to understand the matter, that, after some, He came to him, but, that He began with him. When therefore *He began to wash the disciples' feet*, He came to him at whom He began, i.e. *to Peter*: and then Peter, just as any of them would have done, shrunk back in dismay, and said, *Lord, dost Thou wash my feet?* Thou, for me? What is *Thou*? what is, *For Me*? Things to be thought rather than spoken: lest haply what from these words the soul conceiveth in any measure worthily, the tongue fail to unfold.

2. *But Jesus answered and said unto him, What I do,* ^{v. 7.} *thou knowest not now, but thou shalt know hereafter.* And still will not he, dismayed by the depth of the Lord's action, permit that to be done, which why it was done he knew not: but, that Christ should be low even at his feet, as yet he will not see it done; he cannot bear it. *Thou shalt not* ^{v. 8.} *wash my feet*, saith he, *for ever.* What meaneth, *for ever*? 'Never will I bear this, never suffer, never let it be:' to say that a thing shall not be done for ever, means that it shall never be done. Then the Saviour, scaring the sick man out of his reluctance with the peril of his salvation, saith, *If I wash thee not, thou wilt have no part with Me.* That it is said, *If I wash thee not*, in a matter which concerned only the feet, is just as people use to say, 'Thou treadest on *me*,' when it is but the foot that is trodden upon. But he, in the perturbation of love and fear, and more dismayed by the thought of Christ denied him, than of Christ humbled even to his feet, saith, *Lord, not my feet only, but also hands and* ^{v. 9.} *head!* Since upon this threat Thou dost enforce it that my members must needs be washed by Thee, not only the lowest do I not draw from under Thy hands, but the chiefest I lay down beneath Thy feet. Lest Thou deny it me that I should have any part with Thee, I deny it not to Thee that thou shouldest wash any part of my body.

3. *Jesus saith to him, He that is washed, needeth not save* ^{v. 10.} *to wash his feet, but is clean every whit.* Here perchance some one may be staggered, and say, 'Nay, if he is clean every whit, what need even to wash his feet?' But the Lord knew what He was saying, although our infirmity cannot

HOMIL. LVI. penetrate His secrets. Nevertheless, in so far as He deigneth to instruct and teach us out of His Law, according to my reach, according to my measure, even I may, with His assistance, have somewhat to answer concerning the depth of this question: and first, that the expression does not contradict itself, I can most easily shew. For why should it not be quite correctly said, ‘He is clean every whit,’ *præter pedes,*” except the feet?’ Though it is spoken more elegantly if he say, ‘He is clean every whit,’ *“ nisi pedes,”* unless it be the feet;’ which comes to the same thing^a. This then it is that the Lord saith, *Needeth not save to wash his feet, but is clean every whit;* of course, *every whit* except the feet, or, unless it be the feet, which he needeth to wash.

4. But what is this? what does it mean? what is this necessary thing that we must seek? The Lord saith it, the Truth speaketh it, that one needeth to wash his feet, even he that is washed. What should it be, my brethren, what think ye? but, that the man in holy Baptism, indeed, is washed every whit, not “except the feet,” but the whole man altogether: yet, seeing thereafter one has to live in the midst of human affairs, of course one treads upon the earth. Therefore our human affections themselves, without which in this mortal state we cannot live, are as the feet wherein we are affected by human affairs, and so affected that, *if we say we have no sin, we deceive ourselves, and the truth is not in us.* Every day therefore He washeth our feet, Who intercedeth for us: and that we do every day need to wash our feet, that is, to direct the ways of our spiritual steps, we confess also in the Lord’s prayer, when we say, *Forgive us our debts, as we forgive our debtors.* For *if*, as it is written, *we confess our sins,* doubtless *He* Who washed the feet of His disciples, *is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,* that is, even to the feet, wherewith we move to and fro on earth.

5. Accordingly, the Church which Christ cleanseth with the laver of water in the word, is not only in them without spot and wrinkle, who after the laver of regeneration are forthwith taken from the contagion of this life, and do not

^a Quod tantumdem valet. One Ms. needs wash.” BEN. (Oxf. Mss. as quos tantum lavet, “which only he Ed.)

tread upon the earth that they should need to wash their feet; but also in them whom the Lord, affording them this mercy, hath made to depart from this world with feet also washen. But as for these who tarry here, albeit in them she be clean, because they live righteously, yet they have need to wash their feet, because without sin in any wise they are not. For this reason she saith in the Song of Songs, *I have washed my feet, how shall I defile them?* For she saith this, when she is constrained to come to Christ, and to tread upon the earth when she cometh. Again, another question arises. Is not Christ above? Is He not ascended into heaven, and sitteth at the right hand of the Father? Doth not the Apostle cry, saying, *If ye then be risen with Christ, set your affections on those things that are above, where is Christ, sitting on the right hand of God: seek those things that are above, not the things that are on the earth?* How then, that we may go to Christ, are we forced to tread upon the earth, when we have rather to lift up our heart unto the Lord, that we may be with Him? Ye see, my brethren, that the limits of our time to-day are too narrow for this question. Or if perchance ye do not see it, I at any rate see how much discourse it craveth. Wherefore I beg that you would suffer it to be rather suspended, than handled negligently, or within too narrow limits; not that your expectation should be defrauded, but only deferred. For the Lord will be with us to aid, that as He maketh us to owe, so He shall make us able to pay.

JOHN
XIII.
10.

Cant. 5,
3.

Col. 3,
1. 2.

HOMILY LVII.

HOW THE CHURCH FEARS TO DEFILE HER FEET, WHILE SHE IS
ON HER WAY TO CHRIST.

1. NOT unmindful of my debt, I acknowledge that now is the time of payment. May He give me wherewith to pay, Who gave me to owe. For He hath given me that love of which it is said, *Owe no man any thing, but to love one another*: may He also give the discourse which I see that I owe to you whom I love. I had deferred, namely, to satisfy your expectation, to the end I might unfold as I should be able, how we do also walk upon the earth to come unto Christ, albeit we are rather bidden to *seek the things that are above, not the things that are upon the earth*. For Christ is above, sitting on the right hand of the Father: but doubtless He is also here; as also He saith to Saul, while on earth he raged against Him, *Why persecutest thou Me?*

Now, that we should take in hand this enquiry, the reason was, that we were discoursing of the Lord's washing the disciples' feet, when the disciples themselves were already washed, and needed not save to wash their feet. Where it seemed we must understand that in Baptism, it is true, the man is every whit washed; but then, while he thereafter lives in this world, his human affections being as the feet with which he treads upon the earth, he does in the very moving to and fro in this life contract that which gives him cause to say, *Forgive us our debts*. And so is he cleansed from that also, by Him Who washed the feet of His disciples, and ceaseth not to make intercession for us. Hereupon there occurred to us, out of the Song of Songs,

Rom.
13, 8.

Col. 3,
1, 2.

Acts 9,
4.

Matt. 6,
12.
Rom. 8,
3.

the words of the Church where she saith, *I have washed my feet: how shall I defile them?* when she would fain go, and open to Him Who had come unto her, and had knocked and demanded that it should be opened unto Him, even He that is fairer than the children of men. Hence arose a question Ps.45,2. which, being loath to crowd it within the narrow limits of our time, we deferred: namely, how the Church fears to defile her feet, while on her way to Christ, having washed them with the Baptism of Christ.

2. For thus saith she: *I sleep, and my heart waketh; it is the voice of my Kinsman¹ knocking at the door.* And then^{2.} He saith: *Open to Me, My sister, My nearest, My dove, My perfect one; for My head is filled with the dew, and My locks with the drops of night.* And she makes answer: *I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?* O admirable sacrament! O grand mystery! Then doth she fear to defile her feet in coming unto Him Who washed the feet of His disciples? She does fear assuredly, because her way lieth over the earth to Him, Who also on earth is present, because He forsaketh not His that be here. Or saith He not Himself, *Lo, I am with you alway, even unto the end of the world?* saith He not, *Ye shall see the heavens open, and the Angels of God ascending and descending on the Son of Man?* If they ascend unto Him because He is above, how should they descend if He is not also here? The Church, then, saith: *I have washed my feet, how shall I defile them?* She saith this in them, who being cleansed from all their dregs are able to say, *I desire to be dissolved and to be with Christ, but to continue in the flesh is more necessary for your sakes.* She saith this in them who preach Christ and open to Him the door, that He may dwell by faith in the hearts of men. In these she saith this, when they deliberate whether they shall take upon them such a ministry, to which they feel themselves unequal, that they may fulfil it without blame, lest haply, preaching unto others, they themselves be cast-aways. For it is safer hearing the truth than preaching it: because in hearing it, one may keep humility; but in preaching, it shall hardly fail, be the preacher who he may of human beings, but there shall creep into his mind some little, how-

JOHN
XIII.

Ps.45,2.

Cant. 5,

^{2.}fratru-

elis,
ἀδελφί-
δοῦ

Mat.28,
20.

John 1,
51.

Phil. 1,
23. 24.

Ephes.
3, 17.

1 Cor.
9, 27.

HOMIL. ever little, of self-conceit, whereby in any wise the feet are
LVII. defiled.

James 1, 19. 3. Therefore, as the Apostle James saith, *Let every man be swift to hear, but slow to speak.* Another man of God Ps. 51, 8. also saith, *To mine hearing thou shalt give joy and gladness, and the bones that were humbled shall exult.* This it is that I said, In hearing the truth, humility is kept. Also John 3, 29. another saith, *But the friend of the Bridegroom standeth and heareth Him, and rejoiceth with joy because of the Bridegroom's voice.* Let us enjoy the hearing, while noiselessly the Truth speaketh to us from within. Though when also it is sounded from without by the voice of him that reads, of him that bringeth tidings, him that preacheth, that reasoneth, commandeth, comforteth, exhorteth, nay even by his that chanteth and singeth psalms: let them whose business it is to do these things, fear to defile their feet, while through love of man's praise creeping into their minds, they make it their aim to please men. He, however, that hears them gladly and piously, has no place for boasting in another man's labours; and, not with elated¹, but "humbled bones," *rejoiceth with joy because of the voice of the Lord's Truth.* Therefore in the persons of them who know how to hear gladly and humbly, and pass a quiet life in sweet and wholesome studies, let holy Church take her delight and say, *I sleep, and my heart waketh.* What meaneth, *I sleep, and my heart waketh*, but, I so rest that I hear? My leisure is not bestowed on the pampering of sloth, but on the getting of wisdom. *I sleep, and my heart waketh*: I am unoccupied, and see that Thou art the Lord: because *the wisdom of the scribe cometh in time of leisure, and he that² hath little business, the same shall get wisdom.* *I sleep, and my heart waketh*: I rest from the hurry of business, and my mind bends itself up for godly affections.

4. But in them who in this manner sweetly and humbly rest, while in their persons the Church doth leisurely take her delight, behold, He knocketh Who saith, *What things I speak to you in darkness, speak ye in the light, and that which ye hear in the ear, preach ye upon the house-tops.* His voice, I say, knocketh at the door, and saith, *Open to Me, My sister, My nearest, My dove, My perfect one;*

Eccles.
38. 25.
2 minor-
atur
actu

Mat. 10,
27.

because My head is filled with the dew, and My locks with the drops of night. As if He should say, Thou art uncupied, and the door is shut against Me; thou studieth for the leisure of the few, and by the abounding of iniquity the love of the many waxeth cold. For the night is, iniquity: but the dew and drops thereof, are these who wax cold and fall, and cause that the Head of Christ waxeth cold, namely, that God is not loved. For, *the Head of Christ is God.* ^{1 Cor. 11, 3.} But they are borne upon His locks, i. e. in visible sacraments are tolerated: by no means reach the inner seat of feeling. He knocketh therefore, to break the repose of the saints which live in leisure, and crieth, *Open to Me*, thou who of My blood art *My sister*; in virtue of My drawing nigh, *My nearest*; in virtue of My Spirit, *My dove*; in virtue of My word, which of thy leisure thou hast more fully learnt, *My perfect one*; *open to Me*, preach Me. For unto them which have shut the door against Me, how shall I enter in, without one to open? *how shall they hear without a preacher?* ^{Rom. 10, 14.}

5. Hence it comes to pass, that also these who love the leisure of virtuous studies, and are loath to have to bear the troubles of laborious active duties, because they feel themselves ill-suited to minister in these things, and to do them without blame; would rather, if it were possible, that holy Apostles and preachers of truth, which were of old, should be roused up against the abounding of iniquity, whereby the fervour of charity is waxen cold. But in them which are now departed from the body and stripped of the clothing of the flesh, the Church (for they are not separated from her) maketh answer, *I have put off my coat, how shall I put it on?* That coat indeed shall be taken again, and in the persons of them who have now put it off, the Church shall again be clad with flesh: yet not now, when the cold need to be warmed; but then, when the dead shall rise. Being then put to difficulties for lack of preachers, and calling to mind those her members, sound in discourse, holy in manners, but now stripped of their bodies, the Church groans and says, *I have put off my coat, how shall I put it on?* Those my members which were of most excellent ability to open unto Christ by preaching the Gospel, to the bodies they are stripped of, how can they now return?

HOMIL.
LVII.

6. Then turning her regard to them who have, in whatever sort, the ability to preach, to win new flocks and to rule them, and so to open unto Christ, but in the difficulties of these active duties fear to sin, she saith, *I have washed my feet; how shall I defile them?* For *whosoever in word offendeth not, the same is a perfect man.* And who is perfect? who is there that offendeth not in such abounding of iniquity, such waxing cold of charity? *I have washed my feet; how shall I defile them?* While I read, and hear, *My brethren, be not many masters, since ye receive greater condemnation; for in many things we offend all:—I have washed my feet; how shall I defile them?* But behold, I arise and open. O Christ, wash them: *Forgive us our debts*, seeing our charity is not extinct, for *we also forgive our debtors.* When we hear Thee, *the bones that were humbled exult* with Thee in the heavenly places. But when we preach Thee, we tread upon earth that we may open unto Thee: so, if we are blamed, we are troubled; if praised, puffed up. Wash our feet, once cleansed, but while we walk through earth to open unto Thee, again defiled. Let this content you for to-day, my dearly beloved. If in any thing, speaking otherwise than was meet, we have belike offended, or by your praises have more than was meet been elevated; obtain ye cleansing for our feet, by your God-pleasing prayers.

James
3, 1. 2.Matt. 6,
12.Ps. 51,
8.

HOMILY LVIII.

JOHN xiii. 10—15.

And ye are clean, but not all. For He knew who should betray Him; therefore said He, Ye are not all clean. So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you? Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

1. THOSE words of the Gospel, where the Lord, washing the feet of His disciples, said, *He that is once washed, needeth not save to wash his feet, but is clean every whit*, we have already expounded to you, my beloved, as the Lord vouchsafed to bestow: now let us see what follows: *And ye*, v. 10. saith He, *are clean, but not all*. That we should not have to ask what this means, the Evangelist himself hath opened it, adding, *For He knew who should betray Him: therefore* v. 11. *said He, Ye are not all clean*. What can be plainer than this? Then let us pass on to what follows.

2. *So after He had washed their feet, and had taken His* v. 12. *garments, and was set down again, He said unto them, Know ye what I have done to you?* Now is the time that blessed Peter should receive the payment of that which was promised; for he was put off, when, as he shrunk back and

HOMIL. LVIII. said, *Thou shalt not wash my feet, for ever*, it was said to
 v. 6. 7. him in answer, *What I do thou knowest not now, but thou shalt know hereafter*. Behold, now is that “hereafter”: now is the time that he should be told that, which a little while before was deferred. Accordingly, the Lord, mindful that He has all along promised them the knowledge of that which He has done, an action so unthought of, so marvellous, which they must needs recoil from in such dismay, and, had He not put them in great fear, could in no wise have suffered—that the Master, not of them only but of Angels, and the Lord, not only of them but of all things, should wash the feet of His own disciples and servants: I say then, because He had promised them the knowledge of this so astonishing action, saying, *But thou shalt know hereafter*; He now begins to teach them what this thing was that He had done.

v. 13. 3. *Ye, saith He, call Me Master and Lord: and ye say well, for so I am. Ye say well*, because ye say true; for
 Prov. 27, 2. I am that which ye say. To man the precept is given, *Let not thine own mouth praise thee, but let the mouth of thy neighbour praise thee*. For, to be pleased with himself is perilous to one who has need to beware lest he wax proud. But how much soever He that is above all may praise Himself, to extol or lift Himself higher is not for the Most High: and “arrogant” is not a word that can be rightly applied to God. For, that we know Him, is good for us, not for Him: nor can one get to know Him, unless He that knoweth Him, that is, unless God, Himself make Him known. If then it should be His will, by not praising Himself, to shun the appearance of arrogancy, then must He deny us wisdom. And this, indeed, that He calls Himself *Master*, none even though accounting Him to be no more than man, would take amiss, since therein He professes but what even men in their sundry crafts profess, and are so far from being thought arrogant for professing, that they are even called professors. But, that one should affirm himself to be *Lord* of his disciples, whereas they too, in respect of this world, are free-born men, who would bear this in a mere man? But it is God that speaketh. Here is no self-elation in Him Whose Highness is so great, no lie in Him Who is the Truth: His is an Highness to which it is for

our own good that we be subject, for our own good that we be servants to the Truth. That He calleth Himself Lord is in Him no wrong, but is to us a benefit. A certain secular author is praised for his words, where he saith¹, "While all arrogancy is odious, the arrogancy of wit and eloquence is most especially annoying:" and yet the same person, speaking of his own eloquence, says², "I would say that it is perfect, if I judged it to be so; nor would I shrink from the truth for fear of being called arrogant." If then that most eloquent man on behalf of truth would not fear to be thought arrogant, how should Truth Itself be afraid of the charge of arrogancy? Let Him call Himself Lord, Who is Lord; let Him call Himself True, Who is Truth: lest I learn not the thing that is good for me, while He forbears to speak the thing that He is. The most blessed Paul, not indeed the Only-Begotten Son of God, but of God's Only-Begotten Son a servant and an apostle; not the Truth, but a partaker of the Truth; saith frankly and firmly, *And though I were fain to glory, I should not be a fool, for I say the truth.* For not in himself, but in the Truth Itself, Which is higher than he, would he both humbly and truly glory; since he has himself enjoined, *He that glorieth, let him glory in the Lord.* What, should he not fear to be thought unwise, were he fain to glory, who was a lover of wisdom, and should Wisdom Itself in its own glory fear to be thought unwise? He feared not to be thought arrogant, who said, *In the Lord shall my soul be praised:* and should the power of the Lord, in which the soul of the servant is praised, fear to be thought arrogant in Its own praise? Ye, saith He, *call Me Master and Lord, and ye say well: for so I am.* Ye say well, because I am so: for were I not what ye say, ye would say ill, although ye praised Me. How then should the Truth deny what the Truth's disciples affirm? how, what they affirm which have learned, should That deny from Which they learned? How shall the Fountain deny what he that drinks thereof doth tell forth? how the Light hide what he that sees thereby doth make known?

4. *If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to*

JOHN
XIII.
14. 15.

¹ Cicero
in Quint.
Cæcil.

² Id. de
Oratore.

² Cor.
12, 6.

¹ Cor.
1, 31.

Ps. 34, 2.

v. 14. 15.

HOMIL. you. This is that, O blessed Peter, which thou knewest not, LVIII. when thou wouldest not suffer it to be done. This it is, that He promised thou shouldest know thereafter, when He frightened thee into suffering it, He, thy Master and thy Lord, washing thy feet. We have learnt, my brethren, lowliness from the Most High; let us lowly do one to another, what was lowly done by the Most High. Great is this commendation of humility: and in fact the brethren do this one to another, even in the visible work itself, when they receive one another to be their guests: for the most make a custom of this humility, even to the action in which it is beheld expressed. Whence the Apostle, commending a well-deserving widow, saith, *If she have entertained strangers, if she have washed the saints' feet.* And among the saints, wheresoever this custom is not, yet, what they do not with hand, they do in heart, if they be of the number of those to whom we say in the hymn of the three blessed men, *O ye holy and humble men of heart, bless ye the Lord.* But it is much better, and without controversy truer, that it should also be done with the hands: and what Christ did, let not a Christian man disdain to do. For when the body is bowed even to the feet of a brother, then in the heart itself the affection of humility is either excited, or if it was there already, is confirmed^a.

5. But, apart from this moral sense, we remember that we bade you lay to heart the depth of meaning in this action of the Lord, in this way, that in washing the feet of the disciples already washed and clean, the Lord signified, in respect of the human affections wherewith we move about on earth, that, how great soever may be the progress we have made in the apprehending of righteousness, we should know ourselves to be not without sin: which, ever and anon, He washeth off by making intercession for us, when we pray our Father

Matt. 6, 12. Which is in heaven to *forgive us our debts, as we forgive our debtors.* Then what can it have to do with this sense,

^a S. Aug. de Cura pro Mortuis, §. 7. ("Seventeen Short Treatises," p. 524.) "And I know not how it is that, while these motions of the body cannot be made but by a motion of the mind preceding, yet by the same being visibly

in outward sort made, that inward invisible one which made them is increased: and thereby the heart's affection which preceded that they might be made, groweth because they are made."

that, thereafter He hath Himself taught thus, where He hath expounded the reason of that which He did, saying, *If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet: for I have given you an example, that ye should do as I have done to you?* Can we say that it shall even be possible for brother to cleanse brother from the contagion of sin? Nay, but let us know that we are taught this lesson also, in the depth of meaning which is in this action of the Lord, that, having confessed our sins one to another, we should pray each for other, even as Christ maketh intercession for us. Hear we the Apostle James most manifestly enjoining this, and saying, *Confess your sins one to another, and pray each for other.* Because hereunto also hath the Lord given us an example. For if He Who neither hath, nor had, nor will have, any sin, prayeth for our sins, how much more ought we to pray for our sins, each for other? And if He forgiveth our sins, Whom we have nothing to forgive, how much more ought we to forgive each other, who cannot live here without sin? For what doth the Lord seem to signify in this depth of inward and spiritual meaning, when He saith, *I have given you an example, that ye should do as I have done to you, save what the Apostle saith most openly, Forgiving one another, if any man have a quarrel against any; as the Lord hath forgiven you, so also do ye?* Let us then forgive one another his sins, and for our sins pray one for another, and so in some sort wash one another's feet. It is ours, by His gift, to apply the ministry of charity and humility: it is His, to hear our prayers, and to cleanse us from all contamination of sins through Christ and in Christ; that, what we also forgive others, that is, loose on earth, may be loosed in heaven.

JOHN
XIII.
14. 15.Rom. 8,
34.Col. 3,
13.

HOMILY LIX.

JOHN xiii. 16—20.

¹ *Apo-*
stolus *Verily, verily, I say unto you, The servant is not greater than his Lord; neither¹ he that is sent greater than He that sent him. If ye know these things, blessed shall ye be if ye do them. I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with Me will lift up his heel against Me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am He. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me.*

v. 16.17. 1. WE have heard in the holy Gospel the Lord speaking and saying, *Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than He that sent him. If ye know these things, blessed shall ye be if ye do them.* This He said, because He had washed the disciples' feet, a Master of humility both by word and by example: but we shall be able to discourse, with His assistance, on those parts which need to be discoursed upon with greater pains, if we do not spend much time on those that are manifest. The Lord then, having promised this, went
v. 18. on to say, *I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with Me will lift up his heel against Me.* What does this mean, but, Will tread upon Me? We know of whom He speaks: Judas His betrayer is here touched. Consequently, him He had not chosen; whence, by this

word, He sets him apart from those whom He has chosen. *JOHN XIII. 19, 20.*
 'What I say therefore,' saith He, '*Blessed shall ye be if ye do them, I say not of you all:* there is among you one who will not be blessed, neither will do them. *I know whom I have chosen.*' Whom, but those who shall be blessed by doing the things which He hath enjoined, and shewn them how to do; He, Who hath power to make blessed? The traitor Judas, He saith, is not chosen. Then how saith He in another place, *Have not I chosen you twelve, and one of you* ch. 6, 71. *is a devil?* Or, was he too chosen unto something; something, namely, whereunto he was necessary; but not unto the blessedness of which He now saith, *Blessed shall ye be if ye do them?* This He saith not of all, for He knows whom He has chosen unto the fellowship of this blessedness. Not of their number is this man, who, while he fed upon His bread, lifted up his heel against Him. They ate the Bread, the Lord; he, the bread of the Lord against the Lord: they, Life, he, punishment. *For he that eateth un-* 1 Cor. 11, 29. *worthily, saith the Apostle, eateth judgment to himself.* *Now I tell you before it come, that, when it is come to pass,* v. 19. *ye may believe that I am He: i. e. I am He of Whom that Scripture went before, where it is written, He that eateth bread with Me, will lift up the heel against Me.*

2. Then He goes on to say, *Verily, verily, I say unto you,* v. 20. *He that receiveth whomsoever I send receiveth Me; but he that receiveth Me receiveth Him that sent Me.* Did He wish it to be understood that the difference between him whom He sendeth and Himself is the same as between Himself and God the Father? If we take it in this way, we shall, after the manner of the Arians, which God forbid, make I know not what steps of gradation. They, namely, when they hear these words of the Gospel, or read them, straightway betake them to those gradations of their dogma, those steps by which they, not ascend unto life, but go headlong unto death. For forthwith they say, By how much an Apostle of the Son differs from the Son, although He saith, *He that receiveth whomsoever I shall send, receiveth Me,* by so much the Son differs from the Father, although He saith, *But he that receiveth Me, receiveth Him that sent Me.* But if thou sayest this, thou hast forgotten, O heretic, thy grada-

HOMIL. LIX. tions. For if, on account of these words of the Lord, thou putttest betwixt Son and Father the same interval as between an Apostle and the Son, where wilt thou place the Holy Ghost? Has it dropped from thy memory that ye are wont to place Him after the Son? Consequently *He* will be between Apostle and Son, and the Son shall be much further off from the Apostle, than the Father from the Son. Or haply, that between Son and Apostle, and between Father and Son, this distinction by equal intervals may hold good, shall the Holy Spirit be equal to the Son? But neither will ye have it so. Then where will ye place Him, if by what severance ye place Son below Father, by the same ye place Apostle below Son? Restrain ye therefore the audacity of your presumption, and in these words go not about to seek the same distance between Son and Father as between Son and Apostle. ch. 10, 30. Hear ye rather the Son Himself saying, *I and the Father are One*. Where the Truth hath left you not a surmise of any distance between the Begetter and the Only-Begotten, where Christ hath dashed in pieces your steps, where the Rock hath broken your ladders to shivers.

3. But, the heretics' calumny being refuted, how are we to take these words of our Lord, *He that receiveth whomsoever I shall send receiveth Me; but he that receiveth Me receiveth Him that sent Me?* For if we be minded to understand the saying, *He that receiveth Me, receiveth Him that sent Me*, in this regard, that the Father and the Son are of one Nature, it will seem to follow by rule of the same words whereby it is said, *He that receiveth whomsoever I shall send, receiveth Me*, that Son and Apostle should be of one nature. Even this could indeed be not inconveniently understood, in virtue of the twofold Substance of Him, that ch. 1, 14. Ps. 19, 5. *Giant Who rejoiced to run His way: for, The Word was made flesh*, i.e. God was made Man. Therefore, He might be thought to have said it thus, *He that receiveth whomsoever I shall send, receiveth Me as Man: but he that receiveth Me as God, receiveth Him that sent Me*. But then, in speaking these words, He was not enforcing the oneness of nature, but this, that in him that is sent, is the authority of Him that sent. Therefore, let each so receive him that is sent, as to fix his regard on Him that sent him. If then

in Peter thou fix thy regard on Christ, thou wilt find the Teacher of the disciple; but if in the Son thou fix thy regard on the Father, thou wilt find the Begetter of the Only-Begotten: and so in the person sent thou receivest without any error the Person sending. What follows in the Gospel, must not be crowded by shortness of time. And therefore, my dearly beloved, if this present discourse, as the food of the holy sheep, be enough, let them take it to their health; if it be scanty, let them with desire ruminate upon it.

JOHN
XIII.
20.

HOMILY LX.

JOHN xiii. 21.

When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me.

1. IT is no slight question, my brethren, that is propounded unto us from the Gospel of blessed John, where he saith, *When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me.* Was it by this that *Jesus was troubled*, not in flesh, but *in spirit*, because He was about to say, *One of you shall betray Me*? What, did this then first come into His mind, or was it then first suddenly revealed to Him, and He troubled by the surprise and novelty of so great an evil? Was He not speaking of this just before, when He said, *He that eateth bread with Me, will lift up his heel against Me*? Had He not even before that said, *And ye are clean, but not all*? where the Evangelist added, *For He knew who should betray Him*: whom also He had erewhile signified, saying, *Have not I chosen you twelve, and one of you is a devil*? What meaneth it then, that now *He is troubled in spirit*, when *He testified and said, Verily, verily, I say unto you, that one of you shall betray Me*? Or, because He was now about to make him expressly known, so as he should not lurk unknown among the rest, but should be distinctly marked from the rest, was it for this that *He was troubled in spirit*? Or, because the traitor was now on the point of going out to bring the Jews to whom the Lord

should of him be betrayed, was it that His Passion, now imminent, troubled Him, and the closeness of the danger, and the traitor's now impending hand, of whose mind He was cognizant before? This, namely, that is said here, that *Jesus was troubled in spirit*, is like what He said before, *Now is My soul troubled: and what shall I say? Father, save Me from this hour: but therefore came I unto this hour.* As then His soul was then troubled by the hour of His Passion drawing near, so likewise now, by the fact that Judas was about to go forth and to come, and by the near approach of that great wickedness of the traitor, *He was troubled in spirit.*

2. He was troubled then, though having power to lay down His life, and having power to take it again. Troubled, that mighty Power; troubled, the firmness of the Rock: or rather, is it our infirmity that in Him is troubled? Yes, verily: let not the servants believe ought unworthy concerning their Lord; but let them acknowledge themselves members in their Head. He that died for us, the self-same was troubled for us. He therefore Who of His own power died, of His own power was troubled: He Who transfigured the body of our humility that it should be conformed to the body of His glory, transfigured also in Himself the affections of our infirmity, sympathizing with us by the affection of His soul. Therefore, when He is troubled; the Great, the Strong, the Sure, the Invincible; let us not fear for Him lest He faint: He is not lost, He does but seek us: us, I say, us entirely, is He in this sort seeking: in His perturbation let us see our own selves: that so, when we are troubled we may not, by despairing, be lost. When He is troubled, Who could not be troubled were He not willing, therein He comforts him who is troubled though he be not willing.

3. Perish the arguments of philosophers who deny that the wise man is liable to the perturbations of the mind. *God hath made foolish the wisdom of this world; and the Lord knoweth the thoughts of men, that they are vain.* Yes, let the Christian mind be troubled, not by sense of his own, but by pity for others' misery; let Him fear, lest men be lost to Christ; sorrow, when any is lost to Christ; desire, that men may be won to Christ; be glad, when men are won

JOHN
XIII.
21.

ch. 12,

27.

ch. 10,
18.

Phil. 3,
21.

1 Cor.
1, 20.
Ps. 94,

11.

HOMIL. to Christ. Let him fear also for himself, lest he be lost to
 LX. Christ; sorrow that he is far away from Christ; desire to reign with Christ; be glad, while he hopes that he shall reign with Christ. These, I trow, are the four perturbations, as they call them: fear and sorrow, love and gladness. Let Christian minds have them, upon just causes; and as for the Philosophers, Stoics, or any such, let us not consent to their error: who doubtless, as they conceit vanity to be truth, so account ¹ apathy to be health; being ignorant that it is with the mind of man as with any member of the body: its disease more desperate, when it has even lost the sense of pain.

¹ stuporem

4. But some man will say: Is it right for the Christian mind to be troubled even by the near approach of death? For what becomes of that saying of the Apostle, that he has
 Phil. 1, 23. *a desire to be dissolved and to be with Christ*, if that which he desires can trouble him when it is come? It is easy indeed for them to make answer to this, who call even gladness a perturbation. For what if the reason of His being troubled by the near approach of death, is, that the near approach of death makes Him glad? But this, say they, is to be called joy, not gladness^a. What is this but, where the thing felt is the same, to want to change the names of the things? But let us give ear to the Sacred Writings, and rather according to them, with the Lord's assistance, solve this question: and, since it is written, *When Jesus had said these words, He was troubled in spirit*,

^a That is, the feeling here spoken of is not to be called *lætitia*, which is a perturbing affection, but *gaudium*, which is not so. Cic. Tusc. iv. 6. Quum ratione animus movetur placide atque constanter, tum illud gaudium dicitur: quum autem inaniter et effusa animus exultat, tum illa lætitia gestiens vel nimia dici potest. "When the mind is moved by reason in a placid and staid manner, that is called *joy*: but when the mind exults without matter and without restraint, then it may be called eager or excessive gladness" ib. 31. Atque ut cavere decet, timere non decet, sic quidem gaudere decet, lætari non decet. "And just as it is seemly to be cautious, but not to be afraid, so

it is seemly to rejoice, but not to be glad." But even Cicero makes a kind of apology for the distinction: quoniam docendi causa a gaudio lætitiâ distinguimus: and Augustine rejects it as a quibble. In fact, as Döderlein remarks, Lat. Synonym. u. Etym. 3. 242. gaudium is the inward feeling, lætitia the outward expression of joy, (so Tac. Hist. 2. 29. Ut Valens processit, gaudium, miseratio, favor; versi in lætitiâ laudantes gratantesque); though this grammarian afterwards somewhat inconsistently attempts to shew that "*lætari* denotes a more subdued feeling akin to contentment, but *gaudere* a more lively joy bordering on enthusiasm."

let us not say that it was by gladness that He was troubled, lest He reprove us by His own words, where He saith, *My soul is sorrowful even unto death.* Something of this sort is also here to be understood, when, His betrayer being even then about to go forth by himself, and to return straightway with his fellows, *Jesus was troubled in spirit.* JOHN
XIII.
21.
Mat. 26,
31.

5. Those indeed are most strong Christians, who are not a whit troubled by the near approach of death: but are they stronger than Christ? Who, though ever so mad, would say this? Why then was He troubled, but for the sake of the weak in His Body, i. e. in His Church, whom, by voluntarily making Himself like us in His infirmity, He would console: that so, if any of His are still troubled in spirit by the near approach of death, they may look unto Him, lest, for this very thing counting themselves reprobates, they by a worse desperation be swallowed up of death? How great good then ought we to expect and hope for, from the participation of His Godhead, when both His perturbation makes us calm, and His weakness strong! Whether therefore, in this place, it was by pitying that perishing Judas, that He was troubled: or whether it was by the approach of His own death that He was troubled: yet is it not by any means to be doubted that not by weakness of mind was He troubled, but of His own power; lest to us there arise despair of our salvation, when not of our own power but by weakness we are troubled. For though indeed He had yet on Him the weakness of the flesh, which weakness was by the Resurrection consumed away; yet, seeing He was not only Man but God too, He did by an ineffable distance surpass all of human kind in fortitude of mind. Therefore not by compulsion of any was He troubled, but troubled Himself: which thing is openly expressed concerning Him, when He raised Lazarus: for there it is written that He *troubled Himself*, that the same may be understood also where we do not read this written and yet do read that He was troubled. For, as touching the emotions of man's nature, He, when He judged it meet, did of His own power raise them in Himself, Who of His power took upon Him the whole nature of man. ch. 11,
33.

H O M I L Y LXI.

JOHN xiii. 21—27.

Verily, verily, I say unto you, that one of you shall betray Me. Then the disciples looked one on another, doubting of whom He spake. Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom He spake. He then lying on Jesus' breast said unto Him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And after the sop, Satan entered into him.

¹ capitulum

1. THIS¹ portion of the Gospel, my brethren, is so propounded to us to be in the present lecture expounded, that we must needs say somewhat also of the Lord's betrayer, evidently enough exposed by the bread dipped and reached forth to him. And touching that matter, indeed, that the Lord, at the instant He was about to point him out, *was troubled in spirit*, I have discoursed in the foregoing sermon: but belike, which I did not say then, the Lord by His perturbation deigned to signify to us this also: I mean, as touching false brethren, those tares in the Lord's field, that the necessity of tolerating them among the wheat even until the harvest-time is such, that when urgent cause compels the separation of some of them even before the harvest, this thing cannot take place but with perturbation to the Church. This perturbation of His saints, to be caused by schismatics and heretics, the Lord, in a sort foretelling, did prefigure in Himself, when, at the moment Judas, that bad man, was

about to go forth, and by most open severance to leave the wheat among which he had long been tolerated, *He was* ^{JOHN XIII. 21—23.} *troubled*, not in the flesh, but *in spirit*. For His spiritual ones, in scandals of this kind, not through perversity, but of charity, are troubled, lest haply in the separation of some tares, there be rooted up therewith some wheat likewise.

2. *Jesus then was troubled in spirit, and testified, and* ^{v. 21.} *said, Verily, verily, I say unto you, that one of you shall betray Me. One of you*, in number, not in merit; in appearance, not in virtue; by corporeal blending, not by spiritual bond; by adjunction of the flesh, not associated by oneness of heart: therefore not one who is of you, but who is about to go out from you. For how shall that be true which the Lord testified, and said, *One of you*; if that be true which the same whose Gospel this is, saith in his Epistle: *They* ^{1 John 2, 19.} *went out from us, but they were not of us: for, if they had been of us, they would have continued with us?* Judas, then, was not of them; for he would have continued with them, if he had been of them. What meaneth, then, *One of you shall betray Me*, but, One is about to go forth of you, who shall betray Me? For even he who saith, *If they had been of us, they would have continued with us*, had already said, *They went forth from us*. And consequently, both sayings are true: both *ex nobis*, and *non ex nobis*; in one regard of *us*, in another *not of us*: in respect of their having the Sacraments in common with us, *of us*; in respect of their sole ownership of crimes, *not of us*.

3. *The disciples therefore looked one upon another, doubt-* ^{v. 22.} *ing of whom He spake*. For though there was in them towards their Master pious charity, yet was there human infirmity to put them on thorns one concerning another. Known truly to each was his own conscience; but then, because his neighbours were unknown, while each was sure for himself, yet were they not sure, each one concerning the rest, the rest concerning each one.

4. *Now there was leaning on Jesus' bosom one of His* ^{v. 23.} *disciples whom Jesus loved*. The word is, *in sinu*, and what that means appears shortly after, where he says, *supra pectus Jesu, on the breast of Jesus*. This is John himself, he whose Gospel this is, as he afterward makes manifest. Such, ^{ch. 21, 20—24.}

HOMIL.
LXI. namely, was the custom of those who have ministered unto us the Sacred Writings, that, when any of them in narrating some Divine History, came to the mention of himself, he would speak as of another person; so inserting himself in the order of his narrative as though he were but the writer of the history, not as telling something about himself. Thus Saint Matthew has done this; who having in the progress of his narration come to himself, saith, *He saw sitting at the receipt of custom a certain publican, by name Matthew, and saith to him, Follow Me:* not, “He saw me, and said to me.” This also blessed Moses has done: in this way he has narrated all about himself as if it were about another, saying, *The Lord said unto Moses.* In a more unusual manner the Apostle Paul has done this, not in a history, where one takes in hand to unfold a narrative of facts, but in an Epistle. For he saith, and of course meaning himself, *I knew a man in Christ fourteen years ago, (whether in the body or out of the body I cannot tell; God knoweth,) such an one caught up even unto the third heaven.* Wherefore, that here also the blessed Evangelist saith not, “I was lying on Jesus’ bosom,” but, *There was lying one of the disciples,* in this let us rather recognise the wont of our authors than marvel at it. For what is lost to the truth, when both the thing itself is told, and, by a certain way of telling it, all self-display is avoided? For, in fact, the thing he was telling was greatly to his own praise.

5. But what meaneth, *Whom Jesus loved?* As if He did not love others; those, of whom the same John saith above, *He loved them unto the end:* and the Lord Himself, *Greater love than this hath no man, that one lay down his life for his friend.* And who can enumerate all the testimonies contained in the divine pages, whereby the Lord Jesus is shewn to have been the Lover not of him only, nor only of those which then were, but also of them that should after be His members, and of His whole Church? But doubtless there is something latent here, and relating to that bosom in which he lay, who said this. For what is signified by ‘bosom,’ but secresy? But there is another more suitable passage, on which the Lord may give us to speak concerning this secresy as much as may suffice.

6. *Simon Peter therefore beckoneth and saith to him.* JOHN XIII. 24—27. Note the expression, of saying a thing, not by articulate sound, but simply by beckoning: *Beckoneth and saith*; of course, saith by beckoning. For, if a thing is said by thinking, as the Scripture speaketh, *They said in themselves*: WISD. 2, how much more by beckoning, where that is in fact by signs¹ of whatever sort outwardly put forth, which was conceived in the heart? Well, what said he by beckoning? What but that which follows? *Who is it of whom He speaketh?* These words Peter beckoned: because not by sound of the voice but by motion of the body he said this. *He then*, v. 25-27. *reclining on Jesus' breast*—here is the *sinus* of the breast, the secret retreat of wisdom—*saith unto Him, Lord, who is it?* *Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him.* The traitor is declared, the hiding-places of darkness laid open. Good is that which he received, but to his own evil received he it, because in evil manner he being evil received that which is good. But concerning this sop which was given to the feigned disciple, and concerning what follows, there is much to be said, which needs more time than we have now just at the end of this sermon.

HOMILY LXII.

JOHN xiii. 26—31.

And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon. And after the sop, then Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent He spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out; and it was night. Therefore, when he was gone out, Jesus said, Now is the Son of Man glorified.

1. I KNOW, my beloved, that some may be moved, if godly, to ask the reason, if ungodly, to find fault with the fact, that when the Lord had given the sop to His betrayer, Satan
v. 26. 27. *entered into him.* For so it is written: *And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon: and after the sop, then Satan entered into him.* They say, namely: What? was this the effect of the bread of Christ handed from the table of Christ, that after it Satan should enter into His disciple? To whom we answer, that hence rather we are taught what need there is to beware of receiving a good thing in an evil way. For indeed it makes a great difference, not what one receives, but who receives: and not what sort of thing it is that is given, but what sort of person he is to whom it is given. For both good things are a bane, and evil things a boon, according as the persons

may be to whom they are given. *Sin*, saith the Apostle, *that* JOHN XIII. 26. 27. *it may be shewn to be sin, wrought death to me by that which is good.* See there of a good thing evil brought about, while the good is taken in an evil way. And again the same saith: *In the greatness of my revelations, that I may not be uplifted,* ROM. 7. 13. *there was given me a goad in my flesh, an angel of Satan, to buffet me. For which cause I thrice besought the Lord, to take it from me, and He said to me, My grace is sufficient for thee; for strength^a is made perfect in weakness.* See there of an evil thing good brought about, while the evil thing is taken in a good way. Why marvellest thou then that there was given to Judas the bread of Christ, that by it he should be made over to the devil, when thou seest on the contrary how there was given to Paul an angel of the devil, that by it he should be made perfect in Christ? Thus both to the evil man the good was a bane, and to the good the evil was a boon. Ye remember of what it is written, *Whoso shall eat the bread or drink the cup of the Lord* 1COR. 11. 27. *unworthily, shall be guilty of the body and blood of the Lord.* And when the Apostle said this, the discourse was upon the subject of those who, treating the Lord's Body like any other food, took it in an indiscriminating and negligent way. If then this man is rebuked who does not discriminate¹, that is, see the difference of², the Lord's Body from¹ dijudi- other meats, how must he be damned, who, feigning himself² cat discer- a friend, comes to His table a foe! If the touch of reproof^{nit} is laid upon the negligence of the guest, with what punishment shall he be smitten through who sells the Entertainer! And the sop given to the betrayer, what was it meant for, but to shew to what a grace he had been ungrateful?

2. Well then, after this bread Satan entered into the traitor who would deliver up his Lord, that, being in fact already delivered over to him, he might more fully possess him, into whom he had already entered that he might beguile him. For the case is not so, that the devil was not in him when he went straight to the Jews and covenanted for the price of the betrayal, since this the Evangelist Luke most

^a So Vet. Lat. (Iren. Tertull. Cypr. versions and Fathers: hence rejected Ambros.) and Vulg. *Mov* is omitted in by Bengel and Lachmann. some good Greek Mss. and several

HOMIL. expressly witnesseth, saying, *But Satan entered into Judas, LXII. surnamed Iscariot, one of the twelve, and he went his way, Luke22, and spake with the chief priests.* Lo, where it is shewn 3. 4. that Satan had already entered into Judas. Consequently, he had before entered, by putting into his heart the thought of betraying Christ: for such was he when he came to partake ch. 13, 1. of the supper. But now, after the sop, he has entered into him, not to tempt him, as being still another's, but to possess him for his own.

3. But it was not then, as some think who read negligently, that Judas received Christ's Body. For it is to be understood that the Lord had already distributed to them all the Sacrament of His Body and Blood, among whom was Luke22, Judas also, as Saint Luke most evidently relates the matter: 19—21. and after that, we came to this, where, according to the relation of John, the Lord by dipping and handing the sop does most openly declare His betrayer; belike by the *dipping* of the bread betokening his feigning. For not all dipping is meant for washing; some things are dipped only to dye them. If however the dipping here signifies something good, his ingratitude to that same good was not undeservedly followed by damnation.

4. As yet however, in this Judas, possessed as he was, not by the Lord but by the devil, while there had entered into this ingrate, the bread into the belly, the enemy into his mind: as yet I say, of this so huge wickedness already conceived in the heart, the after effect yet remained that it should be fully wrought out, whereas the foregone design had fully wrought in him to his damnation^b. Therefore, when the Lord, the Living Bread, had delivered the bread to the dead, and by delivering the bread had pointed out the traitor who should deliver up that Bread: *What thou doest*, said He, *do quickly*: which is not preceptive of a crime, but predictive of that which was to Judas evil, to us good. For what greater evil to Judas, to us what greater good, than Christ delivered up, by him to his hurt, to our good not by him^c? *What thou doest, do*

^b Plenus restabat effectus, cujus jam præcesserat damnandus effectus.

^c Ab illo adversus illum, pro nobis

præter illum. As præter illum is here opposed to ab illo, so Hom. 72, 1. præter eum to per eum.

quickly. O word, rather of glad readiness than of anger! JOHN XIII. 28-31.
 O word, not so much expressing the punishment of the traitor, as betokening the reward of the Redeemer! For that He said, *What thou doest, do quickly*, was not so much in wrathful eagerness for the perdition of the faithless traitor, as in joyful eagerness for the salvation of the faithful followers; Rom. 4, 25.
 for, *He was delivered up for our offences*, and *loved the Church*, and *delivered up Himself for her*. Whence also Eph. 5, 25.
 the Apostle saith of himself, *Who loved me, and delivered up Himself for me*. Unless, therefore, Christ had delivered up Himself, no man could have delivered up Christ. What hath Judas, but sin? For in delivering up Christ, he did not design our salvation, for the sake of which Christ was delivered up, but designed the gain of money, and got loss of his own soul. He received the wages which he wished, but there was given him, what he wished not, the wages he deserved. Judas delivered up Christ, Christ delivered up Himself: the one transacting the business of his sale¹; the Other, the business of our redemption. *What thou doest, do quickly*: not because thou hast the power, Gal. 2, 20.
 but because it is His will Whose is all the power. sure venditionis.

5. *Now no man at the table knew for what intent He spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.* You see then, the Lord too had a bag, and keeping in store the offerings of the faithful, distributed thereof both to the necessities of His own, and to others who were in need. Then first was instituted the pattern of a Church-fund², whereby we should understand that His precept, of taking *no thought for the morrow*, was not given to this end, that no money should be kept in store by the saints, but, that we should not serve God for the sake of this, and for fear of want forsake righteousness. Thus the Apostle also, making provision for an after-time, saith, *If any believer have widows, let him give them sufficient maintenance, that the Church be not burthened, that it may have enough for them that are widows indeed.* 1 Tim. 5, 16.

8. *He then having received the sop, went immediately out: and it was night.* And the same who went out, was v.30.31.

HOMIL. night. *Therefore when he, when the night, was gone out,*
 LXII. *Jesus said, Now is the Son of Man glorified. So Day unto*
day uttered the word, that is, Christ to the faithful disciples,
that they should hear Him, and love by following Him, and
 Ps.19,3. *night unto night told knowledge, that is, Judas to the faith-*
less Jews, that they should come to Him, and lay hold upon
Him to persecute Him^c. But here now, the Lord's discourse,
which was made to the godly ere He should be laid hold
upon by the ungodly, craves more attentive heed of him that
hears it, and therefore he must not hurry but rather defer it,
who would reason thereof.

^c Enarr. in Psa. 18. §. 4. "Let us the Lord Christ spake to the Apostles, also mention one sense in particular, then *Day unto day uttered the word*; which some have opened as if by way when Judas betrayed the Lord Christ of conjecture (*quod quidam velut conjectientes aperuerunt*): When (say they) to the Jews, then *night unto night told knowledge*."

HOMILY LXIII.

JOHN xiii. 31, 32.

Now is the Son of Man glorified, and God is glorified in Him.

If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him.

1. LET us strain our mental gaze, and, with the Lord's aid, seek after God: it is the voice of the Divine Song, *Seek ye after God, and your soul shall live*: let us seek to find, let us seek having found: that to be found He must be sought, is because He is hidden: that being found He must still be sought, is because of His immensity: and accordingly it is said elsewhere, *Seek His face evermore*. For He satisfies the seeker in proportion to his capacity, and the finder He makes to be of more capacity, that he may once more seek to fill where he has begun to have more capacity: it is not therefore so said, *Seek His face evermore*, as it is said of certain, *Ever learning, and never coming to the knowledge of the truth*: but rather, as one saith, *When a man has finished, then he beginneth*; until we come unto that life where we shall be so filled, that we cannot be made capable of more, because we shall be so perfect that thenceforth we can make no more progress: for then shall that be shewn us which sufficeth us. But here, we must seek evermore, and the fruit of finding must not be an end of seeking. For it does not follow, that we are not to be evermore seeking because we must seek here only, but in saying that here we are to be evermore seeking, we mean that we must not at any

HOMIL.
LXIII. time here think we are to cease from seeking. Thus when it is said, *Ever learning, and never coming to the knowledge of the truth*, why, it is *here* that they are *ever learning*; when they shall depart this life, then shall they be not learning, but receiving the reward of their error. In fact, the saying, *Ever learning, never coming to the knowledge of the truth*, is just as if one should say, Ever walking, and never getting to the way. But let us ever walk in the way, until we come to that place whither the way leadeth; let us no where stay behind in it, until it bring us to the place where we may stay: and so, both by seeking we aim, and by finding attain, and by seeking and finding pass unto that which still remains to be sought and found, even until there come an end of seeking there, where perfect attainment hath no more left to aim at^b. Let this preface, my most dearly beloved, bespeak your earnest attention to this sermon of the Lord, which He held to His disciples before His Passion: for it is deep, and where there must be great pains on the part of the preacher, surely there ought to be no remissness on the part of the hearer.

2. What then said the Lord, when Judas was gone out to do quickly what he was to do, i. e. to betray the Lord? What said the Day, when the night was gone out? What said the Redeemer, when the seller was gone out? *Now*, saith He, *is the Son of Man glorified*. Why *now*? Because he is gone out that shall betray, because they are at hand that shall take and kill? Is it so, that *now is He glorified*, because it is near that He should be humbled yet more, He over Whom it is even now impending that He should be bound, that He should be judged, that He should be condemned, mocked, crucified, killed? Is this a glorifying, or rather an humbling? When He was working miracles, saith not of Him this John, *ch. 7, 39. The Spirit was not given, because Jesus was not glorified?* What, was He then not glorified when He raised the dead, and now is He glorified when He is drawing near to the dead? not yet glorified while doing what God alone could do, and glorified when about to suffer what man could do? Marvelous it were if this were what God, our Master, signified and taught in these words. We must go higher to search into

^b Ubi perfectioni non superest intentio proficiendi.

this saying of the Most High, Who manifests Himself in some measure that we may find, and then again hides Himself that we may seek, and from things found to things remaining to be found may as it were by steps struggle onward. Something I see here that may prefigure some great thing. Judas is gone out, and Jesus is glorified; gone out, the son of perdition; and glorified, the Son of Man. He was gone out, because of whom it was said to them, *And ye are clean, but* ^{v. 10.} *not all.* On the going out therefore of the unclean, all that were left were clean, and were left with their Cleanser. Somewhat like this shall be, when, conquered by Christ, this world shall have passed away, and there shall be none unclean left in the people of Christ; when, the tares being parted from the wheat, the just shall shine as the sun in the kingdom of their Father. The Lord foreseeing this about to be, and ^{Mat. 13, 43.} declaring it to be now signified; the departure of Judas being as the separating of the tares, the holy Apostles left as the wheat; *Now*, saith He, *is the Son of Man glorified*: as though He should say, Lo, what shall be in that glorifying of Me, where none of the bad shall be, where none of the good shall cease to be¹. It is not, however, said thus: Now¹ ^{erit, perit.} is signified the glorifying of the Son of Man; but it is said, *Now is the Son of Man glorified*: just as it is not said, The Rock signified Christ, but, *The Rock was Christ*: neither is it said, The good seed signifies the children of the kingdom, ^{1 Cor. 10, 4.} or, The tares signify the children of the wicked one, but it is said, *The good seed, these are the children of the kingdom*, ^{Mat. 13, 38.} *but the tares the children of the wicked one.* As then Scripture is wont to speak, calling the things signifying as if they were the things signified, so the Lord spake, saying, *Now is the Son of Man glorified*: when, that most wicked one being separated thence, and the saints being left with Him, signified His glorifying which is to be, when, the unrighteous being separated, He shall be left in eternity with the saints.

3. But, having said, *Now is the Son of Man glorified*, He added, *And God is glorified in Him.* For this is the glorifying of the Son of Man, that God should be glorified in Him. For if it be not in Himself that He is glorified, but God in Him, then doth God glorify Him in Himself. In fact, as if

HOMIL.
 LXIII. expounding these words, He goes on to say, *If God be glorified in Him, God shall also glorify Him in Himself.* This is the meaning of, *If God be glorified in Him*: that He is not come to do His own will, but the will of Him that sent Him; and *God shall glorify Him in Himself*, that the nature of man in which He is the Son of Man, which nature was assumed by the Eternal Word, may also be gifted with immortal eternity. And, saith He, *shall straightway glorify Him.* By this attestation, to wit, He foretelleth His resurrection, not as ours at the end of the world, but *straightway* to be. For this is the glorifying of which the Evangelist had already said, what I have mentioned above, that for this cause *was the Holy Spirit not yet given* in that new way in them to whom He was in that way, after the resurrection, upon their belief, to be given; namely, *because Jesus was not yet glorified*: i. e. not yet was mortality clothed with immortality, and temporal weakness changed into strength eternal. It may also be thought to be of this glorifying that it is said, *Now is the Son of Man glorified*, that this word *Now* should be supposed to relate not to the imminence of the Passion, but to the nearness of the Resurrection, as if that had already taken place which was so very near to take place. Let this suffice you, beloved, for to-day: when the Lord shall grant, we will discourse of that which follows.

HOMILY LXIV.

JOHN xiii. 33.

Little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so I say to you now.

1. WE should mark, beloved, the orderly connexion of the Lord's words. Namely, when He had said above, after Judas was gone out, and was severed even from the bodily conversation of the saints, *Now is the Son of Man glorified, and God is glorified in Him*: (which He said, whether to betoken the future kingdom, when the evil shall be severed from the good; or, because His resurrection was then to take place, i. e. not to be deferred, as ours is, to the end of the world:) and then had added, *If God be glorified in Him, God shall glorify Him in Himself, and shall straightway glorify Him*; (which without any ambiguity He spake in witness of His resurrection straightway to be;) He went on to say, *Little children, yet a little while I am with you.* Lest ^{v. 33.} therefore they should imagine that God's glorifying of Him would be in such sort, that He should not be joined with them any longer by that conversation whereby He is on earth, He saith, *Yet a little while I am with you*: as much as to say, Straightway indeed I shall be glorified by resurrection, yet not straightway am I to ascend into heaven, but, *yet a little while I am with you.* For, as it is written in the Acts of the Apostles, He spent with them after His resurrection forty days, going in and out, eating and drinking: ^{Acts 1, 3. 4.} not indeed having need, by hungering and thirsting, but

HOMIL.
LXIV. going even so far as this in intimating to us the verity of His flesh, which to eat and drink had now no more need, but had the power. Did He then mean these forty days in saying, *Yet a little while I am with you*, or something else? For we may also thus understand, *Yet a little while I am with you*: as yet, like you, am I also in this infirmity of the flesh: to wit, until He should die and rise again: because after He rose, He was with them indeed, as was said, forty days by exhibition of bodily presence; not with them by fellowship of human infirmity.

2. There is also another Divine Presence unknown to the
Mat.28, mortal senses, of which moreover He saith, *Lo, I am with
20. you always, even unto the end of the world*. 'This certainly is not, *Yet a little while am I with you*: for it is not a little while unto the end of the world. Or if this also be a little while, (for time¹ flies, and in God's eyes *a thousand years are as one day*, or, *as a watch in the night*,) yet we are not to suppose He meant to signify this now, since He went on to say, *Ye shall seek Me, and, as I said to the Jews, Whither I go ye cannot come*. That is, after this *little while that I am with you, ye shall seek Me, and whither I go ye cannot come*. Does this mean, that after the end of the world, whither He goeth they shall not be able to come? Nay, for then what becomes of that which some while after He is about to
c.17,24. say in this very discourse, *Father, I will that where I am, they shall be with Me*? Not therefore of that His presence with His own, whereby He is with them even unto the end of the world, hath He now spoken, where He saith, *Yet a little while I am with you*: but either of the infirmity of the mortal nature whereby He was with them until His passion, or of His presence in the body whereby He would be with them until His ascension. Let a man choose which he will of these, with the faith neither is at variance.

3. But lest any imagine this sense to be abhorrent from the truth, namely, when we say that the Lord may have meant to signify the communion of mortal flesh in which He was with His disciples until His passion, in saying, *Yet a little while I am with you*; let Him mark His words in
Luke24, 44. another Evangelist also, where He saith, *These things I spake to you while I was yet with you*: as if at that time

He was not with them, though they were standing by, seeing, touching, talking with Him. What meaneth then, *While I was yet with you*, but, While I was yet in mortal flesh in which are ye also? For though He was then indeed in the same flesh raised to life again, yet with them in the same mortality was He now no longer. Wherefore as there, being now clothed with immortality of the flesh, He truly saith, *While I was yet with you*; where we can understand nothing else but, While I was yet with you in mortality of the flesh: so here too without absurdity we understand Him to have said, *Yet a little while I am with you*, as meaning, Yet a little while as ye are, am I, mortal. Then let us see what follows.

4. *Ye shall seek Me, and, as I said to the Jews, Whither I go, ye cannot come, so say I to you now.* That is, Now ye cannot. But when He said this to the Jews, He did not add, Now. These therefore could not at that time come whither He was going, but they could afterwards: for this a little after He saith most openly to the Apostle Peter. For, on his saying, *Lord, whither goest Thou?* He answered, *Whither I go, thou shalt not follow Me now, but Thou shalt follow Me afterward.* But what this means, must not be negligently passed by. Whither could not the disciples then follow the Lord, but could afterward? If we say, To death: to man, once born, where shall we find the time that he is not in a condition to die; since such is, in the corruptible body, the lot of men, that therein it can never be easier to live than to die? It was not therefore that they were as yet less in a condition to follow the Lord unto death, but only that they were less in a condition to follow the Lord unto the life which hath not death. For that was the goal to which the Lord was going: that, rising from the dead, He should die no more, and death should have no more dominion over Him. In fact, seeing the Lord was going to die for righteousness, How should they follow Him now, being as yet not ripe for martyrdom? Or, seeing the Lord was going to immortality of the flesh, how should they follow Him now, who, die when they might, would not rise again until the end of the world? Or, seeing the Lord was going to the bosom of the Father, and yet not to leave them, to that

JOHN
XIII.
33.

ch. 13,
36.

Rom. 6,
9.

HOMIL.
XLIV. bosom which neither did He quit when He came to them,
how should they follow Him now, since none can be in that
felicity but he that is perfect in charity? And therefore
teaching how they may become able to go whither He was
going before, He saith, *A new commandment give I unto*
ch. 13, *you, that ye love one another.* These are the steps by which
34. Christ is to be followed: but concerning these the fuller
discourse must be deferred to another time.

H O M I L Y L X V .

JOHN xiii. 34, 35.

A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another.

1. THE Lord Jesus witnesseth that He giveth His disciples a *new* commandment, that they love one another. *A new commandment*, saith He, *give I unto you, that ye love one another*. Was there not already this commandment in the old Law of God, where it is written, *Thou shalt love thy* Lev. 19, *neighbour as thyself*? Why then is that called *new* by^{18.} the Lord, which is proved to be so old? Or is it therefore a new commandment, because having put off the old He putteth on us the New Man? For in fact not all love reneweth him that hears, or rather him that hearkens and obeys, but this love, to distinguish which from carnal love the Lord hath added, *As I have loved you*. For husbands and wives love one another, parents and children, and whatever other tie of human relationship binds men one to another: to say nothing of the culpable and damnable love, by which adulterers and adulteresses, fornicators and harlots, love one another; and whosoever else there be, whom not the tie of human relationship, but the noisome foulness of human life, joins together. A new commandment, then, giveth Christ unto us, that we love one another, as He also

HOMIL. hath loved us. This love renews us, to be new men, heirs
 LXV. of the New Testament, singers of the new song. This love,
 my dear brethren, did even of old renew the righteous men
 that then were, the Patriarchs and Prophets, as afterwards it
 renewed the blessed Apostles: the same also now renews the
 nations, and from the whole race of mankind which is dif-
 fused over the whole earth, makes and collects a new people,
 the body of the new Spouse, the Bride of the Only-Begotten
 Cant. 8. Son of God, of whom it is said in the Song of Songs, *Who*
 5. LXX. *is this that cometh up all in white? in white*, that is, because
 dealbata made new: whereby, but by the new commandment? By
 reason of which, the members in her are solicitous one for
 1 Cor. another, and, *if one member suffer, all the members suffer*
 12, 25. *with it, and if one member be glorified, all the members*
 26. *rejoice with it.* For they hear and keep the saying, *A new*
commandment give I unto you, that ye love one another: not
 as they love which corrupt one another, nor as men love one
 another because they are men; but as they love one another,
 Ps. 82, 6. *because they are gods, and all of them sons of the Most High*,
 that they may be brothers to His Only Son, loving one
 another with that love wherewith He hath loved them, Who
 Ps. 103, shall bring them to that end which shall suffice them, where
 5. their desire shall be satisfied with good things. For then
 1 Cor. shall there not be any thing lacking to their desire, when *God*
 15, 28. *shall be all in all.* Such an End hath no end. None dies there,
 whither none cometh unless he die to this world, not by the
 death of all men, wherein the body is deserted by the soul, but
 by the death of the elect, whereby, even when one yet abides
 in mortal flesh, the heart is set on high. Of which kind of
 Col. 3, 3. death the Apostle said, *For ye are dead, and your life is hid*
 Cant. 8, *with Christ in God.* Hence perhaps it is said, *Love is*
 6. *strong as death.* For by this love it comes to pass that
 being in this yet corruptible body we die to this world, and
 our *life is hid with Christ in God*; nay, love itself is our
 death unto the world, and our life with God. For if it be
 death, when the soul goes forth from the body, how is it not
 a death when our love goes forth from the world? *Strong*
therefore as death is love. What stronger than that, by
 which the world is overcome?

2. Do not then, my brethren, think that in this which the

Lord saith, *A new commandment give I unto you, that ye love one another*, no regard is had of that greater commandment by which we are charged to love the Lord our God with all our heart, all our soul, and all our mind: for it looks as if this saying, *that ye love one another*, were spoken without any regard had of this, as though this first commandment were not paired with that other in which it is said, *Thou shalt love thy neighbour as thyself*: for on these two commandments, saith He, *hang all the Law and the Prophets*. But by those who understand aright, both are found in each. For he that loves God, cannot despise Him commanding him to love his neighbour; and, he that holily and spiritually loves his neighbour, what loveth he in him, but God? It is a love, discriminated from all worldly love, for distinction of which the Lord hath added, *As I have loved you*. For what but God did He love in us? Not that we had, but in order that we might have: that He may bring us, as I said before, where God shall be all in all. So likewise the physician is rightly said to love the sick: and what loves he in them but the health which he desires to bring back, not the disease which he comes to drive out? So therefore let us also love one another, that as much as we may, by care of love we may draw one another to the having God in us. This love giveth He to us, Who saith, *As I have loved you, that ye also love one another*. To this end therefore loved He us, that we also should love one another; bestowing this upon us by loving us, that by mutual love we should be bound one to another, and, while by so sweet a bond the members are knit together, should be the Body of so great a Head.

3. *By this*, saith He, *shall all men know that ye are My disciples, if ye have love one to another*. As though He should say, Other gifts of Mine in common with you have they also that are not Mine; not only nature, life, sense, reason, and that salvation which is common to men and beasts; but also tongues, sacraments, prophecy, knowledge, faith, the distributing of their goods to the poor, and giving up of their body to be burned: but, since they have not charity, they are as tinkling cymbals, they are nothing, it profiteth them nothing. Not then in those My gifts, how-

JOHN
XIII.
33—35.

Mat. 22,
37—40.

Ps. 36, 6.

1 Cor.
13, 1—3.

HOMIL. ever good, which even they can have that are not My dis-
 LXV. ciples; but *in this shall all men know that ye are My*
disciples, if ye have love one to another. O spouse of
 Christ, fair among women! O thou that comest up all in
¹fratru- white, and leanest upon thy ¹beloved! since by Whose light
 elem thou art shone upon that thou mayest shine, by His aid art
 thou supported that thou mayest not fall: oh! how well is it
 sung to thee in that Song of Songs, which is as it were thy
 Cant. 7. bridal lay, that *Love is thy dear delight!* This, even this,
 6. LXX.
 Ps. 26, 9; 'loseth not thy soul with the ungodly;' this 'discerneth thy
 & 42, 1. cause,' and is strong as death, and is thy dear delight. Of
 how wondrous a kind is the death which, as if it were a small
 matter that it should not be thy pain, must also be thy
 delight! But here now let this Sermon be closed: we are
 to set out from another point in handling that which follows.

HOMILY LXVI.

JOHN xiii. 36—38.

Simon Peter said unto Him, Lord, whither goest Thou! Jesus answered him, Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards. Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake. Jesus answered him, Wilt thou lay down thy life for My sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice.

1. WHEN the Lord Jesus was giving in charge to His disciples the holy love wherewith they should love one another, *Simon Peter saith unto Him, Lord, whither goest Thou?* In so speaking, the disciple to the Master and servant to his Lord, of course he said it as one prepared to follow Him. For that in fact is the reason why the Lord, who saw his mind, and what made him ask this question, thus answered him: *Whither I go, thou canst not follow Me now:* as much as to say, By reason of thine asking, thou canst not now. He said not, *Canst not*, but, *Canst not now*: putting in a delay, not putting away hope; and the same hope which He put not away but rather gave, he confirmed by the word following, in going on to say, *But thou shalt follow afterwards.* Why art thou in haste, Peter? Not yet hath the Rock by His Spirit made thee strong. Be not lifted up by presuming, *Canst not now*; be not cast down by despairing, *Shalt follow afterwards.* But what saith the other yet? *Why cannot I follow Thee now? I will lay down my life for Thee.* What there was in his mind, of desire, he saw: what of strength, he saw not. He, the ailing man, boasted

HOMIL.
LXVI. of his will, but the Physician saw into the state of his health: this promised, That foreknew: he that knew not, dared; He that foreknew, taught. How much Peter took upon himself, in that he saw what he would, but knew not what he could! how much he took upon himself, that, whereas the Lord was come to lay down His life for His friends, and therefore for him also, he should have the confidence to offer this to the Lord, and, ere yet Christ's life was laid down for him, should undertake to lay down his life for Christ! *Jesus therefore answered, Wilt thou lay down thy life for Me? Wilt thou do for Me what I have not yet done for thee? Canst thou lead the way, who canst not follow? Why takest thou so much upon thee? What thinkest thou of thyself? What couceitest thou thyself to be? Hear what thou art. Verily, verily, I say unto thee, The cock shall not crow, until thou thrice deny Me.* Lo, in what sort thou shalt full soon appear unto thyself, who speakest great things of thyself, and knowest not thyself to be little. Thou who promisest Me thy death, shalt thrice deny thy life. Thou who now thinkest thou canst die for Me, first live for thyself, for in fearing the death of thy flesh, thou wilt give the death of thy soul. For how great life it is to confess Christ, so great death is it to deny Christ.

2. Or say we that the Apostle Peter (as some^a with perverse favour strive to excuse him) did not deny *Christ*, in that, being questioned by the maid he answered that he knew not *the Man*, as the other Evangelists do more expressly witness

^a The allusion is to St. Ambrose Comm. in Luc. lib. 10. §. 72 ff. who after alleging sundry extenuating circumstances, explains the several expressions used by St. Peter as equivocation rather than renegation. "*I know not what thou sayest*: it is the first word of denial: in which however he seems not to deny Christ, but to hold himself aloof from the woman who betrayed him. Moreover he denied that he had been with Jesus of Nazareth, not that he had been with the Son of God.... He said, *I am not*: for only God can say, *I am*. He said that he was not of them: denying the fellowship of men, not the

grace of God.... He said, *I know not the Man*: and he did well to deny Him to be man [only] Whom he knew to be God. Besides, he said this with an oath: therefore was perjured if he spake false, but Peter is not charged with perjury.... He says in St. John, *I am not*: and in fact he was not an apostle of man but of Christ: as Paul calls himself, *An apostle not of men, neither by man, &c.*.... He says, *I do not know Him*: and rightly, for *no man knoweth the Son but the Father*.... Again, *I know not what thou sayest*: I know not your sacrilegious doings. Howbeit we excuse him, not he hath excused himself, &c."

together? As if, forsooth, to deny the man Christ were not to deny Christ; yes, and to deny this in Him that He was made for our sakes, lest that should be undone which He had made us to be! Therefore, whoso in confessing Christ to be God denies Him to be man, for that man Christ died not: for as man Christ died. Whoso denies the Man Christ, is not reconciled by the Mediator to God: *For there is One God, and one Mediator between God and men, the Man Christ Jesus.* Whoso denies the Man Christ, is not justified: for, *as by the disobedience of one man, many were made sinners, so by the obedience of One Man shall many be made righteous.* Whoso denies the Man Christ, shall not rise again unto resurrection of life: because *by man came death, and by man the resurrection of the dead:* for as in Adam all die, so likewise in Christ shall all be made alive. By what moreover is He Head of the Church, but by Man, in that *the Word was made flesh*, i. e. the only-begotten Son of God was made Man? How then can he be in the body of Christ, who denies the Man Christ? for, whoso denies the Head, how can he be a member? But why should I take up time with many words, when the Lord Himself hath left human wit no room for quibbling? For He saith not, *The cock shall not crow* until thou have denied the man: or, as by more familiar condescension to men He was wont to speak, Until thou have thrice denied the Son of Man; but He saith, *Until thou have thrice denied Me.* What meaneth *Me*, but what He was; and what was He, but Christ? Whatever therefore of Him he denied, he denied Him, denied Christ, denied the Lord his God. For thus when his fellow-disciple exclaimed, *My Lord and my God*, it was not the Word that he touched, but the flesh; with curious hands he handled, not the incorporeal nature of God, but the body of Man. The Man, therefore, he touched, and yet knew the God. If then what he touched, the same did Peter deny; what he exclaimed, at the same did Peter stumble. *The cock shall not crow, until thou have thrice denied Me.* Thou mayest say, *I know not the man*: thou mayest say, *Man, I know not what thou sayest*: mayest say, *I am not of His disciples*: thou wilt deny ME. If, which it were impious to deny,

JOHN
XIII.
36—38.

1 Tim.
2, 5.

Rom. 5,
19.

1 Cor.
15, 21.
22.

ch. 20,
27, 28.

Mat. 26,
34, 69—
74.
Luke 22,
56—60.

HOMIL.
LXVI. Christ said this, and foretold a truth, without doubt Peter denied *Christ*. Let us not accuse Christ, while we defend Peter. Let infirmity acknowledge sin: for the Truth hath no lie. For, in fact, the infirmity of Peter did acknowledge his sin, yea, did quite acknowledge: and how great evil he committed in denying Christ, he shewed by his weeping. He refutes his own defenders, and, to convict them, produces his tears as witnesses. Nor in saying these things does it delight us to accuse the chief of the Apostles; but in looking at him it behoves us to be admonished, that no man should trust in man's strength. For what else had our Teacher and Saviour in view, but only to demonstrate to us by example in the very chief of the Apostles, that a man ought under no circumstances whatever to presume upon himself? And so in Peter's soul that came to pass which he offered in his body. Yet not for the Lord, as he rashly presumed: he went before, but otherwise than he thought. For before the death and resurrection of the Lord, he both died by denying, and came to life again by weeping: but then, he died because he proudly presumed upon himself, and came to life again, because the Lord benignly turned and looked upon him.

HOMILY LXVII.

JOHN xiv. 1—3.

*Let not your heart be troubled: ¹believe in God, believe also in ¹supra,
Me. In My Father's house are many mansions: if it were ^{p. 711.}
not so, I would have told you, that I go to prepare a place ^{note.}
for you. And if I go and prepare a place for you, I come
again, and will receive you unto Myself; that where I am,
there ye may be also.*

1. WE must lift ourselves up, my brethren, to God with greater intentness, that as the words of the holy Gospel have now sounded in our ears, we may also in whatever sort be able to take them in with the mind. For the Lord Jesus saith, *Let not your heart be troubled. Believe in God,* v. 1. *believe also in Me.* That they might not as men fear death, and therefore be troubled, He consoles them, assuring them that He is also God. *Believe,* saith He, *in God, and believe in Me.* For it follows, that if ye believe in God, ye ought also to believe in Me: which would not follow, if Christ were not God. *Believe in God, and believe in Him to Whom it is nature, not robbery, to be equal with God: for He emptied Himself,* yet not losing the form of God, but ^{Phil. 2,} *taking the form of a servant.* Ye fear death for this form ^{6. 7.} of a servant: *let not your heart be troubled;* the form of God shall raise that to life again.

2. But what is this that follows, *In My Father's house are* v. 2. *many mansions,* but, that they were also afraid for themselves? Wherefore it was meet to be said to them, *Let not your heart be troubled.* For which of them would not be

HOMIL. afraid, when to Peter, the more confident and forward, it
 LXVII. was said, *The cock shall not crow until thou have denied Me*
 ch. 13, thrice? As if then they must perish from Him, with good
 38. reason were they troubled: but when they are told, *In the house of My Father are many mansions: if it were not so, I would have told you, that I go to prepare a place for you;* they are refreshed from their perturbation, assured and confident that even after perils of temptations they shall dwell where Christ is, with God. For albeit one be stronger than another, one wiser than another, one more righteous than another, one holier than another; *in the Father's house are many mansions;* none of them shall be estranged from that house; where there shall be a mansion for each according
 Mat. 20, to his deserving. True, they all equally receive that *penny*
 9. 10. which the Householder commands to be given to all them which have wrought in the vineyard; in that, making no
 Mat 20, distinction who have laboured less and who more: by which
 9. 10. penny of course is signified eternal life, where none lives more than other, because living hath no diverse measure in eternity. But the many mansions signify the diverse dignities of merits in the one life eternal. *For there is one glory of the sun, another glory of the moon, another glory of the stars: for one star differeth from another star in glory; so also is the resurrection of the dead.* As the stars, the saints have allotted unto them diverse mansions of diverse glory: as those in the firmament, so they in the kingdom; but as touching the one penny, none is separated
 1 Cor. from the kingdom: and so shall *God be all in all*, that,
 15, 41. since *God is love*, by love it shall come to pass, that what
 42. they severally have shall be common to all. For so is each one himself the haver, when he loves in the other what himself hath not. So shall there not be any invidiousness of unequal glory, since the unity of charity shall reign in all.

ib. 28. 3. Therefore they are to be rejected from a Christian heart, who imagine that this saying of the *many mansions* means, that without the kingdom of heaven there will be some condition wherein may dwell the blessed innocents who have departed this life without baptism, seeing that without it they shall not be able to enter into the kingdom of heaven. This faith is not faith, because it is not the true and catholic

faith. What? ye foolish people and blinded with carnal imaginations, whereas ye would deserve to be reprobated, if ye should separate from the kingdom of heaven the mansion, I do not say of Peter or of Paul or of any of the Apostles, but of any soever baptized little one, do ye not think ye deserve to be reprobated, that ye separate therefrom the House of God the Father? For the Lord saith not, In the whole world, or, In the whole creation, or, In the Life or Bliss everlasting, are many mansions, but, *In My Father's house are many mansions*. Is not this the house where *we* ^{2 Cor. 5,} *have a building of God, an house not made with hands,* ^{1.} *eternal in the heavens?* Is not this the house, of which we sing to the Lord, *Blessed are they that dwell in Thine house;* ^{Ps. 84, 4.} *for ever and ever they shall praise Thee?* And will ye then dare to separate from the kingdom of heaven, not the house of any baptized brother, but the house of God the Father Himself, to Whom all we the brethren say, *Our Father, Which art in heaven;* or dare so to divide it, that some of its mansions shall be in the kingdom of heaven, others out of the kingdom of heaven? God forbid! forbid it, that they who wish to dwell in the kingdom of heaven, should wish to dwell with you in this foolishness; forbid it, I say, that whereas every house of reigning sons cannot be elsewhere than in the kingdom, of the royal house itself there should be some part not in the kingdom ^a.

^a Such was the doctrine of Vincen-
tius Victor, whose two books written
against St. Augustine gave occasion
to the treatise *de Anima et ejus origine*.
"I may take upon me (says Vincen-
tius) to say, that these (viz. infants pre-
destinated to baptism but missing it)
may obtain forgiveness of original sins,
yet not so as to come into the kingdom
of heaven: just as in the case of the
thief to whom, confessing but not being
baptized, the Lord assigns not the
kingdom of heaven but paradise: be-
cause it was now a settled truth, *Ex-
cept a man be born again, &c.* Espe-
cially as the Lord declares that with
His Father are many mansions: which
implies the many and diverse merits of
the dwellers in those mansions: so that
here the unbaptized may attain unto
pardon, the baptized to the palm, which
is of grace." On which Augustine

remarks: "You see how the man
separates Paradise and the mansions
which are in the Father's house from
the kingdom of heaven, that there may
be room even for the unbaptized to have
places of eternal felicity. He does not
see whiie he says this, that though he
would not separate the mansion of any
baptized little one from the kingdom of
heaven, he is not afraid to separate
thence the very House of God the
Father, or some parts of it. For the
Lord Jesus saith not, In the whole
universe, or, In some part of the uni-
verse, but, *In My Father's house are
many mansions*. How then shall the
unbaptized be in the house of God the
Father, when he cannot have God to
his Father except he be born again?
Let him not be so ungrateful to God,
Who hath vouchsafed to deliver him
(Vincentius) from the split of the

HOMIL.
LXVII.
v. 3. 4.

4. *And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.* O Lord Jesus, how goest Thou to prepare a place, if already there are many mansions in Thy Father's house, where Thine shall dwell with Thee? Or, if Thou receivest them to Thyself, how comest Thou again, Who goest not hence? These things, my beloved, if we shall essay to expound briefly, as much as seems enough for to-day's discourse, being crowded they will surely not be cleared up, and the very brevity will be fresh obscurity: therefore let us

Donatists or Rogatists, as to go about to split the very house of God, and place some part of it out of the kingdom of heaven, that the unbaptized may dwell there. And how shall he presume to think of entering into the kingdom of heaven, from which kingdom he shuts out, to what extent he will, the house of the King Himself?" And iii. 15. "Believe not thou, nor say, nor teach, that 'there are some mansions without the kingdom of God, which the Lord saith are in His Father's house,' if thou wouldest be a Catholic. For He saith not, as thou hast cited the text, *There are many mansions* "apud Patrem meum," though even so we must have understood them to be in the house of His Father: but He saith expressly, *In domo Patris, &c.* Who then shall dare to separate some parts of the house of God from the kingdom of God: which is as much as to say that, while we find the kings of the earth reigning not only in their own house, nor only in their own country, but far and wide even beyond the sea, the King Who made heaven and earth does not reign in the whole even of His own house! But perhaps you may say that the *kingdom of God* indeed is over all, because He reigns in heaven, in earth, in the deeps, in paradise, in hell... but that the *kingdom of heaven*, to which, in virtue of the Lord's true and immovable sentence, none come but they that are washed by the laver of regeneration, is different from this.... being a more excellent and blessed state of the kingdom of God: so that no mansions are separated from the kingdom of God, but not all are in the kingdom of heaven: and in these which are not in

the kingdom of heaven, God may grant the unbaptized to dwell in happiness, though in the kingdom of heaven, because they are not baptized, they cannot be. Those who say this, conceit themselves to say something only because they do not understand what is meant by "the kingdom of God": namely, the place where with Him His whole faithful family shall reign in everlasting blessedness.... Even the wicked in hell will be under His power, but not therefore in His kingdom: for it is one thing to be honoured by the rewards, another to be coerced by the laws of God's kingdom.... Moreover the Lord does not say. *Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of heaven*, but, *into the kingdom of God*.... He repeats it, and yet the phrase is the same, *The kingdom of God*. And it is not our business now to go into a disquisition whether 'kingdom of God' and 'kingdom of heaven' are to be understood with a difference, or whether they be two names for one thing: enough, that he cannot enter into the kingdom of God who is not washed by the laver of regeneration. I suppose, however, you will by this time understand how wide it is of the truth to separate some mansions in the house of God from the kingdom of God."

As our Homily was delivered in the year 416, and Augustine wrote his Treatise not earlier than the close of A.D. 419, at which time (de An. i. fin.) he had but just received the work of Vincentius, it is scarcely probable that Vincentius was the first who broached this opinion (as Wall represents, Hist. of Infant Baptism, ch. xx. vol. i. p. 480). In fact, the Pelagians

defer this debt, to pay it you at a more convenient season, as the Father of our household shall bestow the ability.

JOHN
XIV.
3. 4.

held the same thing: *datis enim eis (parvulis) extra regnum Dei locum salutis et vitæ æternæ, etiamsi non fuerint baptizati*: "Ye give infants though they be unbaptized a place of salvation and eternal life without the kingdom of God:" c. duas Epist. Pelagian. i, 40. There is extant in a very ancient copy, ("quidam pervetustus codex," Surius ap. Mansi) of the Acts of the Council held at Carthage in May, A.D. 418, *Contra hæresim Pelagii et Cælestii*, the following Canon (Codex Eccl. Africanæ, post num. 110): "If any man shall say, that the saying of our Lord, *In my Father's house*, &c. means that in the kingdom of heaven there will be some middle place, or any place wherever it be, in which infants may live in bliss that departed this life without baptism, without which they cannot enter into the kingdom of heaven, i. e. eternal life, let him be anathema. For seeing the Lord hath said, *Except a man*, &c. what catholic can doubt that that person will have his part with the devil, who meriteth not to be joint-heir with Christ: since he who is not on the right, without

doubt must fall to the left hand?"

This Canon is absent from most of the MSS: "but Du Pin mentions an old MS. [Surius's?] that has it, and says that Photius cites it" [Cod. 53], Wall u. s. p. 494. who thinks it was added to the original canons of A.D. 418, by a Council which met in A.D. 419: "This new fancy of Vincentius was published and canvassed in the time that passed between these two Councils, viz. in the latter end of 418, or in the beginning of the year 419." But this learned writer seems to have overlooked the passage in the Homily before us: from which it appears that this notion, whether taken up by Vincentius, or first broached by him, had been canvassed by St. Augustine considerably more than a year before the Council of May, 418.—(Of the medieval doctrine concerning the *limbus infantum*, where unbaptized infants suffer no torments but only *pæna damni*, or eternal exclusion from the vision of God, a full account may be seen in the second part of the *Elucidarium* ap. opp. S. Anselmi, Append. p. 457 sqq.]

HOMILY LXVIII.

ON THE SAME TEXT.

1. THAT we owe you, beloved brethren, and that we must now pay you that which we had deferred, we acknowledge: namely, how these two sayings can be understood to be not contrary the one to the other: that, whereas the Lord had said, *In My Father's house are many mansions: if it were not so, I would have told you that I go to prepare a place for you*—where He shews plainly enough, that in saying this to them He affirmed that there are already many mansions there, and that there is no need to prepare any—again He saith, *And if I go and prepare a place for you, I come again and will receive you unto Myself, that where I am ye may be also.* How *go and prepare a place*, if already there are many mansions? Had it not been so, He would have said, *I go to prepare.* Or, if it is yet to be prepared, why should He not with good reason have said, *I go to prepare?* Is it so, that these mansions both are in being, and yet are to be prepared? For were they not in being, He would have said, *I go to prepare.* And yet, because though they are in being, they are yet to be prepared, it is not as they are that He goes to prepare them; but if He go away and prepare them as they are to be, then at His coming again He will receive His own unto Himself, that where He is, they may be also. Then in what sense is it that the mansions in the Father's house, not others but the same, both without doubt already are as they are not to be prepared, and not yet are as they are to be prepared? In what sense suppose we this to be, but as the Prophet also saith of God that He hath done what is yet future? For He saith not, Who is about to

do the things that are future, but, *Who hath done the things that are future.* Therefore, both hath done, and is about to do them. For neither are they done if He hath not done them, nor are they future if He shall not do them. He did them therefore by predestinating, is about to do them by working. Just as concerning the disciples, at what time He chose them, the Gospel sufficiently declares; namely, at that time when He called them: and yet the Apostle saith, *He chose us before the foundation of the world:* by predestinating, to wit, not by calling. *But whom He predestinated, them He also called:* chose, by predestinating before the foundation of the world; chose, by calling before the consummation of the world. So likewise the mansions, He both hath prepared and is preparing; and not others, but those which He hath prepared the same He is preparing, *Who hath done the things that are future:* the same which He hath prepared by predestinating He is preparing by working. Already therefore they are, in predestination: were it not so, He would have said, *I will go and prepare,* i. e. will predestinate. But, because they do not yet exist in working, He saith, *And if I go away, and prepare a place for you, I come again, and will receive you unto Myself.*

2. But, in some sort, He prepares the mansions (or, dwellings) by preparing dwellers for the dwellings. For, in fact, seeing He hath said, *In My Father's house are many mansions,* what take we the house of God to be but the temple of God? But what that is, let the Apostle be interrogated and make answer: *For the temple of God is holy, which temple are ye.* This is also the kingdom of God, which the Son is to deliver to the Father: whence saith this same Apostle, *The beginning, Christ; afterward, they that are Christ's at His coming: then the end, when He shall have delivered up the kingdom to God, even the Father;* i. e. whom He hath redeemed by His blood, He shall have delivered up to His Father for¹ beholding Him also. This is the kingdom of heaven, of which it is said, *The kingdom of heaven is like to a man which sowed good seed in his field. Now the good seed, these are the children of the kingdom:* and albeit now they have the tares mixed with them, the King Himself in the end shall send His Angels, *and they shall gather out of*

JOHN
XIV.
1—3.

Is 45,
11.
LXX.

Luke 6,
13.

Eph. 1,

4.

Rom. 8,

30.

1Cor. 5,

17.

Ib. 15,

23. 24.

¹ con-

tem-

plando

Mat. 13,

24.

38—43.

HOMIL. LXVIII. *His kingdom all offences. Then shall the just shine as the sun in the kingdom of their Father.* The kingdom shall

Matt. 6, the kingdom, when to the kingdom shall have come
10. shine in the kingdom, when to the kingdom shall have come
come. Therefore now it is already called the kingdom, but
as yet it is in process of being called together : for were it
not called kingdom, it should not be said, *They shall gather
out of the kingdom all offences.* But it doth not yet reign,
this same kingdom. Consequently it is in such sort a king-
dom already, that, when from it all offences shall be gathered,
then it shall come to be a kingdom : so as to have not only
the name of kingdom, but also the power of reigning. For
to this kingdom, standing at the right hand, it shall be said
Mat. 25, in the end, *Come, ye blessed of My Father, receive ye the*
34. *kingdom : i. e. Ye who were a kingdom, yet did not reign,
come, reign ; that what ye were in hope, ye may be able
also to be in reality. This house, therefore, of God, this
temple of God, this kingdom of God, and kingdom of heaven,
is yet in building, yet in fashioning, yet in preparing, yet in
being gathered together. In that, there will be mansions, so
as the Lord is as yet preparing them : in that, already they
are, so as the Lord hath predestinated them already.*

3. But what meaneth it, that to prepare He went away,
since doubtless we are that which He was to prepare : which
thing He will not do, if He leave us ? I take Thy meaning,
Lord, as I am able : in truth thou signifiest this, that, in order
Rom. 1, to the preparing of these mansions, *the just must live by faith.*
17. For he that is *absent from the Lord* hath need to live by
2 Cor. 5, faith ; because by this he is prepared for the beholding of
6—8. the seen reality. For, *Blessed are the pure in heart, for they*
Matt. 5, *shall see God :* and, *By faith He purifieth their hearts.*
8. Acts 15, *shall see God :* and, *By faith He purifieth their hearts.*
9.

The former we read in the Gospel, the latter in the Acts.
Now the faith by which they which shall see God, so long as
they are absent from the Lord, have their hearts purified,
believes what it does not see : for if thou seest, it is not faith.
In believing, he is gathering merit ; in seeing, he is paid his
reward. Then let the Lord go and prepare a place : go,
that He be not seen : be hidden, that He may be believed
on. For then hath one a place in preparing, if he be living
by faith. Believed, let Him be desired, that desired, He may

be had: the desire of love is the preparing of a mansion. So, Lord, prepare that which Thou preparest: for Thou preparest us for Thee, and Thee for us: since Thou preparest a place both for Thee in us and for us in Thee. For Thou hast said, *Abide in Me, and I in you.* In what degree each shall be partaker of Thee, one less, another more, this shall be the diversity of rewards in proportion to the diversity of merits: this shall be the multitude of mansions, according to the inequality of the dwellers therein, who nevertheless all alike have eternity of life and endlessness of bliss. What meaneth it that Thou goest? What meaneth it that Thou comest? If I understand Thee aright, neither whence Thou goest, nor whence Thou comest, departest Thou: Thou goest by being unseen, comest by appearing. But unless Thou abide by ruling that we may make progress in well living, how shall there be a place prepared where we may abide by enjoying? Let it be enough to have said thus much concerning the words of the Gospel which have been read, as far as to where the Lord saith, *I come again, and will receive you unto Myself.* But what that means which follows, *that where I am, ye may be also; and whither I go ye know, and the way ye know:* this, after the question then ensuing, put by the disciple, as if we also asked by him, we shall better hear, and more seasonably handle.

JOHN
XIV.
1—3.

ch. 15,
4.

HOMILY LXIX.

JOHN xiv. 4—6.

And whither I go ye know, and the way ye know. Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me.

1. Now is the time, my beloved, that, as much as we are able, we should understand by the latter words of the Lord the former, and from the words following, those which go before, in that which ye have heard spoken in answer to the question put by the Apostle Thomas. For the Lord had said above, when He was speaking concerning the mansions, of which He said both that they are in His Father's house, and that He goeth to prepare them; where we understood, both that the same mansions already are, in predestination, and that the preparing of them is when they that are to dwell there, have their hearts purified by faith, seeing the house of God is itself none other than they; and what is it to dwell in the house of God, but to be in the people of God, seeing the same people is in God and God in it? to prepare this then, the Lord went hence; that by believing on Him Who is not seen, that mansion which in the reality is evermore to be, may now by faith be prepared: in this regard therefore He had said, *And if I go away and prepare a place for you, I come again and will receive you unto Myself, that where I am ye may be also; and whither I go*

ye know, and the way ye know. Hereupon saith Thomas to Him, Lord, we know not whither Thou goest, and how can we know the way? The Lord had said they knew both, and this man saith they are ignorant of both: both the goal, and the way of this going. But He knoweth not how to lie: therefore these did know, and knew not that they knew. Let Him convince them that they already know that which they account themselves even yet not to know. *Jesus saith* JOHN XIV. 5, 6.
v. 5. *to him, I am the Way, the Truth, and the Life.* What is this, my brethren? Lo, we have heard the disciple questioning, have heard also the Master teaching; and we do not yet take in, even after the sounding voice, the sense which keeps itself latent. But what is it we are not able to take in? Could His Apostles with whom He spake, say to Him, We know not Thee? Then if they knew Him and He is the Way, they knew the Way: if they knew Him and He is the Truth, they knew the Truth: if they knew Him and He is the Life, they knew the Life. Lo, they are convicted of knowing that which they knew not that they knew.

2. What is it then that we also in this discourse have not taken in? What trow ye, my brethren; save that He hath said, *And whither I go ye know, and the way ye know?* And lo, we have learned that they knew the way, in that they knew Him Who is the Way: but the way is that *by* which one goeth; is the way also that *to* which one goeth? Now He had said they knew both: both whither He goeth, and the way. There was need then that He should say, *I am the Way*, to shew that in knowing Him they knew the way which they thought they did not know: but what need was there to say, *I am the Way, and the Truth, and the Life*, since, the way being known by which He went, it yet remained to be known whither He went; unless it were to shew that He was going to the Truth, going to the Life? Going therefore to Himself through Himself. And whither go we, but to Him? and which way go we, but by Him? Himself therefore, to Himself, through Himself; we, to Him, through Him: yea, and to the Father, both He and we. For of Himself He saith elsewhere, *I go to the Father*: and in this place with regard to us, *No man*, saith He, *cometh to the Father but by Me.* And consequently, both He by

HOMIL. Himself, both to Himself and to the Father, and we by Him
 LXIX.

both to Him and to the Father. Who can receive these things but he that spiritually conceives? And how much is it that he does here receive, although he do spiritually conceive? Brethren, why would ye that these things should be expounded to you by *me*? Think how lofty they are!

Wisd. 9, 15. Ye see what I am, I see what ye are: in all us, *the corruptible body presseth down the soul, and the earthly habitation weigheth down the mind that museth upon many*

Ps. 123, 1. *things.* Can we say, think we, *To thee have I lifted up my soul, O Thou that dwellest in the heavens?* But, beneath

2 Cor. 5. so great a weight, where *we groan being burthened*, how shall I lift up my soul unless He lift it up with me, Who for me laid down His own? Let me say therefore what I can, let him of you receive it who can. By Whose gift I speak, by His gift receiveth he that receiveth, and by His gift

Is. 7, 9. believeth he that not yet receiveth. For, *except ye believe,*
 LXX. *saith the Prophet, ye shall not understand.*

3. Say Thou to me, O my Lord, what I may say to Thy servants my fellow-servants. Thomas the Apostle, that he might question Thee, had Thee before him; yet for all that, he should not have understood Thee, unless he had Thee in himself: I question Thee, because I know Thee to be

Ps. 42, 4. above me; but question Thee in so far as I am able to pour
 supra p. 319, note out above mysel minef own soul, where though Thou make

no sound but yet teachest, I may hear Thee. Tell me, I beseech Thee, how goest Thou to Thyself? Hadst Thou, in order that Thou mightest come to us, left Thyself: especially seeing Thou camest not of Thyself, but the Father sent Thee? I know indeed that Thou didst empty Thyself; but

in that Thou tookest the form of a servant, not because Thou

didst either ¹let go the form of God to return thereto again,

or ²forego it to receive it again: and yet Thou didst come,

yea, didst come not only within reach of eyes of flesh, but

even within the grasp of the hands of men. How, but in

flesh? By this Thou camest, remaining where Thou wast:

by this wentest back, not leaving that whereto Thou hadst

come. If then by this Thou camest and wentest back: by

this without doubt Thou wast the Way not only for us to

come to Thee, but for Thyself to come and to go back.

¹ demi-
sisti
² ami-
sisti

But seeing Thou wentest to Life, which is Thyself; assuredly that same flesh of Thine Thou leddest from death to life. For the Word of God is one thing; man, another: but then the Word was made flesh, i. e. man. Consequently, not one is the Person of the Word, other the person of man, seeing both is Christ, one Person: and therefore, just as when the flesh died, Christ died; and when the flesh was buried, Christ was buried (for so we *believe with the heart* Rom. 10, 10. *unto righteousness, so make confession with the mouth unto salvation*); so, when the flesh came from death unto life, Christ came unto life: and yet because Christ is the Word of God, Christ *is* Life. Thus in some wondrous and ineffable manner, He, Who did never let go or forego Himself, came unto Himself. But He had come, as we said, through the flesh: God to men, the Truth to liars: for *God is true, but* Rom. 3, 4. *every man a liar*: when therefore He took away His flesh from among men and lifted it up to that place where no man lieth, He did also, in that *the Word was made flesh*, through Himself, i. e. through the flesh, go back to the Truth, which is Himself. Which Truth indeed, albeit among liars, He even in death preserved: for Christ did once die, but never was He false.

4. Take an example, albeit wide apart and far from like, yet in some sort suitable for the understanding of God, from the things which are more nearly subject to God. Behold I myself, as it regards my mind, seeing I am what ye are, if I hold my peace, am with myself; but if I speak to you that which ye may understand, I do in some sort come forth to you, and not leave myself, but both come unto you and not come away from that whence I come forth. But when I cease speaking, I do in some sort return to myself and in some sort remain with you, if ye hold that which ye heard in the discourse I utter. If this be possible for the image which God made, what must be possible for the Image not made by God but begotten out of God, the Image of God, Which is God! since That, by Which He came out to us, and in which He went back from us,—His Body,—hath not, like the sound of my words, glided away, but abideth there where henceforth it dieth not, and death Rom. 6, shall no more have dominion over it. Perhaps there might^{9.}

JOHN
XIV.
5. 6.

HOMIL. and ought to be yet many things spoken concerning these
LXIX. words of the Gospel: but however sweet the spiritual meats
may be, it is not fit that your hearts should be burthened
Mat.26, therewith: especially as *the spirit is willing, but the flesh is*
41. *weak.*

HOMILY LXX.

JOHN xiv. 7—10.

If ye have known Me, ye have known My Father also: and from henceforth ye shall know Him, and have seen Him. Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet have ye not known Me, Philip? he that seeth Me, seeth the Father also; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me?

1. THE words of the holy Gospel, my brethren, are then rightly understood, if they are found to be in harmony with what was said above: for those which precede must needs match those which follow when the Truth speaketh. Above, the Lord had said, *And if I go away and prepare a place* v. 3. *for you, again I come, and will receive you unto Myself, that where I am ye may be also:* thereupon He had added, *And whither I go ye know, and the way ye know:* and shewed that what He said was none other than this, that they knew Him. What then it was to go to Himself through Himself, which thing also He maketh good to His disciples, that they should go to Him through Him, this, as we were able, we have already spoken in the former discourse. Then that He saith, *That where I am, ye may be also,* where were they to be but in Him? And consequently He also is in Himself, and accordingly they are there where He is, that is, in Him. He then is Himself the Eternal Life, in which we are to be when He shall have received us unto Himself:

HOMIL. LXX. and that same Eternal Life, Which is Himself, is in Him, that where He is, there may we be also, that is, in Him.

ch. 5, 26. *For as the Father hath life in Himself*, and assuredly the Life He hath is none other than the thing He is Who hath it: *so hath He given to the Son to have life in Himself*, while He is Himself the same Life which He hath in Himself. But shall we be the Life that He is when we have begun to be in that Life, that is, in Him? No, verily: because by existing, He, the Life, hath life, and Himself is the thing He hath, and what thing the Life is in Him, He is in Himself: but we are not *the* Life, but partakers of the Life; and though we shall be there, yet in ourselves we cannot be the thing that He is, but, being ourselves not life, shall have Him as our life Who hath Himself as Life, in that Himself is Life. In fine, He is both in Himself immutably, and in the Father inseparably: but

¹ turbati we, because we would needs be in ourselves, were cast ¹ Ps. 42, 6. down to ourselves, (whence that saying, *Unto Myself is My soul cast down:*) and, changed to the worse, could not continue to be even what we were. But when by Him we come unto the Father, as He saith, *No man cometh unto the Father but by Me*; while we remain in Him, neither from the Father shall any be able to separate us, nor from Him.

2. Connecting then the following with the foregoing, He saith: *If ye have known Me, then have ye known My Father also*^a. This is that He saith: *No man cometh to the Father but by Me*. Then He subjoins: *And from henceforth ye shall know*^b *Him, and have seen Him*. But Philip, one of the Apostles, not understanding what he has heard, saith, *Lord, shew us the Father, and it sufficeth us*. To whom the Lord saith, *Am I so long time with you, and have ye not known*^c *Me, Philip? He that seeth Me, seeth*^d *also the Father*.

^a Here the Mss. had, Si cognovistis and utique cognoscetis, but in many, cognovissetis is substituted as a correction in both clauses. BEN. The oldest Latin Mss. have cognovistis in both clauses: Hil. scitis in both: Iren. cognovissetis. Cod. Cantab. cognovistis... scietis. (Lachmann, cognovissetis.)

^b Cognoscetis: oldest Mss. nostis.

Hil. scitis. Iren. cognovistis. Cod. Cantab. cognoscite. Fuld. Laurent. cognoscitis. (Lachmann, cognoscetis.)

^c Oldest Mss. cognovistis, Hil. nostis. Iren. cognovisti. (Lachmann, cognovistis.)

^d Videt me videt Mss. and Iren. me vidit vidit. Hil. and Cod. Fuld.

Behold, He chideth them, for that He was so long time with them, and yet was not known. Had not Himself said, *And whither I go ye know, and the way ye know*; and, when they said they knew it not, convicted them that they did know, by going on to say, *I am the Way, the Truth, and the Life*? How saith He now, *Am I so long time with you, and have ye not known Me*? when assuredly both whither He went, and the way, they knew, simply on the ground that in any wise they knew Him? But this question is easily solved, if we say that some of them knew Him, others knew Him not, and of these that knew Him not, was Philip: so that this saying, *And whither I go ye know, and the way ye know*, He should be understood to have said to them that knew Him, not to Philip, to whom it is said, *Am I so long time with you, and have ye not known Me, Philip*? To these, then, who already knew the Son, is that also said concerning the Father, *And from henceforth ye shall know Him, and have seen Him*: it was said, namely, in respect of the universal likeness which He hath with the Father, that they should be therefore said henceforth to know the Father because they knew His like, the Son. Therefore they did already know the Son, although not all, at least some of them, to whom it is said, *And whither I go ye know, and the way ye know*: for He is Himself the Way. But they knew not the Father, therefore it is said to them, *If ye have known Me, ye have known also My Father*: by Me, to wit, Him also. For one Person am I, another He. But lest they should think Him unlike, He saith, *And from henceforth ye shall know Him, and have seen Him*. For they saw His very like, the Son; but they needed to be admonished that such is also the Father Whom they did not yet see, as is the Son Whom they did see. And this is the meaning of that which is afterward said to Philip, *He that seeth Me, seeth also the Father*. Not that the Same was Father and Son; which thing in the Sabellians, who are called also Patripassians, the Catholic faith denies: but that the Father and Son are so alike, that who knows the One, knows Both. For we are wont in speaking of two persons very like each other, to say to those who see the one, and wish to know what sort of person the other is,

HOMIL. Having seen this one, ye have seen that. Such then is
 LXX. the meaning of, *He that seeth Me, seeth also the Father*: not in any wise that the Father is the same Person as the Son, but that the Son in nothing at all differs from the likeness of the Father. For unless the Father and the Son were two, it would not be said, *If ye have known Me, ye have known also My Father*. Now were it only because no man, as He saith, *cometh to the Father but by Me*; so, *if ye have known Me, ye have known also My Father*; since I, by Whom men come to the Father, will bring you to Him, that ye may know Him also. But I am entirely like to Him, and so, *from henceforth ye shall know Him*, while ye know Me: *and have seen Him*, if with the eyes of the heart ye have seen Me.

3. Why then sayest thou, Philip, *Shew us the Father, and it sufficeth us*? Am I, with He, *so long time with you, and have ye not known Me, Philip*? *He that seeth Me, seeth also the Father*. But if it be much for thee to see this, at least believe what thou seest not. For *how sayest thou, Shew us the Father*? If thou hast seen Me, Who am every way like, thou hast seen Him to Whom I am like. Which if thou canst not see, *dost thou not at least believe that I am in the Father, and the Father is in Me*? Here Philip might say; I see indeed Thee, and believe Thee to be most like unto the Father: but is he to be reprov'd and chidden, who, when he seeth the person like, would fain also see the person he is like unto? True, I know him that is like, but as yet I know not the one without the other; it sufficeth me not, unless I also know the other to whom this one is like. Therefore *shew us the Father, and it sufficeth us*. But the reason why the Master reprov'd the disciple was, that He saw the heart of him that made this demand. For it was as if the Father were better than the Son, that Philip desired to know the Father: and for that reason knew not the Son, than Whom he believed there could be aught better. To correct this feeling, it is said, *He that seeth Me, seeth also the Father*. *How sayest thou, Shew us the Father*? I see how thou sayest it: it is not that thou seekest to see Another to Whom I am like, but that thou supposest Him to be better than I. *Believest thou not, that I am in the Father,*

and the Father in Me? Why wishest thou to discern a difference in Them that are like? why desirest thou to know separately Them that are inseparable? Thereupon He speaks not to Philip alone, but to them in the plural: words which must not be crowded into a narrow compass, that so, by His aid, they may be more diligently expounded.

JOHN
XIV.
7-10.

HOMILY LXXI.

JOHN xiv. 10—14.

The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My name, I will do it.

1. HEAR with your ears, receive with your minds, dearly beloved, while we indeed speak, but He teacheth Who quitteth us not. The Lord saith, what ye have just heard when it was read, *The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works.* Then are words also works? Assuredly, it is so. For doubtless, he that by speaking edifieth his neighbour doeth a good work. But what meaneth, *I speak not of Myself*, but, I that speak *am* not of Myself? For truly, He, of Whom the Doer hath His being, doth give Him that which He doeth. For the Father is God not of some other, but the Son is God, equal indeed with the Father, but of God the Father. Therefore the Father is God, but not of God, and Light, but not of Light: but the Son is God of God, Light of Light.

2. For, in these two sentences, the one in which it is said, *I speak not of Myself*; the other, in which it is said, *But the Father that dwelleth in Me, He doeth the works*: JOHN
XIV.
10—14.
holding severally one, different heretics oppose us, who, striving not on one side but contrary ways, swerve wide from the way of truth. For the Arians say, Behold, the Son is not Equal with the Father; He speaketh not of Himself. On the other hand, the Sabellians, i. e. the Patripassians, say, ‘Lo, Who the Father, He the Son,’ for what meaneth, *The Father that dwelleth in Me, He doeth the works*, but, I that do them, dwell in Myself? Ye say contrary things, but not in that way as false is contrary to true, but as two false things are contrary one to another. By erring ye have gone in different directions, the way ye have left is in the middle. Ye are separated by a wider distance one from another than from the way itself which ye have forsaken. Ye from this side, and ye from that, come hither: do not pass each to other, but from this side and from that coming to us, reciprocally find yourselves. Sabellians, acknowledge Him Whom ye pass by: Arians, make Him equal, Whom ye make inferior, so shall ye walk with us in the true way. For there is that which both of you ought reciprocally to learn each from the other. Hear, Sabellian: so true is it that the Son is not the Father but Another, that the Arian even asserts Him to be unequal with the Father. Hear, Arian: so true is it that the Son is equal with the Father, that the Sabellian even affirms Him identical with the Father. Add thou Whom thou takest away; fill up thou Whom thou diminishest; so shall ye both agree with us: because neither thou takest away, nor thou diminishest, Him Who is both Other from the Father, that thou mayest convict the Sabellian, and equal with the Father, that thou mayest convict the Arian. For to them both He cries, *I* ch. 10,
and the Father are One. That He saith *One*, let the Arians 30.
hear: that He saith, *Are*, let the Sabellians hear: and let neither those be vain by denying Him to be Equal, nor these by denying Him to be Other. If then, because He said, *The words which I speak to you, I speak not of Myself*, He is therefore accounted to be of so unequal power that He doeth not what Himself wills, let that be heard which

HOMIL. LXXI. He said, *As the Father raiseth the dead and quickeneth them, so also the Son quickeneth whom He will.* Again, if because He said, *The Father which dwelleth in Me, He doeth the works,* therefore it is thought that the Father is not One, and He Another, let that be heard which He said, *Whatsoever the Father doeth, these also the Son in like manner doeth;* and let it be understood to be not twice one (person), but two (persons) one (thing)^a. But, because though One is equal with Other, nevertheless One is from Other, therefore, 'He speaketh not of Himself,' because He is not of Himself: and, 'the Father that dwelleth in Him, He doeth the works,' because He by Whom and with Whom the Father doeth them hath His being only of Him. In fine, He goes on to say: *Believe ye not that I am in the Father and the Father is in Me? Or else, believe Me for the very works' sake.* Before, Philip alone was reprov'd: but now it is shewn that he was not the only person there who needed to be reprov'd. *For the very works' sake,* saith He, *believe that I am in the Father and the Father in Me:* for, if We were separated, We could not by any means work inseparably.

v. 11-13. 3. But what is that which follows? *Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do: that the Father may be glorified in the Son, if ye shall ask any thing in My name, I will do it.* Therefore even those greater works, He promised that

ch. 13, 16. He would do them. Let not the servant lift himself up above his lord, and the disciple above his master: greater than He doeth, He saith they should do; howbeit, by His doing in them or by them, not themselves as of themselves.

Ps. 18. 1. For to Him we sing, *I will love Thee, O Lord, my strength.*
Acts 5, 15. But what are these greater works? That, as they passed by, their very shadow healed the sick? For it is greater that a

Mat. 14, 36. shadow should heal, than the hem of a garment. This He did by Himself; that, by them: but yet He did both. When however He said these words, it was the works of His words that He spake of: for so He had said, *The words*

^a Intelligatur non bis unus sed duo unum.

which I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, He doeth the works. What <sup>JOHN
XIV.
10—14.</sup> works did He at that time mean, but the words He was speaking? Those heard and believed, and the fruit of those same words was their faith: but when the disciples preached the Gospel, not some few like those, but the very nations believed; these are without doubt greater works. Nor yet doth He say, *Greater than these shall ye do*, that we should suppose only the Apostles would do them; but, *He that believeth in Me, the works that I do shall he do, and greater works than these shall he do.* What? Whosoever believeth in Christ, doth he what Christ, or even greater than Christ, doeth? These are matters not to be handled in passing, nor to be precipitately hurried over: but these, the need of closing the present sermon compels us to defer.

H O M I L Y LXXII.

ON THE SAME TEXT.

1. WHAT it means, or how it is to be taken, that the Lord saith, *He that believeth in Me, the works that I do shall he also do*, it is not easy to comprehend: and, most difficult as this is to understand, what He hath added is still more difficult. *And greater than these shall he do.* What is this? One that should do the works which Christ did, we found not: and are we like to find one that shall do even greater? But we said in the former discourse that it was a greater thing to heal the sick by the passing by of one's shadow, as the Apostles did, than by touch of the hem of one's garment, as the Lord did; and, that more believed the Apostles, than believed when the Lord by His own mouth preached: not that the disciple was greater than his Master, or the servant than his Lord, or the adopted son than the Only-Begotten, or man than God; but that by them He deigned to do these same *greater works*, Who saith to them in another place, *Without Me ye can do nothing.* For He, truly, (to omit other things which are innumerable,) without them made them, without them made this world; and, in that He even deigned to be made man, without them made also Himself. But what did they make without Him, but sin? And in short even here, that which might stagger us, He hath presently taken away: for when He had said, *He that believeth in Me, the works which I do shall he also do, and greater works than these shall he do*, He imme-

Acts 5,
15.
Mat. 14,
36.

ch. 15, 5.

diately follows this up by saying, *Because I go to the Father, and whatever ye shall ask in My name, that will I do.* He ^{JOHN XIV. 10—14.} Who had said, *he shall do*, saith afterward, *I will do*; as much as to say, Let not this seem impossible to you: for it is not that *he who believeth in Me* can be greater than I, but only that *I* shall then do greater works than now; greater, by him that believeth in Me, than ¹without him ¹præter by Myself: yet I the same ¹without him, I the same by him: but when without him, it will not be he that doeth; when by him, although not by himself, yet will it be he also that doeth. But now, to do greater things by him than without him, is no defect, but only condescension. For what can ^{Ps. 116,} servants render unto the Lord for all that He has rendered ^{11.} to them? Since among other benefits He hath deigned to bestow upon them even this, that He should do greater works by them than without them. Did not that rich man go away sorrowful, when He sought at His lips counsel of eternal life? He heard, he rejected: and yet afterward what one individual, having heard from Him, did not, that did many, when He spake by the mouths of His disciples; He, that *Good Master*; contemptible in the eyes of him, the rich man whom by His own lips He warned, amiable in the sight of them whom He of rich made poor by poor men's ministry. Behold, He did greater works when spoken of by men believing, than when speaking to men hearing.

2. But there is yet this difficulty: that He did these *greater works* by the Apostles: whereas he does not say as meaning only them, *The works which I do shall ye also do, and greater than these shall ye do*: but, wishing it to be understood of all that belong to His family, *He that believeth in Me*, saith He, *the works which I do shall he also do, and greater than these shall he do*. If then he that believes, shall do, then he that shall not do, believes not: just as, *He that loveth Me, keepeth My commandments*: ^{ch. 14,} ^{21.} whence assuredly, he that keepeth not, loveth not. Again, as He saith in another place, *He that heareth these My* ^{Matt. 7,} ^{24.} *words and doeth them, I will liken him to a prudent man who buildeth his house upon a rock*: consequently, he that is not like this prudent man, without doubt either heareth

HOMIL. these words and doeth them not, or, does not even hear
 LXXII. them at all. *He that believeth*, saith He, *in Me, though*
 ch. 11, *he die, shall live*: consequently, he that shall not live,
 25. of course does not believe. Such is also this saying;
He that believeth in Me, shall do: of course then he
 believeth not, who shall not do. How is this, my brethren?
 What, is he not to be reckoned among the believing in
 Christ, who doeth not greater works than Christ did? It is
 hard, it is absurd, it is not to be borne. No; one cannot bear
 Rom. 4, it, unless one understand it. Hear we then the Apostle: *To*
 5. *him that believeth*, saith he, *on Him that justifieth the*
ungodly, his faith is counted unto him for righteousness.
 In this work, let us do the works of Christ; since the very
 believing on Christ is the work of Christ. This He worketh
 in us, not of course without us. Hear therefore now and
 understand: *He that believeth in Me, the works that I do*
shall he also do: first I do, then he also shall do; because
 I do that he may do. What works, but that of ungodly he
 should be made righteous?

3. *And greater than these shall he do*. Than what,
 I pray? What? is that man doing greater than all Christ's
 Phil. 2, works, who with fear and trembling worketh out his own
 12. salvation? Which thing Christ worketh in him, truly, but not
 without him. Yes, I may affirm this to be greater altogether
 than heaven and earth, and whatsoever things are seen in
 heaven and earth. For both heaven and earth shall pass
 away; but of the predestinate, i. e. of them whom He fore-
 knows, the salvation and justification shall remain. In those
 are but the works of God, whereas in these is also the image
 of God. But also in the heavens, are Thrones, Dominions,
 Principalities, Powers, Archangels, Angels, all works of
 Christ: and is that man doing works greater even than
 these, who, with Christ working in him, together works out
 his own eternal salvation and justification? I dare not give
 a precipitate sentence here: let him understand who can,
 him judge who can, whether it be greater to create righteous
 beings than to justify the ungodly. For certainly if both are
 works of equal power, the latter is a work of greater mercy.
 1 Tim. For this is *the great mystery of godliness, which was mani-*
 3, 16. *fested in the flesh, justified in the Spirit, appeared unto*

Angels, was preached among the Gentiles, was believed in the world, was taken up in glory^a. But there is no necessity to understand all the works of Christ, where He saith, *Greater than these shall he do*. For by *these* He meant, it may be, those which He was doing in that hour: now at that time He was speaking words of faith, and of these works He had before spoken, saying, *The words which I speak to you, I speak not of Myself; but the Father which dwelleth in Me, He doeth the works*. At that time therefore His words were His works. And certainly it is less to preach words of righteousness, which thing He did without us, than to justify the ungodly, which though He doeth in us, yet we also do it ourselves. It remains for us to enquire how it is to be taken, *Whatsoever ye shall ask in My Name, I will do it*. For, seeing there are many things which His believers ask and do not receive, there arises hence no small question: but since this sermon must now be closed, let at least a little delay be allowed for the considering and treating of this matter.

^a Hoc est magnum pietatis sacramentum, QUOD manifestatum est in carne, justificatum est in spiritu, apparuit angelis, prædicatum est in gentibus, creditum est in mundo, assumptum est in gloria. Hil. de Trin. xi. 9. magnum est pietatis sacramentum quod manifestatum est, &c. So all the Latins, and Vulg.: also Syr. and Aeth.

Yet of all the three readings, *ð* is the least accredited by the *Greek* authorities: and whatever weight is due to the consensus of the Latins, belongs to *ðs*, which may have been first rendered *qui* (of which however there are no traces) but would soon be replaced by *quod*, for the sake of congruity with the neuter noun preceding.

HOMILY LXXIII.

ON THE SAME TEXT.

1. A GREAT hope hath the Lord promised to His own that hope^a in Him, saying, *Because I go to the Father, and whatsoever ye shall ask in My name, I will do it.* In such manner therefore went He to the Father, that He would not leave them in need, but would hear their requests. But what means, *Whatsoever ye shall ask*, when we see that full oft His believers ask and do not receive? Is it because they ask amiss? For herewith the Apostle James hath reproached them, saying, *Ye ask, and receive not, because ye ask amiss, that ye may spend it upon your lusts.* When therefore a person would make a bad use of that which he would fain receive, it is rather by the mercy of God that he does not receive. Therefore if the thing asked of Him be such that the man would be hurt thereby, being heard, one should rather fear lest what He might in mercy not give, He should in anger give. Do we not see that the Israelites to their hurt obtained what by culpable lust they asked for? They lusted to have flesh to eat, they who had manna rained upon them from heaven. They loathed what they had, and what they had not, they impudently asked to have: as if they would not have done better to ask, not that the good which was wanting should be supplied to their unseemly longing, but that, healed of their loathing, they might take the good which was there. For when evil things delight us, and good

^a Sperantibus: but three Mss. orantibus, "that pray." BEN. Also one Oxf.

things delight us not; we ought rather to ask of God that good things may delight us, than that evil things may be granted to us. Not that it is an evil thing to eat flesh, since the Apostle, speaking of this thing, saith, *Every creature of God is good, and nothing is to be rejected that is received with thanksgiving*: but that, as the same also saith, *It is evil for the man who eateth with offence*; and if so, when it is with offence to man, how much more, when with offence to God! To Whom it was no small offence on the part of the Israelites, to reject that which Wisdom gave, and to ask for that which lust craved: though they indeed did not even ask, but only murmured because it was not there. Howbeit, that we might know that not the creature of God is in fault, but contumacious disobedience and inordinate lust; not for swine-flesh but for an apple did the first man find death, and not for pullet but for pulse did Esau lose his birthright.

JOHN
XIV.
10—14.1 Tim.
4, 4.Rom.
14, 20.Gen.
ch. 3.
Id. 25,
34.

2. Then how is it to be understood, *Whatsoever ye shall ask, I will do it*, if there be some things which God of very kindness doeth not for the faithful when they ask Him? Or must we take this to have been said only to Apostles? God forbid! For the occasion which led to this saying was, that He had said above, *He that believeth in Me, the works that I do shall he do, and greater than these shall he do*: of which we have treated in the former discourse. And, lest any should attribute this to himself, to shew that even those *greater works* were His doing, He further said, *Because I go to the Father, and whatsoever ye shall ask in My name, I will do it*. Have only Apostles believed in Him? Then in saying, *He that believeth in Me*, He spake to those among whom, by His gift, are we also, who certainly do not receive whatsoever we ask. Nay, and if we call to mind the blessed Apostles themselves, we find that he who *laboured more than they all, yet not he, but the grace of God which was with Him, besought the Lord thrice*, that the messenger of Satan might depart from him, and yet did not receive what he asked for. What shall we say, beloved? Shall we think that this promise, where He saith, *Whatsoever ye shall ask I will do it*, was not even fulfilled by Him to Apostles? And yet to whom shall He fulfil what He promiseth, if in His promising He hath disappointed His own Apostles?

1 Cor.
15, 10.2 Cor.
12, 7-9.

HOMIL. 3. Wake up, then, O man of faith, and wakefully hear
LXXIII. what is there set down: *In My Name*: for touching that same *Whatsoever*, He saith not, *what ye shall ask* in whatsoever manner, but, *in My Name*. He then that hath promised so great a benefit, what is He called? Why, Christ Jesus: 'Christ' signifies King, 'Jesus' signifies Saviour: not a king of whatsoever kind, shall save us, but a King who is Saviour: and consequently whatsoever we ask contrary to that which is expedient for salvation, we ask not in the name of the Saviour. And yet the Same is Saviour, not only when He doeth what we ask, but also when He doeth it not; since, what He seeth to be asked contrary to salvation, it is by not doing it that He rather shews Himself a Saviour. For the Physician knoweth what the sick man craves to his health, what against his health; and therefore when he craves things contrary, he doeth not his will, that he may effect his weal. Wherefore, when we wish that He should do whatsoever we ask, let us not ask as if it mattered not how, but in His Name, i. e. in the name of the Saviour, let us ask. Then let us not ask contrary to our salvation: which thing if He do, He doeth not as Saviour, which is His name to His believers. For truly, to the ungodly He is also a Judge to condemn, Who to the faithful deigneth to be Saviour. Therefore whatsoever he that believeth in Him shall ask in that Name which He is to them that believe in Him, this He doeth; because this He as Saviour doeth. But if he that believeth in Him does through ignorance ask any thing contrary to his salvation, he asks not in the name of the Saviour; seeing He shall not be his Saviour if He shall do that which impedes his salvation. Whence it is then expedient rather, that, by not doing the thing for which He is called upon, He should do the thing He is called. Accordingly, being not only Saviour but Good Master, in order that He may do whatsoever we ask, in the very prayer which He hath given us He hath taught us what to ask: that even so we may understand that we do not ask in the name of the Master what we ask beside the rule of the Master's teaching.

4. True, there be some things which, albeit we ask in His name, i. e. ask as He is Saviour and as He is Master, He

doeth not then when we ask, but nevertheless doeth. Thus, JOHN
XIV.
10—14. whereas we ask that the kingdom of God may come, it is not to be said that He doeth not the thing which we ask, because we do not straightway reign with Him in eternity: for the thing we ask is deferred, not denied. Nevertheless, in praying, as in sowing, *let us not faint: for in due season we shall reap.* Gal. 6, And withal, let us ask when we ask aright, that He would not do what we ask not aright; for this also is meant in that which we say in the same Lord's prayer, *Lead us not into temptation.* Matt. 6, For it is no small temptation, if thy request 9—13. be contrary to thine own cause. But we must not negligently hear that further saying, when the Lord, lest any should imagine that what He hath promised to do for them that ask, He will do without the Father, therefore after He had said, *Whatsoever ye shall ask in My name, I will do it,* v.13.14. straightway adds, *That the Father may be glorified in the Son, if ye shall ask any thing in My name, I will do it.* In no wise therefore doth the Son this without the Father, since He doth it that the Father may be glorified in Him. Consequently, the Father doeth in the Son, that the Son may be glorified in the Father, and the Son doeth in the Father, that the Father may be glorified in the Son: because the Father and the Son are One.

HOMILY LXXIV.

JOHN xiv. 15—17.

If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Paraclete, that He may abide with you for ever; even the Spirit of Truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.

1. WE have heard, my brethren, when the Gospel was read, the Lord saying, *If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Paraclete, that He may abide with you for ever; even the Spirit of Truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.* There are many things, which in these few words of the Lord need to be sought into: but it is too much for us either to seek all that is here to be sought, or to find all that we here seek. Nevertheless, in so far as the Lord deigns to bestow upon us, according to our capacity and yours, marking what we ought to say and what ye ought to hear, through us, beloved, receive ye what we are able to give, and ask of Him what we are not able. The Spirit, the Paraclete, Christ promised to His Apostles, but in what way He promised let us note. *If, saith He, ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Paraclete, that He may abide with you for ever; even the Spirit of Truth.* This is in the Trinity the Holy Ghost,

Whom the Catholic Faith confesseth Consubstantial and Co-eternal with the Father and the Son: this is He of Whom ^{JOHN XIV. 15—17.} saith the Apostle, *The love of God is shed abroad in our hearts by the Holy Ghost Which is given us.* How then ^{Rom. 5, 5.} saith the Lord, *If ye love Me, keep My commandments: and I will ask the Father, and He shall give you another Paraclete,* seeing He saith this of the Holy Spirit, Whom except we have, we can neither love God, nor keep His commandments? How are we to love, in order to receive Him, when except we have Him, we cannot love? or how shall we keep His commandments, in order to receive Him, when except we have Him, we cannot keep the commandments? Or haply doth there come first in us the charity by which we love Christ, so that, by loving Christ and doing His commandments, we merit to receive the Holy Ghost, and so *the charity*, not of Christ, which had already preceded, but *of God* the Father, is *shed abroad in our hearts by the Holy Spirit Which is given to us?* This is a wrong sentence. For he that thinks he loves the Son, and yet loves not the Father, assuredly loveth not even the Son, but only a fiction of His own devising. Then it is the voice of the Apostle, *No man saith, Jesus is Lord, but in the Holy Ghost:* and who saith that Jesus is Lord, save he that ^{1 Cor. 12, 3.} loves Him, if he say it in that sense in which the Apostle would be understood? For many say it with the voice, but in heart and deeds deny it: as of such he saith, *They confess that they know God, but in their deeds deny Him.* ^{Tit. 1, 16.} If by deeds He is denied, without doubt He is also by deeds affirmed. *No man* therefore *saith, Jesus is Lord,* with mind, word, deed, heart, mouth, work, *no man saith, Jesus is Lord, but in the Holy Ghost:* and no man so saith it, but he that loves. Now the Apostles already said, *Jesus is Lord;* and, if they in that sort said it, that they said it not feignedly, confessing with the mouth, in heart and deeds denying: in short, if they said this truly, without doubt they loved. Then how loved they but in the Holy Ghost? And yet are they first commanded to love Him, and keep His commandments, that they may receive the Holy Ghost: when, except they had the Holy Ghost, assuredly they could not love, and keep the commandments.

HOMIL.
LXXIV.

2. It remains therefore that we should understand, that he who loves hath the Holy Spirit, and by having deserves to have more, and by more having to love more. Already then the disciples had the Spirit Which the Lord was promising, the Spirit without Whom they could not call Him Lord: but still they had Him not as yet in that sort in which the Lord promised Him. They both had therefore, and had not, in that they had Him not yet as much as He ought to be had. They had Him therefore less: He was to be given to them more. They had Him secretly, were to receive openly; because this also pertained to the greater gift of the Holy Spirit, that what they had should become known to them. Speaking of which gift, the Apostle saith, *Now we have received, not the spirit of this world, but the Spirit Which is of God, that we may know the things which are given us of God.* For even the manifest imparting of the Holy Spirit the Lord enacted not once for all, but two several times. For presently after He was risen from the dead, He said, breathing upon them, *Receive ye the Holy Ghost.* Then, because He at that time gave, did He therefore not also afterwards send Him Whom He promised¹? Or is it not one and the same Holy Spirit Which both then was breathed by Him, and afterward was sent by Him from heaven? Wherefore, as touching this same bestowal, made in evident manner, of the Holy Spirit, why it was twice made, is another question: thus it may be, that it was with reference to the two precepts of love, i. e. love of our neighbour and of God, to shew that love is of the province of the Holy Ghost, that the bestowal of Him in manifestation was thus twice enacted. And if we are to seek another cause, the present discourse must not, by now pursuing this inquiry, be drawn to greater length than is meet: enough that it be understood, that without the Holy Spirit we cannot love Christ and keep His commandments; and that we can do, and actually do, this the less, the less we partake of Him; and the more, the more we partake of Him. And therefore, it is not without cause that He is promised not only to him that hath not, but to him that hath: to him that hath not, that He may be had; to him that hath, that He may be had more. For unless He were had by one less, by another more, holy Eliseus would not

1 Cor. 2,
12.

John 20,
20.

¹ misit
quem
promi-
sit.

have said to holy Elias, *Let the Spirit that is in thee, be in me in double measure.* JOHN
XIV.
15—17.

3. But when John the Baptist said, *For not by measure giveth God the Spirit*, he spake of none other than the Son of God, to Whom the Spirit was not given by measure, because *in Him dwelleth all the fulness of the Godhead.* Col. 2, For not without the grace of the Holy Spirit is He *the Mediator between God and men, the Man Christ Jesus:* as 2, 9.
1 Tim. 2, 5. He affirmeth of Himself the fulfilment of that prophetic word, *The Spirit of the Lord is upon Me; for that He hath anointed Me, He hath sent Me to preach the Gospel to the poor.* Luke 4, 18—21. That He is the Only-begotten, Equal with the Father, is not of grace, but of nature: but the taking of man into Unity of Person with the Only-Begotten, is of grace, not of nature, as the Gospel confesseth and saith, *But the Child grew, and was strengthened, filled with wisdom; and the grace of God was in Him.* Luke 2, 40. But to the rest He is given by measure, and being given is more given, until each one, according to the measure of his perfection, hath his proper measure completed. Whence also the Apostle admonisheth each *not to think of himself more highly than he ought to think; but to think soberly, according as God hath given to each the measure of faith.* Rom. 7, 3. Not that the Spirit Himself is divided, but only the gifts bestowed by the Spirit: for *there are divisions of gifts, but the same Spirit.* 1 Cor. 12, 14.

4. Moreover, in saying, *I will ask the Father, and He will give you another Paraclete*, He shews that He is Himself a Paraclete. And indeed Paraclete in our tongue is 'Advocate': and it is said of Christ, *We have an Advocate with the Father, Jesus Christ the Righteous.* 1 John 2, 1. And, that *the world cannot receive the Holy Spirit*, He said in the same regard as it is said, *The wisdom of the flesh is at enmity with God: for to the Law of God it is not subject, neither indeed can be:* Rom. 8, 7. prudentia just as if we should say, Unrighteousness cannot be righteous. Vulg. carnis: sapientia. In fact, by 'world' in this place He means lovers of the world, which love *is not of the Father.* And therefore, to the love of this world (which it is our business to get diminished and consumed away in us) the love of God is contrary, which love *is shed abroad in our hearts by the Holy Spirit which is given to us.* 1 John 2, 16. *The world then cannot receive Him, because it*

HOMIL. *seeth Him not, neither knoweth Him.* For worldly love bath
 LXXIV. not the invisible eyes by which the Holy Spirit can only be invisibly beheld.

5. *But ye, saith He, shall know Him, because He shall dwell with you, and shall be in you.* Shall be in them that He may dwell, not dwell that He may be: for to be somewhere comes before dwelling. Only, lest they should think the saying, *Shall dwell with you*, to be spoken in the customary sense of a guest visibly dwelling with a man, He expounded what He meant by, *Shall dwell with you*, when He further said, *Shall be in you*. Therefore He is invisibly seen: nor, if He be not in us, can the knowledge of Him be in us. For in this way is our own conscience seen by us in ourselves: we see another's face, our own we cannot see: our conscience we see, another's we see not. But then, conscience never is any where but in us, whereas the Holy Spirit can also be without us, as in fact He is given to be also in us. But seen and known as He ought to be seen and known, by us He cannot be, if He be not in us.

HOMILY LXXV.

JOHN xiv. 18—21.

I will not leave you orphans: I will come to you. Yet a little while, and the world seeth Me no more; but ye shall see Me: because I live, ye shall live also. At that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.

1. AFTER making promise of the Holy Ghost, lest any should imagine that the Lord meant to give Him as if in stead of Himself, so that He should not also Himself be with them, He went on to say, *I will not leave you orphans*; v. 18. *I will come to you.* “Orphans,” in our tongue “pupilli,” fatherless children: the former is a Greek word, the other a Latin, of the same meaning: thus in the Psalm, where we read, *Pupillo Tu eris adjutor, Thou wilt be a Helper to the fatherless*, the Greek hath it, “*Orphano.*” Albeit therefore^{14.} the Son of God hath adopted us to be sons to His Father, and willed us to have the Same to be our Father by grace Which is His by nature, yet even He in some sort sheweth towards us a fatherly affection, when He saith, *I will not leave you orphans, I will come to you.* Hence it is also that He calleth us children of the Bridegroom, when He saith, *The hour cometh that the Bridegroom shall be taken from them, and then shall the children of the Bridegroom*^{a fast.}^{15.} Now who is the Bridegroom but the Lord Jesus Christ?

^a Filii sponsi, Vet. Lat. and Vulg. Cod. Cantab. νυμφίον.

HOMIL. 2. Then He goes on to say: *Yet a little while, and*
 LXXV. *the world seeth Me no more.* How? did the world at
 v. 19. that time see Him: since by the word 'world' He
 v. 17. would have them to be understood, of whom He spake
 above, saying, *Whom the world cannot receive, because it*
seeth Him not, neither knoweth Him? Yes truly: the
 world did with fleshly eyes see Him conspicuous in the
 flesh, but did not see the Word which was latent in the
 flesh: saw the Man, saw not the God; saw the clothing,
 saw not Him that was clad therewith. But, since after the
 Resurrection, even that same Flesh which He shewed to
 His own, to be not only seen but handled, He would not
 shew to them that were not His, of this perhaps we are to
 understand it to have been said, *Yet a little while, and the*
world seeth Me no more: but ye shall¹ see Me; because I
live, ye shall live also.

¹ vide-
 bitis
 Vet.
 Lat. &
 Vulg.

3. What meaneth, *Because I live, ye shall live also?* Why
 said He, in the present, that He liveth, but in the future,
 that those *shall live*, except as promising that the life even of
 the flesh, that is, in its rising again, such as it went before in
 Him should in them follow after? And because His own
 Resurrection was presently to take place, He used a verb of
 present tense to signify the speediness thereof: whereas
 since theirs is deferred to the end of the world, He said not,
 ye live, but, *ye shall live.* Two resurrections then, to wit,
 His own presently to take place, and ours to come in the
 end of the world, by two verbs of present and future tense,
 He hath elegantly and briefly promised, *Because I,* saith He,
live, ye shall live also: because He liveth, therefore shall we
 live also. For *by man came death, and by Man the resur-*
rection of the dead. For as in Adam all die, so in Christ
shall all be made alive. Since no man comes to death but
 by Adam, no man to life but by Christ. Because we have
 lived^b, we died: because He liveth, we shall live. We died
 to Him, when we lived to ourselves: but because He died
 for us, both to Himself He liveth and to us. Because He
 liveth, we shall live also. By ourselves indeed we were able

1 Cor.
 15, 21.
 22.

^b The earlier editions, quia nobis selves," but most of the Mss. quia nos
 viximus, "because we lived to our- viximus. BEN. Also 2 Oxf.

to have death, but not so are we able also by ourselves to have life.

JOHN
XIV.
20. 21.
v. 20.

4. *At that day, saith He, ye shall know that I am in My Father, and ye in Me, and I in you.* What day, but that of which He saith, *Ye shall live also?* For then it shall be, that we shall have power to see that which we believe. For even now He is in us, and we in Him: only, we believe this now, then we shall also know: although even now we know by believing, but then we shall know by beholding. For as long as we are in the body such as it now is, i. e. corruptible, which *weigheth down the soul, we are absent from the Lord: for we walk by faith, not by sight.* Then therefore it shall be by sight, because *we shall see Him as He is.* For were not Christ in us even now, the Apostle would not say, *But if Christ be in you, the body indeed is dead because of sin, but the Spirit is life because of righteousness.* But that we also are even now in Him, He sufficiently shews where He saith, *I am the Vine, ye are the branches.* At that day, then, when we shall live by that life, by which death shall be swallowed up, we shall know that He is in the Father, and we in Him, and He in us; because then shall be perfected this same thing which is begun already by Him, that He should be in us, and we in Him.

Wisd. 9,
15.
2 Cor.
5, 6.
1 John
3, 2.
Rom. 8,
10.

ch. 15, 5.

5. *He that hath, saith He, My commandments, and keepeth them, he it is that loveth Me.* He that hath in the memory, and keepeth in the life; that hath in the discourse, and keepeth in the manners; that hath in hearing, and keepeth in doing; or, that hath in doing, and keepeth in persevering, *he it is, saith He, that loveth Me.* By work must the love be shewn, that the appellation in name be not unfruitful. *And he that loveth Me, saith He, shall be loved by My Father: and I will love Him, and manifest Myself to Him.* How, *will love?* As if He will love then, and loveth not now? God forbid! For how should the Father without the Son, or the Son without the Father love us? How, since They work inseparably, should They be separable in loving us? But this, *I will love,* He said to the same purport as that which follows, *And will manifest Myself unto him. Will love, and will manifest;* i. e. will love

v. 21.

HOMIL.
LXXV. to this end, that I should manifest. For now, He hath loved us to this end, that we should believe and keep the commandment of faith; then, He will love us to this end, that we should see, and in that seeing receive the reward of our faith: because even we do now love by believing that which we shall see; but shall then love, by seeing that which we believe.

H O M I L Y LXXVI.

JOHN xiv. 22—24.

Judas saith unto Him, not that Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words : and My Father will love him, and We will come unto him, and make Our abode with him. He that loveth Me not keepeth not My sayings : and the word which ye hear is not Mine, but the Father's Which sent Me.

1. WHILE the disciples question, and their Master, Jesus, makes answer to them, we also do as it were learn with them, when we either read or hear the holy Gospel. Well then, because the Lord had said, *Yet a little while and the world seeth Me no more, but ye shall see Me*, concerning this same thing He is questioned by Judas, not that Judas, His betrayer, who is surnamed Iscariot, but him whose Epistle is read among the canonical Scriptures: *Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?* Let us be with them like disciples questioning, and let us too hear our common Master. Judas namely, a holy man, not one unclean, not a persecutor but a follower of the Lord, asked the reason why Jesus would manifest Himself not unto the world, but unto His own : why, yet a little while and the world should not see Him, but they should see Him?

2. *Jesus answered and said unto him, If a man love Me, v. 23. he will keep My words : and My Father will love him, and*

HOMIL. *We will come unto him, and make Our abode with him.*

LXXVI. *He that loveth Me not keepeth not My sayings.* Lo, the cause is expounded why He will manifest Himself to His own, not to aliens whom He calleth by the name of 'the world': and the cause is this, because these love, those love not. This is the cause concerning which the sacred

Ps.43,1. Psalm maketh utterance, *Judge me, O God, and discern my cause from an unholy people.* For they that love^a, because they love, are chosen: but they that love not, though they

1 Cor. *speak with the tongues of men and of angels,* become
13, 1-3. *sounding brass and a tinkling cymbal; and though they have prophecy, and know all mysteries and all knowledge, and have all faith so that they can remove mountains; they are nothing: and though they deal out all their substance, and deliver up their body to be burned; it profiteth them nothing.* Love discerneth saints from the world: love,

Ps.68,6. *which maketh men of one mind to dwell in an house.* In which house maketh Father and Son Their abode: Who give the love itself to them, to whom in the end They would give the manifestation of Themselves: concerning which manifestation the disciple questioned the Master, that not only they which then heard by His own lips, but we also by His Gospel, might be able to know this. He asked, namely, concerning Christ's manifesting of Himself, and heard concerning loving and abiding. There is then a certain inner manifestation, which the ungodly know not at all, seeing to them there is no manifestation of God the Father and the Holy Ghost: of the Son, there could be, but in flesh: which neither is such as that other is, neither can be always present to them, of whatever kind it be, but only for *a little while*; and this, for judgment, not for joy: for punishment, not for reward.

3. Now therefore is the time for us to understand, in so far as the Lord deigns to open it, in what sense it is said, *Yet a little while and the world seeth Me no more, but ye shall see Me.* True it is indeed, that after a brief space He was about to withdraw from their eyes even His body, in which the ungodly too were able to see Him; since after the Resurrection none of those saw Him. But, seeing it is said

^a Qui enim diligunt: ten Mss. diliguntur, "they that are loved." BEN.

by the witness of Angels, *He shall so come, in like manner as ye have seen Him going into Heaven*; and we believe none other than that He will come in the same body to the judgment of quick and dead: without doubt the world will see Him then; meaning by that name the aliens from His kingdom. And therefore it is far better to understand Him to have meant this saying, *Yet a little while, and the world seeth Me no more*, of that time when, in the end of the world, He shall be taken away from the eyes of the damned, that those may thenceforth see Him, with whom, because they love Him, the Father and He make Their abode. That He said, *a little while*, was because that which seems ever so long to men, is very short before the eyes of God: as in fact concerning this *little while* this same John the Evangelist saith, *Little children, it is the last hour*.

¹ John
2, 18.

4. Lest any moreover should imagine that the Father only and the Son without the Holy Spirit make Their abode with them that love Him, let him recollect what was said above concerning the Holy Spirit, *Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye shall know Him, because He shall dwell with you and shall be in you*. Behold, in the saints together with Father and Son maketh the Holy Spirit also His abode: within, namely; as God in His Temple. God the Trinity, Father, Son, and Holy Ghost, come to us, while we come to Them: They come, by succouring¹, we by obeying; They by enlightening, we by seeing; They by filling, we by receiving: so that They are present to us not by outward sight, but by internal vision; and present in us not for a transitory visit, but by an eternal abiding. So not unto the world manifesteth the Son Himself: for ‘the world’ in this place is meant of them, of whom He says directly after, *He that loveth Me not, keepeth not My sayings*. These are they who see the Father and the Holy Spirit never; the Son indeed, not however to be blessed by Him, but to be judged, they do see for *a little while*: yet not Him either, in the form of God, wherein He is with the Father and the Holy Ghost alike invisible: but in the form of man, wherein it was His will to be to the world contemptible by suffering, terrible by judging.

¹veniunt
subveni-
endo

HOMIL.
LXXVI.

5. But whereas He hath further added, *And the word which ye have heard is not Mine, but the Father's Which sent Me*, let us not marvel, let us not be dismayed: He is not less than the Father, but He *is* only of the Father: He is not unequal with Him, but His Being is not of Himself. For He lied not in saying, *He that loveth Me not, keepeth not My words*. Lo, He calleth them *His* words. Does He contradict Himself, where again He saith, *And the word which ye have heard, is not Mine?* And indeed it may be for the sake of some distinction, that where He called them *His*, He said it in the plural, *sermones*; but where He said that the Word, *sermonem*, i. e. Verbum, is not His but the Father's, there He meant it of Himself. For *in the beginning was the Word, and the Word was with God, and the Word was God*. And clearly He is not His own, but the Father's Word, as neither is He His own Son, but the Father's. Rightly therefore assigns He whatever He the Equal doeth, to the Author of Whom He hath this very attribute, to be without difference Equal unto Him.

ch. 1, 1.

HOMILY LXXVII.

JOHN xiv. 25—27.

These things have I spoken unto you, while yet abiding with you. But the Comforter, Which is the Holy Ghost, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you.

1. IN the foregoing Lesson of the Holy Gospel, which this follows which has just been read, the Lord Jesus said, that He and His Father would come to them that love Him, and with them would make Their abode. Now He had said above, concerning the Holy Spirit, *But ye shall know* v. 17. *Him, because He shall dwell with you, and shall be in you:* whence we understood, that in the saints as in a temple dwelleth God the Trinity. Now however He saith, *These things have I spoken unto you, while yet abiding with* v. 5. *you.* That therefore is one abiding, which He promised as future, but this another of which He testifieth as present. That is spiritual, and is made good inwardly to minds: this bodily, is outwardly exhibited to eyes and ears. That to eternity makes them blessed that are delivered; this in time visits them that are to be delivered. In respect of that, the Lord quitteth not them that love Him; in respect of this, He goeth and quitteth. *These things*, saith He, *have I spoken to you, while yet abiding with you:* to wit, by corporal presence, in which He visibly spake with them.

HOMIL.
LXXVII.
v. 26.

2. *But the Comforter, Which is the Holy Ghost, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* What? doth the Son say, and the Holy Spirit teach, so that by the Son's saying, we receive the words, but by the Holy Spirit's teaching, understand the same? As if the Son could be said to speak without the Holy Spirit, or the Holy Spirit to teach without the Son, and the truth were not this, that the Son also teaches and the Holy Spirit also speaks, and, when God speaks and teaches any thing, it is the Trinity that speaks and teaches: only, being Trinity, there was need to intimate Its several Persons, and that we should both hear Them in Their distinctness, and understand Them in Their inseparableness. Hear of the Father as speaking, where thou readest, *The Lord said to Me, Thou art My Son*: hear of Him also as teaching where thou readest, *Every man that hath heard of the Father and learned, cometh unto Me.* The Son, thou hast now heard speaking: for of Himself He saith, *Whatsoever I have said unto you*: Whom if thou wouldest know also as teaching, call to mind the Master: *One*, saith He, *is your Master, even Christ.* And moreover, as thou hast now heard of the Holy Spirit as teaching, where it is said, *He shall teach you all things*, hear of Him also as speaking, where thou readest in the Acts of the Apostles, *that the Holy Spirit said to blessed Peter, Go with them, for I have sent them.* Hence all the Trinity both speaks and teaches: but unless It were also presented to us Person by Person, human infirmity would in no sort be able to conceive It. Being therefore altogether inseparable, the Trinity would never be known if It were always spoken of in Its inseparableness: for when we speak of Father and Son and Holy Ghost, we do not speak of Them in one, albeit They cannot but be in one. But in regard that He hath added, *Shall bring all things to your remembrance*, we ought to understand also what we are commanded not to forget, that the most wholesome monitions pertain to the grace by¹ which the Spirit calls to our remembrance.

¹ Oxf.
Mss.
'quâ.'

v. 27.

3. *Peace*, saith He, *I leave with you, My peace I give unto you.* This it is that we read in the Prophet, *Peace upon peace*: peace He leaves us at His going His peace

Isa. 57.
19.
LXX.

He will give us in the end at His coming. Peace He leaves us in this world; His peace He will give us in the world to come. Peace He leaves us, in which, by abiding therein, we overcome the enemy; His peace He will give us when we shall reign without an enemy. Peace He leaves us, that even here we may love one another; His peace He will give us, where it shall never more be possible for us to disagree. Peace He leaves us, that we may not concerning our hidden things judge one another, while we are in this world; His peace He will give us, when *He shall make manifest the thoughts of the heart, and then shall every man have praise of God*. Yet in Him and from Him have we our peace, whether that which He leaves us at His going to the Father, or that which He will give us at His bringing us to the Father. Now what does He leave us at His ascending from us, but Himself, while He quitteth us not? *For He is our Peace Who hath made both one*. Himself then is our Peace, both when we believe that He is, and when we see Him as He is. For if, so long as we are in the corruptible body that weigheth down the soul, while *we walk by faith not by sight*, He forsaketh not His that be far away from Him in a strange land; how much more when we shall come to the sight, shall He fill us from Himself!

4. But what meaneth it, that, where He saith, *Peace I leave unto you*, He hath not added, *My*; but where He saith, *I give unto you*, there He hath said, *My peace*? Is the word *My* to be understood also where it is not said, because that which is once said can be referred to both? Or perchance is there something here also latent, to be asked, and sought, and to be opened to them that knock? For what if by *His* peace He would have us understand the peace which is such as Himself hath, while this present peace which He leaves us in this world is rather to be called ours than His? For He hath nothing warring in Himself, Who hath no sin at all: whereas the peace we now have is such that therein we must still say, *Forgive us our debts*. We have therefore some peace, since we *delight in the law of God after the inner man*: but it is not full, because we see another law in our members, warring against the law of our mind. Also, one with another we have peace, because we

JOHN
XIV.
27.

1 Cor.
4, 5.

Eph. 2,
14.

Wisd. 9,
15.
2 Cor. 5,
6, 7.

Matt. 6,
12.

Rom. 7,
22, 23.

HOMIL.
LXXVII.

mutually trust that we love one another; but neither is this full, because we do not see the thoughts of the heart, one of another: and we surmise some things concerning ourselves which are not in us, either thinking too well one of another, or too ill. Therefore this, although it was left us by Him, is *our* peace: for were it not from Him we should not have even such; but not such is that which He Himself hath. If we keep it unto the end such as we have received it, such as He hath we shall have, where nothing from ourselves shall war against us, and nothing shall be hidden in our hearts among ourselves. Nor am I ignorant that these words of the Lord can also be so taken, that it should seem to be a repetition of the same sentence; *Peace I leave unto you, My peace I give unto you*: that, having said *Peace*, this He should be understood to have repeated in saying, *My peace*: and having said, *I leave unto you*, to have repeated this in saying, *I give unto you*. Let each take it as he will: me, however, it delights, and methinks you also, my beloved brethren, so to hold this peace, wherein, being of one heart, we conquer the adversary, as yet to long for that peace wherein we shall have no adversary.

5. But whereas the Lord goes on to say, *Not as the world giveth, give I unto you*; what else is it, but, Not as men give who love the world, so give I unto you? Who give peace one to another, only that without molestation of strifes and wars, they may enjoy, not God, but their friend the world: and when they give peace to the righteous, that cannot be a true peace where is not true concord; because their hearts are disunited. For as he is called ‘consors,’ i. e. consort, or partner, ‘qui sortem jungit,’ who unites his lot or part; so is he to be called ‘concors,’ ‘qui corda jungit,’ who unites heart with heart. Let us then, my beloved, to whom Christ leaves peace, and gives His peace, not as the world, but as He by Whom the world was made, that we may be of one heart: let us unite our hearts one to another, and lift up our one heart on high, that it be not corrupted on earth.

H O M I L Y LXXVIII.

JOHN xiv. 27, 28.

Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father : for My Father is greater than I.

1. WE have received, my brethren, the words of the Lord, saying to His disciples, *Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father : for My Father is greater than I.* By this then, it was possible, their heart might be troubled and made afraid, namely, that He was going from them, albeit to come to them: lest peradventure the wolf should in this interval invade the flock, in the Shepherd's absence. But whom the Man was quitting, the God was not forsaking : and one selfsame Christ is Man and God. Therefore He was both going, in that He was Man, and remaining, in that He was God : going, in that He was in one place, remaining, in that He was every where. Why then should the heart be troubled and be afraid, when, in quitting their eyes, He quitted not their heart ? Albeit God also, Who is bounded by no place, departs from the hearts of them who go away from Him, in manners not with feet ; and comes to them who turn to Him, not with face but with faith, and come to Him, in mind not in the flesh. But, that they might understand it to be in regard of His being man that He

HCMIL. had said, *I go, and come to you*; He further said, *If ye loved*
 LXXVIII. *Me, ye would rejoice, because I go to the Father: for the*
Father is greater than I. It was therefore in regard that the
 Son is not equal to the Father, that He was about to go to
 the Father, from Whom He shall come to judge the quick
 and the dead: while in regard that the Only-Begotten is
 equal to Him that begat, He never quitteth the Father, but
 is with Him every where whole by equal Godhead, Which no
 place containeth. For, *being in the form of God*, as the
 Phil. 2, 6. 7. Apostle speaketh, *He thought it not robbery to be equal with*
God: for how could that be robbery, which was nature, and
 not by usurpation, but by nativity? *but emptied Himself,*
taking the form of a servant; therefore not losing that, but
 only taking this: in that sort emptying Himself, that He
 appeared less here than He remained with the Father: for in
 truth the form of a servant was taken, not the form of God
 forsaken: this was assumed, not that consumed. In regard
 of this He saith, *The Father is greater than I*: but in regard
 of that, *I and the Father are One.*

2. Let the Arian attend to this, and by attending be sane;
 not by contending be vain, or what is worse, insane. Such is
 this form of a servant, that in it the Son of God is less, not
 than the Father only, but also than the Holy Ghost: nor only
 that, but even than Himself: because in the form of God He
 is greater than Himself. For think not that the Man Christ
 is not called Son of God: by which name even His flesh in
 the tomb had a right to be called. For what other do we
 confess, when we say that we believe on the Only-Begotten
 Son of God, Who under Pontius Pilate was crucified and
 buried? And what of Him was buried, but the flesh without
 the soul? And therefore, when we believe on the Son of
 God Who was buried, without doubt we give the name Son
 of God even to the flesh which by itself was buried. There-
 fore the same Christ, Son of God, Equal with the Father in
 the form of God, in that He emptied Himself, not by fore-
 going the form of God, but by undergoing the form of a
 servant, is greater even than Himself: because greater is the
 form of God which was not foregone, than that of a servant
 which was undergone. Where is the wonder then, or where
 the unworthiness, if speaking in regard of this form of a

servant, the Son of God saith, *The Father is greater than I*, while yet speaking in regard of the form of God, the self-same Son of God saith, *I and the Father are One*? For They are One, in regard that *the Word was God*; the Father is greater, in regard that *the Word was made flesh*. I will say also, what Arians and Eunomians cannot deny: in regard of this form of a servant, the child Christ was even less than His parents, when being a little one, as it is written, *He was subject unto His elders*. What then, O heretic, seeing Christ is God and Man, doth He speak as Man, and dost thou calumniate Him as God? Doth He enhance to our regard the Human Nature in Himself, and dost thou dare to deform in Him the Divine Nature? Infidel, ingrate, dost thou diminish Him that made thee, only because He telleth what He became for thy sake? For that He, the Father's Equal Son by Whom man was made, should be less than the Father, was because He became man: which had He not become, what would have become of man?

3. Then let our Lord and Master by all means say, *If ye loved Me, ye would rejoice that I go to the Father, because the Father is greater than I*. With the disciples let us hear the words of the Teacher, not with the aliens follow the craft of the deceiver. Let us acknowledge the twofold substance of Christ: the Divine, to wit, by which He is equal with the Father; the Human, than which the Father is greater. But the one and the other are together not two, but one Christ: lest God be quaternity, not Trinity. For as the rational soul and flesh is one man, so God and Man is one Christ: and therefore Christ is God, rational soul, and flesh. We confess Christ in all these, Christ in these severally. Who then is He by Whom the world was made? Christ Jesus, but in the form of God. Who was crucified under Pontius Pilate? Christ Jesus, but in the form of a servant. Again, as touching the several parts of which man consists: Who was not left in hell? Christ Jesus; but in the soul by itself. Who, being to rise again, lay three days in the tomb? Christ Jesus, but in the flesh by itself. Consequently, the name Christ is given to each of these several parts likewise. But all these are not two, or three, but is one Christ. Therefore in saying, *If ye loved Me, ye would rejoice*

JOHN
XIV.
27. 28.

Luke 2,
51.

HOMIL. *that I go to the Father*, He said it in regard that it is a
LXXVIII. subject of gratulation to the nature of man, that it is so assumed by the Word Only-Begotten, as to be placed immortal in heaven, and that earth should become so sublime, that dust incorruptible should sit at the right hand of the Father. In this sense spake He of His going to the Father. He indeed to Whom He was going was with Him: but the going to Him, and departing from us, was this: to change and make immortal that mortal which He took of us, and to lift it up into heaven by His having been on earth for us. Who would not rejoice at this, who, loving Christ, congratulates withal His own nature now made immortal in Christ, and hopes himself to become such through Christ?

H O M I L Y LXXIX.

JOHN xiv. 29—31.

And now I have told you before it come to pass, that, when it is come to pass, ye may believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me. But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do; arise, let us go hence.

1. OUR Lord and Saviour Jesus Christ had said to His disciples, *If ye loved Me, ye would rejoice because I go to the Father; because the Father is greater than I.* Which that He said in the form of a servant, not in the form of God, is well known to the faith which is fixed in religious minds, not feigned by calumnious and frantic minds. Thereupon He adds: *And now I have told you before it come to pass, that, when it is come to pass, ye may believe.* What is this, seeing if a thing is to be believed, one ought rather to believe it before it come to pass? Why, this is the praise of faith, that the thing believed is not seen. For what great matter is it, if one believes what one sees, according to that sentence of the same Lord, when He reproveth the disciple, saying, *Because thou hast seen, thou* ^{ch. 20,} *hast believed: blessed are they that see not, yet believe?* ^{29.} Indeed I know not whether a person can be said to believe what he sees: for faith is thus defined in the Epistle to the Hebrews: *Now faith is the substance of* ^{Heb. 11,} ^{1.}

HOMIL. *them that hope, the conviction of things that are not seen*^a.
LXXIX.

Wherefore, if faith be of things that are believed, and the same faith be of things that are not seen, what meaneth it that the Lord saith, *And now I have told you before it come to pass, that, when it is come to pass, ye may believe?* Should it not rather have been said, *And now I have told you before it come to pass, that ye may believe that which, when it is come to pass, ye shall see?* Thus even he to whom it was said, *Because thou hast seen, thou hast believed*, did not believe the thing that he saw: it was one thing that he saw, another, that he believed: he saw the Man, believed the God. He perceived, namely, and touched that flesh living, which he had seen dying; and he believed the God latent in that same flesh. He was helped, then, to believe with his mind what he did not see, by means of that which appeared to the senses of the body. But, although things are said to be believed that are seen, as a person may say that he has believed his own eyes; yet this is not the faith which in us is edified; but our concern with the things that are seen, is only that by the means thereof the things that are not seen may be believed. Wherefore, my well-beloved, in this saying of the Lord upon which the present discourse turns, *And now I have told you before it be come to pass, that, when it is come to pass, ye may believe*, He means surely by *when it is come to pass*, that they should see Him after His death, living and ascending to the Father: which having seen, they should believe that He was Christ the Son of the Living God, Who had power to do this when He had foretold it, and to foretel it before He did it: and believe this, not by a new, but by an increased faith; or however, by a faith which, though when He died it failed, was repaired when He rose again. Not that they did not even before believe Him to be Son of God: but when that which He before predicted came to pass in Him, that faith which when He spake to them was small, and when He died was almost none at all, both revived and grew.

v. 28.

2. And what saith He next? *Hereafter I will not talk*

^a *Est autem fides sperantium substantia, convictio rerum quæ non videntur*: so infra, Hom. 95. §. 2. "Three Mss. *sperandorum*, Am. et Bad. *sperandarum*: Erasm. Louvain.

and most of the Mss. *sperantium*." BEN. Oxf. Mss. '*sperandarum*,' Vulg. *Sperandarum substantia rerum, argumentum non apparentium*.

much with you : for the prince of this world cometh—who, but the devil?—and hath nothing in Me : that is, no sin at all. For thus He sheweth the devil to be prince not of the creatures, but of sinners whom He now calls by the name of *this world*. And so often as the term ‘world’ is used to signify an evil thing, it denotes only the lovers of this world, of whom it is elsewhere written, *Whosoever will be the friend of this world¹, shall be made the enemy of God*. Be it far from us then to understand the devil to be prince of this world², as though he bore rule over the whole world, i.e.² mundi heaven and earth, and all that therein is; of which world it was said, when the discourse was concerning Christ the Word, *And the world was made by Him*. Consequently, the whole world, from highest heavens to lowest earth, is subject to the Creator, not to the deserter; to the Redeemer, not to the slayer³; to the Deliverer, not to the enslaver; to the Teacher, not to the deceiver. But in what sense the devil is to be understood to be the prince of this world, the Apostle Paul hath more clearly opened, when, having said, *We wrestle not against flesh and blood*, i.e. against men, he goes on to say, *But against princes and powers of the world of this darkness*. For he hath expounded what he meant by *world*, by the word following, when he subjoins, *of this darkness*: lest any should take the ‘world’ to mean the whole creation, of which the angels that deserted are in no sort rulers. *Of this darkness*, saith he: i.e. of the lovers of this world: out of whom nevertheless are they, not for their own merit, but by the grace of God, elected, to whom he saith, *For ye were sometime darkness, but now light in the Lord*. For they all were under the rulers of this darkness, that is, of ungodly men, as darkness under darkness: but, *Thanks be to God Who hath delivered us*, saith the same Apostle, *from the power of darkness, and hath translated us into the kingdom of the Son of His love*. In Whom the prince of this world, that is, of this darkness, had nothing; because neither with sin did He come as God, nor of the stock of sin did the Virgin bear His flesh. And, as though He were asked, Why then diest Thou, if Thou hast not sin, to which death is due as punishment? He forthwith added, *But that the world may know that I love the Father*; v. 31.

JOHN
XIV.
31.James 4.
4. sæculi

ch. 1, 10.

re-
demp-
tori non
inter-
emptoriEph. 6,
12.

Id. 5, 8.

Col. 1,
12. 13.

v. 31.

HOMIL. *and as the Father gave Me commandment, even so I do:*
 LXXIX.

arise, let us go hence. For it was while they sat at meat that He had spoken these words. But in this, *let us go*, whither meant He that they should go, but to that place whence He was to be delivered up unto death, He that had nothing worthy of death? Yea, but He had a commandment of the Father that He should die, as of Whom it was foretold, *What I robbed not, then I paid:* He was to pay death where it was not due, and to redeem us from the death which was our due. But Adam had robbed, making sin his booty, when deceived by presumption he stretched out his hand to the tree, with intent to invade the incommunicable name of unpermitted¹ Deity, Which was the Son of God's by nature, not by robbery.

Ps. 69,
4.

¹Gen. 3,
5.

HOMILY LXXX.

I am the true Vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit, He will take away: and every branch that beareth fruit, He will purge it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you.

1. THIS place of the Gospel, my brethren, where the Lord calleth Himself the Vine, and His disciples the branches, saith it in regard that He is the Head of the Church, and we His members, He, *the Mediator between* ^{1Tim. 2,} *God and men, the Man Christ Jesus.* For vine and ^{5.} branches are of one nature: and therefore, being God, of which Nature we are not, He was made man, to the intent that in Him our human nature should be the Vine, that so it should be possible for us men also to be branches of that Vine. What meaneth then, *I am the true Vine*? Surely in adding the word *true*, He could not mean to refer this to the (literal) vine, from which this similitude is taken? For He is called *Vine*, by similitude, not in strictness of speech, just as He is called Sheep, Lamb, Lion, Rock, Corner-Stone, and other such like; and the *true* things here are rather the objects themselves, from which these same metaphorical, not literal, appellations are derived. Yea, but He saith, *I am the true Vine*, to discriminate Himself from that to which it is said, *How art thou turned into* ^{Jer. 2,} *bitterness, O strange vine!* For how should that be the *true* ^{21.} *vine*, which, when one looked that it should bring forth ^{Is. 5, 4.} *grapes*, bore thorns? ^{cf. Matt. 7, 16.}

HOMIL.
LXXX. 2. *I, saith He, am the true Vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit He will take away: and every branch that beareth fruit, He will purge it, that it may bring forth more fruit.* Are Husbandman and Vine one? Nay: and therefore that

ch. 14,
28. Christ is the Vine, is in that regard in which He saith, *The Father is greater than I*: while in regard that He saith,

ch. 10,
30. *I and the Father are One*, He too is the Husbandman. And not such as they are, who by working from without lend their ministry: but such, that He also giveth the increase

1 Cor. 3,
5—7. from within. *For neither he that planteth is any thing, neither he that watereth; but He that giveth the increase, even God.* Yea, but Christ is assuredly God, because *the Word was God*; whence He and the Father are one: and though *the Word was made flesh*, which once He was not, yet He remains what He was. And, in fact, when, speaking of the Father as the Husbandman, He had said, that He taketh away the unfruitful branches, but purgeth the fruitful that they may bear more fruit, He straightway shews that He doth Himself also purge the branches, saying, *Now are ye clean because of the word which I have spoken to you.* Lo, He too doth purge the branches: which is the office of the Husbandman, not of the Vine: He, Who maketh even branches to be His workmen. For though they do not give the increase, yet they bestow some help, but not of their own: *For without Me*, saith He, *ye can do nothing.* Hear their own confession: *But what is Apollos? but what is Paul? Ministers, by whom ye believed, and according as God hath given to each one. I have planted, Apollos watered.* Therefore this also, according as *God hath given to each one*: not then of his own. But that which follows, *God gave the increase*; this indeed He doth, not by them, but by Himself: this exceedeth man's low estate, exceedeth the high estate of angels, and pertaineth to none soever but the Husbandman, the Trinity. *Now are ye clean*: clean, to wit, and to be made clean. For were they not clean, they could not have borne fruit: and yet every one that beareth fruit, the Husbandman purgeth that he may bear more fruit. He bears fruit, because he is clean: and that he may bear more fruit, he is purged still. For who in this

life is so clean, that he does not need to be cleansed more and more? Where, *If we say that we have no sin, we deceive ourselves, and the truth is not in us: if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*: yes, to cleanse the clean, i. e. the fruitful, that they may be the more fruitful, the more they be clean.

3. *Now are ye clean because of the word which I have spoken unto you.* Why saith He not, Are clean because of the Baptism wherewith ye are washed, but, *Clean because of the word which I have spoken unto you*, but, because in the water also it is the word that cleanseth? Take away the Word, and what is the water but water? The word is added to the element, and it becomes a Sacrament, itself, as it were, a visible word¹. As indeed He had said this also when He washed the disciples' feet: *He that is washed, needeth not save to wash his feet, but is clean every whit.* Whence hath water this so great virtue, to touch the body and wash the heart, but by the word doing it, not because it is spoken, but because it is believed? For in the word itself, the passing sound is one thing, the abiding virtue another. *This*, saith the Apostle, *is the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.* Whence in the Acts of the Apostles we read, *Cleansing their hearts by faith*: and in his Epistle blessed Peter saith, *So baptism doth also now save you: not the putting away of the filth of the flesh, but the interrogation of a good conscience. This is the word of faith, which we preach, by which*^a, without doubt, Baptism itself is conse-

JOHN
XV.
1-3.
1 John 1,
8. 9.

1 S Aug.
c. Faust.
19, 11.
ch. 13,
10.

Rom. 10,
8-10.

Acts 15,
9.
1 Pet. 3,
21.

^a S. Chrys. in l. ἐν ῥήματι ἐν ποίῳ; ἐν ὀνόματι τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος. "By what word? by the name of the Father, and of the Son, and of the Holy Ghost." So Theodoret. Theophyl. Œ. uen. and of the earlier Latins, S. Ambrose. S. Aug. de Nupt. 1, 38. Sic hoc (Eph. 5, 25-27.) accipiendum est, ut eodem lavacro regenerationis et verbo sanctificationis omnia prorsus mala hominum regene-

ratorum mudentur, &c. "Which is so to be taken, that by the same laver of regeneration and word of sanctification, all the ills of men regenerate are cleansed, &c." De Bapt. c. Donatist. 6, 47. Certa illa evangelica verba, sine quibus non potest Baptismus consecrari: "those prescribed Gospel words which are essential to the consecration of Baptism." C. Crescon. 4, 15. verbis evangelicis in nomine Patris

HOMIL. LXXX.
Eph. 5,
25. 26. crated that it should have power to cleanse. For *Christ*, the Vine with us, the Husbandman with the Father, *loved the Church, and delivered Himself up for her*:—read the Apostle, and see what he goes on to say:—*that He might sanctify her, cleansing her with the laver of water by the word*. The cleansing therefore would by no means be ascribed to the fluid unstable element, were there not added, *by the word*. This word of faith avails so much in the Church of God, that through her^b, believing, offering, blessing, baptizing, it cleanses the merest babe, although not as yet able with the heart to believe unto righteousness, and with the mouth to confess unto salvation. All this is done through the Word, of which the Lord saith, *Now are ye clean because of the word which I have spoken to you*.

et Filii et Spiritus Sancti. . . consecrata est aqua. "By the Gospel words, *In the Name of the Father, and of the Son, and of the Holy Ghost*, . . . the water is consecrated."

^b Per ipsam credentem, offerentem, benedicentem, tingentem. The Benedictines read per ipsum, and note that ed. Louvain has per ipsam, the other editions per ipsum, "in agreement with the Mss. which also want offerentem:" yet Ben. retain this word, which certainly is better omitted if per ipsum be the true reading. (Comp.

Ep. 98. §. 5. "Infants are offered to receive spiritual grace not so much by those in whose hands they are borne, albeit by them also if they be good and faithful men, as by the whole society of saints and believers. . . . The Universal Mother, the Church which is of the saints doeth this: for the whole Church beareth all, and beareth them severally.") Of Oxf. Mss. E Mus. 6. reads 'ipsam,' omitting 'offerentem;' Laud. 143, 'ipsum,' and has 'offerentem.'

HOMILY LXXXI.

JOHN XV. 4—7.

Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he shall be cast forth as a branch, and withered; and men shall gather it, and cast it into the fire, and it is burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.

1. JESUS hath said that He is the Vine, and His disciples the branches, and the Father the Husbandman: of which we have already discoursed as we were able. But in the present Lesson, still speaking of Himself, Who is the Vine, and of His branches, i. e. His disciples, He saith, *Abide in Me, and I in you.* Not so they in Him, as He in them. Of both these things, the benefit is not to Him, but to them. For so are the branches in the Vine, that they confer not upon the Vine, but of it receive whereby they may live: whereas so is the Vine in the branches, that it ministers vital aliment to them, not takes it of them. And therefore the benefit both to have Christ abiding in them, and to abide in Christ, is to the disciples, not to Christ. For the branch being cut off, another can sprout from the living root: but that which is cut off, without the root cannot live.

HOMIL.
LXXXI. 2. As indeed He goes on to say: *As the branch cannot bear fruit of itself except it abide in the Vine; so neither can ye, except ye abide in Me.* A great commendation of grace, my brethren: He instructs the hearts of the humble, obstructs the mouths of the proud. Let those look here and

Rom.10, answer Him, if they dare, who, *being ignorant of the righteousness of God, and going about to establish their own, are not subject to the righteousness of God.* Let those answer

Him that please themselves, and fancy that to do good works
2Tim.3, they have no need of God! Do they not *resist this truth,*
8. *men of corrupt mind, reprobate concerning the faith;* who answer and speak iniquity, saying, We have it of God that we are men, of ourselves that we are righteous? What say ye who deceive your own selves, ye upholders, nay, not so, but down-throwers, of free will, hurling it headlong, from the height of elation, through the emptiness of presumption, down to the depths of overwhelming? For your saying, forsooth, is, that man of himself doeth righteousness: this is the height of your elation. But the Truth contradicts you, and saith, *The branch cannot bear fruit of itself except it abide in the Vine.* Go now down the sheer precipice, and having no place to fix your hold, flutter with windy loquacity. This is the emptiness of your presumption. But mark the consequence that follows you, and if there be any feeling in you, be horribly afraid. He that thinks to bear fruit by himself, is not in the Vine; he that is not in the Vine, is not in Christ: he that is not in Christ, is not a Christian. These are the depths of your overwhelming.

3. Again and again consider what the Truth yet further
v. 5. saith: *I, saith He, am the Vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit: because without Me ye can do nothing.* Lest any should imagine that a branch can at least bear some little fruit, therefore, having said, *The same bringeth forth much fruit,* He adds not, *because without Me ye can do little, but, ye can do nothing.* Be it little then, or be it much, without Him it cannot be done, without Whom can nothing be done. Because though if the branch bear little, the Husbandman purgeth it that it may bear more, yet, except it remain in the Vine and live by the root, it cannot bear any

fruit, how much or how little soever, of itself. But although Christ would not be the Vine except He were man; yet this grace He would not bestow upon the branches, except He were also God. Because, however, while there can be no life without this grace, yet death is in the power of free-will, therefore He saith, *If any man abide not in Me, he shall be cast out as a branch; and shall be withered, and men shall gather it, and cast it into the fire, and it is burned.* So then, the wood of the Vine is the more contemptible, if it abide not in the Vine, the more glorious it is if it do abide: for, in fact, as the Lord saith by the prophet Ezekiel, the wood of the vine, being cut off is profitable for no uses of the husbandmen, is had in no account for the works of the carpenter. One of these two is fit for the vine-branch: either Vine, or fire; if it be not in the vine, it shall be in the fire: therefore, that it may not be in the fire, let it be in the Vine.

JOHN
XV.
6. 7.

4. *If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.* For, abiding in Christ, how can they wish any thing but what befits Christ? how can they wish any thing while abiding in the Saviour, but what is not alien from salvation? It is one thing that we wish because we are in Christ, another that we wish because we are in this world. Thus, sometimes from our abiding in this world the thought steals into our minds to ask that which we know not to be inexpedient for us. But God forbid it should be done for us if we abide in Christ, Who doeth, when we ask, only that which is expedient for us. Abiding therefore in Him, while His words abide in us, we shall ask what we will, and it shall be done for us. For if we ask, and it be not done, the thing we ask is not such as comes of our abiding in Him, nor of His words abiding in us: but is only of lust, and weakness of the flesh, which is not in Him, and in which His words abide not. For of course we reckon among His words the prayer which He taught us, wherein we say, *Our Father, Which art in heaven.* From the words and from the sense of this prayer let us not depart in our petitions, and whatsoever we ask, it shall be done for us. For then may His words be said to abide in us, when we do the things He commanded, and love the things He promised: but when His words abide in the memory and are

v. 6.

Ez. 15,
5.

v. 7.

Matt. 6,
9.

HOMIL. not found in the life, the branch is not reckoned to be in the
 LXXXI. Vine, because it draws not life from the root. Of this dif-
 Ps. 103, ference holds that which is written, *And to them that retain*
 18.

His commandments in memory, that they may do them. For many retain them in memory, to despise, or even deride and oppose them. The words of Christ abide not in these, who in some sort touch Him, not cohere with Him: and therefore they will not be a benefit to such, but a witness against them. And because, though they are in them, they do not abide in them, to no other purpose are they held by them, but that they shall thereby be judged.

HOMILY LXXXII.

JOHN xv. 8—10.

Herein is My Father glorified, that ye bear much fruit, and be made My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.

1. THE Saviour, commending to His disciples more and more, as He speaks to them, the grace by which we are saved, saith, *Herein is My Father glorified, that ye bear* ^{v. 8.} *much fruit, and be made My disciples.* ‘*In hoc clarificatus est Pater meus.*’ Whether the word be *glorificatus* or *clarificatus*, both represent one and the same Greek word, which is, δοξαζειν. For δοξα is Greek for ‘glory.’ Which I have thought fit to mention, because the Apostle saith, *If Abraham* ^{Rom. 4,} *was justified by works, he hath glory, but not unto God.* ^{2.} Glory unto God is that by which not man but God is glorified, if he is justified not by works but by faith, so that he hath it of God that he doth good works: since the branch, as I have already said above, cannot bear fruit of itself. For if herein ^{Hom.} is God the Father glorified that we bear much fruit, and be ^{81. §. 2.} made Christ’s disciples, let us not ascribe this to our own glory as if we had it of ourselves. For His is this grace, and therefore in this not ours but His is the glory. Whence also in another place, having said, *Let your light so shine* ^{Matt. 5,} *before men, that they may see your good works:* lest they ^{16.} should think the good works their own, He presently added,

HOMIL.
LXXXII.

And glorify your Father Which is in heaven. For herein is our Father glorified, that we bear much fruit and be made Christ's disciples. By Whom are we made so, but by Him Whose mercy prevented us? *For we are His workmanship, created in Christ Jesus in good works.*

Eph. 2,
10.

v. 9. 2. *As the Father, saith He, hath loved Me, I also have*

Gal. 5,
6.

loved you: continue ye in My love. Behold whence are our good works! For whence should they be, but as *faith worketh by love*? But whence should we love, except we were first loved? This same Evangelist hath most openly said this in his Epistle; *Let us love God^a, because He first loved us.* But in this that He saith, *As the Father hath loved Me, I also have loved you*, He shews, not equality of nature in us and Him, as in the Father and Him, but the grace by which He is the *Mediator between God and men, the Man Christ Jesus*. For the Mediator is shewn when He saith, *Me the Father, and I you.* For doubtless the Father also loves us, but in Him: because in this is the Father glorified that we bear fruit in the Vine, i. e. in the Son, and be made His disciples.

1 John
4, 19.1 Tim.
2, 5.

3. *Continue*, saith He, *in My love.* How shall we continue? Hear what follows. *If*, saith He, *ye keep My commandments, ye shall continue in My love.* Does love make us keep the commandments, or does the keeping of the commandments make us love? Nay, who can doubt that love comes first? For he that loves not, has not that whereby he may keep the commandments. Therefore in saying, *If ye keep My commandments, ye shall continue in My love*, He points out, not whence love is generated, but by what it is shewn. As though He would say, Think not that ye continue in My love, if ye keep not My commandments: for if ye keep them, ye shall continue. This is the point: hence shall it be seen that ye shall continue in My love, if ye shall keep My commandments: that no man may deceive himself by saying that he loves Him, if he keep not His commandments. For we love Him in so far as we keep His commandments, and in so far as we fail to keep them, we fail to love Him. Though

^a *Nos diligamus Deum, quoniam*
&c. Vulg. *Nos ergo diligamus Deum.*
But Aug. tr. ix. in 1 Ep. Joann. *Nos*

diligamus quia. Both the Syr. ver-
sions, and Copt. Armen. and several
Mss. have τὸν Θεόν.

in saying, *Continue ye in My love*, it does not appear what love He meant, whether that by which we love Him, or that by which He loves us, yet it is decided by the word preceding. Namely, He had said, *I also have loved you*: to which word He forthwith subjoined, *Continue ye in My love*: consequently, in that love with which He loved us. What meaneth then, *Continue ye in My love*, but, Continue ye in My grace? And what meaneth, *If ye shall keep My commandments ye shall continue in My love*, but, From this ye shall know, that in My love wherewith I love you, ye shall continue, if ye shall keep My commandments? Not therefore that He may love us, do we first keep His commandments; but, except He love us, we cannot keep His commandments. This is the grace which is open to the humble, hidden from the proud.

4. But what is that which He says next; *As I also have kept My Father's commandments, and continue in His love*? Clearly here also by this love of the Father He means that with which the Father loveth Him. For He had said, *As the Father hath loved Me, I also have loved you*: and to these words subjoined those, *Continue ye in My love*: doubtless that, with which I have loved you. Therefore in saying also of the Father, I continue in His love, of course it must be taken to be that love with which the Father hath loved Him. But are we to understand it here also to be grace, wherewith the Father loves the Son, just as it is grace wherewith the Son loves us, seeing we are sons by grace not by nature, whereas the Only-Begotten is so by nature, not by grace? Or must this also in the Son Himself be referred to the Man? Yes, surely. For in saying, *As the Father hath loved Me, I also have loved you*, He betokens the grace of the Mediator. Now He is *Mediator between God and men*, not in that He is God, but in that He is *the Man, Christ Jesus*. And unquestionably it is in regard that He is Man, that we read of Him, *And Jesus increased in wisdom, and in age, and in grace with God and men*. In this regard therefore we can rightly say, that albeit human nature pertaineth not to the Nature of God, yet to the Person of the Only-Begotten Son of God human nature doth pertain by grace, and grace so great, that none can be greater, none at all equal. For

HOMIL. no merits preceded that susception of the Manhood, but
 LXXXII. with that susception began all Christ's merits. The Son
 therefore continueth in the love wherewith the Father loved
 Ps. 8, 4. Him, and so hath kept His commandments. For *what is*
 ch. 1, 1. *man*, even that Man, save only as taken into God? For *the*
Word was God: the Only-Begotten, Co-eternal with Him
 that begat: but, in order that a Mediator might be given to
 ib. 14. us, by ineffable grace *the Word was made flesh, and dwelt*
in us.

H O M I L Y LXXXIII.

JOHN xv. 11, 12.

These things have I spoken unto you, that My joy may remain in you, and that your joy may be full. This is My commandment, That ye love one another, as I have loved you.

1. YE have heard, my beloved, the Lord saying to His disciples, *These things have I spoken unto you, that My joy* v. 11. *may remain in you, and that your joy may be full.* What is the joy of Christ in us, except that He deigns to rejoice on behalf of us? And what is our joy, which He saith must be made full, but to have fellowship with Him? As He had said to blessed Peter; *If I wash thee not, thou wilt have no* ch. 13, 8. *part with Me.* Now His joy in us is, the grace which He hath bestowed upon us: the same grace^a is our joy likewise. But on behalf of this, He rejoiced even from eternity, when *He chose us before the foundation of the world.* Nor can Eph. 1, we rightly say that His joy was not full: for God could not^{4.} at any time rejoice with an imperfect joy. But *that* joy of His was not in us, because neither were we in being that it should be possible for it to be in us, nor when we began to be, did we begin to be with Him. But in Him it always was, because by most certain truth of foreknowledge He rejoiced over us that were to be His. Consequently, His joy on our behalf was already perfect when He rejoiced in foreknowing and predestinating us; nor was it possible that in His joy there should be any fear lest haply that should

^a The earlier editions, *Ipse est, Mss. ipsa est.* BEN.
 “He, Christ, is our joy:” but the

HOMIL. not be, which He foreknew that He would make to be. But
 LXXXIII. we are not to suppose that when He began to make that to be which He foreknew that He would make to be, His joy, wherewith He is blessed, increased: else He was made more blessed because He made us. God forbid we should think this, my brethren: God's blessedness, because it was not less without us, becomes not greater because of us. Therefore, His joy on behalf of our salvation, which joy was always in Him when He foreknew and predestinated us, began to be in us when He called us; and this joy we may with reason call ours, because with it we shall be blessed: but this our joy increases and grows, and by persevering holds on to its own perfection. It begins then, in the faith of them that are born again, it will be fulfilled in the reward of them that rise again. It is of this that I take it to be said, *These things have I spoken unto you, that My joy may be in you, and that your joy may be full.* For Mine was always full, even before ye were called, when ye were foreknown of Me to be called; and it is made to be in you, when ye come to be that which I foreknew concerning you: but, that *your joy may be full*; because ye shall be blessed, which ye are not yet; as ye are created, who once were not in being.

v. 12. 2. *This*, saith He, *is My commandment, that ye love one another, as I have loved you.* '*Hoc est præceptum meum:*' but whether it be *præceptum* or *mandatum*, both render the same Greek word, which is ἐντολή, *commandment*. Now He had already spoken this sentence once before, of which ye should remember that I have discoursed to you as I was able: namely, He then said thus, '*Mandatum novum do vobis,*' *A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another.* The repetition therefore of this commandment is for enhancing it to our regard: only there He saith, *A new commandment give I unto you*; but here, *This is My commandment*; there, as if no such commandment existed before; here, as if no other were *His* commandment. True, but there it is called *New*, that we may not persevere in our oldness: here it is called *My commandment*, that we may not think it can be despised.

ch. 13,
34.

3. But whereas He here saith thus, *This is My command-* JOHN
ment; this, as if no other were His, what think we of this, ^{XV.}
^{11. 12.}
my brethren? Is His one only commandment this concerning the love wherewith we love one another? Is there not another greater commandment, that we love God? Yea, or hath God given us commandments concerning love only, so that we need look for no others? Surely the Apostle commendeth to our regard three things, saying, *But there* 1 Cor.
remain faith, hope, charity; these three: but the greater of ^{13, 13.}
these is charity. And though in charity, i. e. in love, those two precepts are shut up together; yet it is said to be *the greater*, not the only one. Then concerning faith how many things are commanded us, how many concerning hope! who is able to collect them all, who can suffice to enumerate them? Yea, but let us look at that saying of the same Apostle, *Charity is the fulfilling of the Law.* Then where Rom.
charity is, what can be wanting? where it is not, what can ^{13, 10.}
be profitable? A demon believes, yet loves not; none loves James
that believes not. It is in vain indeed, but yet it is pos- ^{2, 19.}
sible, for him to hope for pardon who does not love: but none can despair that loves. Therefore, where love is, there of necessity is faith and hope: and where love of neighbour, there is necessarily love of God likewise. For he that loveth not God, how can he love his neighbour as himself, seeing he does not love himself even? For in fact he is ungodly and unrighteous: now *he that loveth* Ps. 116,
unrighteousness, does not at all love, but *hateth his own* LXX.
soul. This commandment therefore of the Lord let us hold, & Vulg.
that we love one another, and whatever else He hath commanded, we shall do^a: because whatever else there is, we have it here. For this love is distinct from the love wherewith men, as men, love one another, since, on purpose to distinguish it, it is added, *As I have loved you.* Now to what end doth Christ love us but that we may be able to reign with Christ? To this end therefore let us love one another, that we may distinguish our love from that of others, who do not to this end love one another, because

^a Faciemus: but the editions except amus, 'let us do.' BEN.
Louvain, and most of the Mss, faci-

HOMIL. they do not love at all. But they who love one another in
LXXXIII. order to the having God, they do love one another: there-
fore, to love one another, they love God. This love is not
1 Cor. in all men: few love one another to that end *that God may*
15, 28. *be all in all.*

H O M I L Y LXXXIV.

JOHN xv. 13.

Greater love hath no man than this, that a man lay down his life for his friends.

1. THE fulness of love wherewith we ought to love one another, my dear brethren, the Lord hath defined, saying, *Greater love hath no man than this, that a man lay down his life for his friends.* Because then He had said above, *This is My commandment, that ye love one another, as I have loved you:* to which words He hath added what ye have now heard, *Greater love hath no man than this, that a man lay down his life for his friends:* the consequence of this is, what the same Evangelist John saith in his Epistle, that, *as Christ laid down His life for us, so we also ought* ^{1 John 3, 16.} *to lay down our lives for the brethren;* namely, loving one another as He hath loved us, Who for us laid down His life. For this is what we read in the Proverbs of Solomon, *If thou* ^{Prov. 23, 1. 2.} *sit to sup at the table of the Mighty, consider and under-* ^{LXX.} *stand the things that are set before thee; and so put forth* ^{and Vet. Lat.} *thy hand, knowing that it behoves thee to prepare the like.* For what is *the table of the Mighty*, but that from which we receive the Body and Blood of Him Who laid down His life for us? And what is it to *sit* thereat, but humbly to draw near thereto? And what to *consider and understand the things that are set before thee*, but to think worthily of so great grace? And what so to *put forth thine hand as knowing that thou must prepare the like*, but, as I have already said,

HOMIL. that, as Christ laid down His life for us, we ought also to lay
LXXXIV. down our lives for the brethren? For, as saith also the Apostle

1 Pet. Peter, *Christ suffered for us, leaving us an ensample, that we*
2, 21. *should follow His steps.* This it is, to *prepare the like.* This did, of ardent love, the blessed martyrs; whose memorials if we honour with no empty celebration, and in the banquet wherewith they were filled, draw near to the table of the Lord, it behoves that as they did, so should we, *prepare the like.* For, that at this same Table, we commemorate them, not like others who rest in peace, so that we pray for them, but rather that they should pray for us^a, that we may keep close to their footsteps; the reason is, because they have fulfilled the charity, than which the Lord saith there can be none greater. For they bestowed upon their brethren *the like* to that which from the table of the Lord they alike received.

2. And let not this be taken as if it meant that it is possible for us to be on a par with the Lord Christ, if we be
ch. 10, His martyrs (or witnesses) even unto blood. He had power
18. to lay down His life and to take it again; we cannot live as long as we wish, and must die though we would not: He by dying presently slew death in Himself; we in His death are
Acts 2, delivered from death: His flesh *saw no corruption*; ours
31. after corruption shall in the end of the world by Him be clad with incorruption: He needed not us, that He should save us; we, without Him, can do nothing: He gave Himself to
1 vitem be the Vine¹ to us branches; we, without Him, cannot have
2 vitam life². Lastly, albeit brethren die for brethren, yet unto remission of a brother's sins no martyr's blood is shed, which thing He did for us: not in this regard giving us an example that we should imitate, but a benefit for which we should be grateful. In so far then as the martyrs did shed their blood for the brethren, in so far they bestowed on others the like

^a Injuria est enim pro martyre orare, ejus nos debemus orationibus commendari. S. Aug. Sermon. 17. cited by Innocent III. Decretal. Gregor. iii. 41. 6. to justify the alteration by which the form, *Annue nobis quæsumus Domine ut intercessione beati Leonis hæc nobis prosit oblatio*, was substituted for

the ancient prayer, *ut animæ famulæ tui Leonis hæc prosit oblatio*. Comp. S. Chrysost. in Act. Ap. Hom. 21, 4. where he seeks to reconcile the ancient form of the prayer of oblation (still in use), *καὶν μάρτυρες ὄσι καὶ ὑπὲρ μαρτύρων*, with the views at that time prevalent.

to that whereof they partook from the Lord's Table^a. For in the other particulars which I have mentioned, though I could not mention all, a martyr of Christ is far from being on a par with Christ. But if any will put himself upon a par, I say not with Christ's power, but with His innocence; by thinking, I will not say, to heal another's sin, but at least to have no sin of his own: even so he is greedier than he should be for his soul's health: it is too much for him, he cannot hold so much. And it is well that he is admonished by this sentence of the Proverbs, which goes on to say; *But if thou be more greedy, covet thou not His meats*, for it is better that thou take nothing thereof, than that thou take upon thee more than is meet: *for these things*, saith the text, *have a deceitful life*, i. e. hypocrisy. For, by saying that he is without sin, he cannot exhibit himself to be righteous, but only feign it. Therefore it is said, *For these things have a deceitful life*. There is One alone to Whom it was possible both to have flesh of man and not have sin. With good reason is that which follows enjoined us, and by such a word and proverb human infirmity is well met, and to it is said, *Do not stretch thyself, being poor, against the Rich*. For the Rich is He, Who, liable neither to hereditary debt, nor at any time to any debt of His own, both is Himself just, and justifieth others; even Christ. Stretch not thyself against Him, thou who art poor to that degree, that thou art every day in prayer seen to be a beggar craving remission of sins. *But of thine own counsel^b, abstain*: from what, but from deceitful presumption? For that He was never guilty, was because He was not only man, but God. *For if thou direct thine eye to Him, He will no where appear^c*. *Thine eye*, to wit, the eye of man wherewith thou beholdest the things of man: *if thou direct it unto Him, He will no where appear*, because He cannot be seen in what sort thou hast power to see. *For He will prepare Himself^d wings as of an eagle, and will go into the*

JOHN
XV. 13.

Prov.
23, 3—5.
LXX.
and Vet.
Lat.
ἐχεται
ζωῆς
ψευδοῦς
LXX.

^a Here six Mss. add, Imitari quis morientem potuit, nemo autem redimentem: "Like Him a man might die, but none like Him redeem:" which in three other copies is found before the sentence, Quod si quisquam, "But if any, &c." BEN. So Ms. e Mus. 6,

repeating 'potuit' before 'redimentem.'

^b *Tuo autem consilio*, not *A tuo*: LXX, τῇ δὲ σῇ ἐννοίᾳ ἀπόσχου.

^c *Nusquam parebit*: οὐδαμῶς φα-
νεῖται.

^d *Parabit enim sibi*: but LXX, κατεσκευάσται γὰρ αὐτῷ.

HOMIL. *house of His Ruler* : that is, whence He came to us, came and
 LXXXIV.
 Gal. 2, found not any such as was He that came^e. Then let us love
 20. one another, as Christ loved us, and delivered Himself up for
 us. *Greater love, truly, hath no man than this, that one lay
 down his life for his friends.* And while we imitate Him
 with pious obedience, let us not by any audacity presume
 to compare ourselves to Him.

^e Ad nos utique venit, nec tales qualis venit invenit.

H O M I L Y LXXXV.

JOHN xv. 14, 15.

Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth.

1. WHEN the Lord Jesus, to enhance the love He shewed in dying for us, had said, *Greater love hath no man than* v. 14. *this, that one should lay down his life for his friends*, then said He, *Ye are My friends, if ye do whatsoever I command you.* Great condescension! that, while a good servant can be such only by doing his lord's commands, He would have His friends to be known by this which is the proof that servants can give of their goodness! But as I said, this is condescension, that whom the Lord knows to be His servants, He deigns to call His friends. For, that ye may know that it is the duty of servants to do their lord's commandments, in another place, addressing them as servants, He chideth them, saying, *But why call ye Me Lord, Lord, and do not* Luke 6, *the things that I say?* When therefore (saith He) ye say, ^{46.} Lord: shew that ye mean what ye say, by doing what ye are bidden. Will not He say to the obedient servant, *Well* Mat. 25, *done, good servant! because thou hast been faithful in a* ^{21.} *few things, I will set thee over many things: enter thou into the joy of thy Lord?* It is possible therefore to be both servant and friend, when one is a good servant.

2. But let us mark what follows. *Henceforth I call you* v. 15. *not servants; because the servant knoweth not what his*

HOMIL. *lord doeth.* How then are we to understand the good
 LXXXV. servant to be both servant and friend, seeing He saith,
Henceforth I call you not servants, because the servant knoweth not what his lord doeth? He establisheth the name of friend in such sort that He taketh away the name of servant: not so that in the one both it and the other remain, but so that upon surcease of the one the other succeedeth. What is this? Is it so, that when we have done the Lord's commandments, we shall be no more servants? Shall we thenceforth be no more servants, when we shall have become good servants? And yet, who can contradict the Truth, Which saith, *Henceforth I call you not servants?* And why He said this, He teacheth us: *Because,* saith He, *the servant knoweth not what his lord doeth.* To a good and proved servant doth not his lord entrust also his secrets? Then what is it that He saith, *The servant knoweth not what his lord doeth?* But be it so, *knoweth not what he doeth;* is it also, *knoweth not what he commandeth?* Why, not knowing this, how can he serve? or not serving, how can he be servant? And yet the Lord speaketh: *Ye are My friends, if ye do whatsoever I command you.* *Henceforth I call you not servants.* O marvellous thing! Whereas we cannot serve except we do the Lord's commandments, how by doing His commandments shall we be no more servants? If I shall be no more servant by doing the commandment, and, except I do the commandment, I cannot serve; it follows that by serving I shall be no servant!

3. Let us understand, brethren, let us understand; and let this be the Lord's doing in us, that we should understand; His doing also, that having understood, we should do. Now this if we know, without doubt we know what our Lord doeth, because our being such is only the Lord's doing, and by this we come to have part in His friendship. Namely, as there are two kinds of fear, which make two sorts of persons that fear, so there are two kinds of servitude, which make two sorts of servants. There is a fear

1 John which *perfect love casteth out*, and there is another fear,
 4, 18. which *is chaste, abiding for ever and ever.* That fear which
 Ps. 19, is not in love, the Apostle had in his eye when He said,
 10.
 Rom. 8, *For we have not received the spirit of servitude again in*
 15.

fear. But that chaste fear he had in his eye, when he said, ^{JOHN XV. 11, 12.} *Be not high-minded, but fear.* In that fear which love casteth out there is also servitude to be cast out along with ^{Rom. 20,} the fear: for the Apostle has joined both together, i. e. the ^{11.} servitude and the fear, in saying, *For we have not received the spirit of servitude again in fear.* And the Lord had in view the servant who pertains to this kind of servitude, saying, *Henceforth I call you not servants; for the servant knoweth not what his lord doeth.* Not, truly, the servant in relation to the chaste fear, to whom it is said, *Well done, thou good servant, enter thou into the joy of thy Lord;* but the servant in relation to the fear that is to be cast out by love, of whom He elsewhere saith, *The servant* ^{ch. 8, 35.} *abideth not in the house for ever, but the Son abideth for ever.* Seeing then He hath given us power to become sons of God, let us be not servants but sons: that in a certain wonderful and ineffable but yet true manner, it may be possible for us to be servants and yet not servants; servants, to wit, by the chaste fear, to which pertaineth the servant that entereth into the joy of his Lord; but not servants, in regard of the fear that is to be cast out, to which pertaineth the servant that abideth not in the house for ever. Now, that we should be such servants and yet not servants, ^{1 al.} let us know that it is the Lord's doing. But this that servant knoweth ^{scimus, we} not, who ^a *knoweth not what his Lord doeth*, and, when he ^{know.} does any thing good, is lifted up as if it were his own doing, not his Lord's, and glories in himself, not in the Lord, having deceived his own self, because he glories as though ^{1 Cor. 4,} he had not received. But that we, beloved, may be friends ^{7.} of the Lord, let us know what our Lord doeth. It is His doing, not our own, that we are not only men, but just. And that we should know this, whose doing is it but His? *For we have not received the spirit of this world, but* ^{id. 2, 12.} *the Spirit Which is of God, that we may know the things that have been given us of God.* Whatever there is of good, it is of His giving. Consequently, of His giving it is, for this also is good, that one should know by Whom all good

^a Servus ille nescit, qui nescit. In ^{abideth not, &c.]} knoweth not this most of the Mss. the words qui nescit that his Lord doeth." BEN.
are wanting. "But that servant [who

HOMIL. is given : that, concerning all good things whatsoever, he that
 LXXXV.
 id. 1, 31. glorieth may glory in the Lord. But that which follows,
*But I have called you friends, because all things that I have
 heard of My Father I have made known to you,* is so deep,
 that it must by no means be crowded into the present dis-
 course, but must be deferred to another.

HOMILY LXXXVI.

JOHN XV. 15, 16.

But I have called you friends; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and set you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you.

1. ONE may well ask, how it is to be taken that the Lord saith, *But I have called you friends, for all things that I have heard of My Father I have made known unto you.* For who can dare affirm or believe that any human being knows all things that the Only-Begotten Son hath heard of the Father: when even this is more than any man is able to conceive, namely, how He hears any word from the Father, being Himself the Father's One and Only Word? Nay, saith He not some while after, but yet in this same discourse which He held to His disciples after the supper before His Passion, *I have many things to say unto you, but ye cannot* ^{ch. 16,} ^{12.} *bear them now?* How then are we to understand Him to have made known to His disciples *all things* that He has *heard of the Father*, when there are certain *many things* that He purposely leaves unsaid, because He knows they cannot bear them now? But the truth is, that what He is about to do He saith He has done, He *Who hath done the things that* ^{Is. 45,} ^{11.} *are future.* For, just as He saith by the Prophet; *They* ^{Ps. 22,} ^{18.} *pierced My hands and My feet,* not, *They will pierce;* speaking

- HOMIL. of it as past and yet predicting it as future: so likewise in
 LXXXVI. this place He saith He hath made known to His disciples all
 things which He knoweth that He will make known in that
 1 Cor. fulness of knowledge, of which the Apostle saith, *But when*
 13, 10. *that which is perfect is come, then that which is in part shall*
 12. *be done away.* For he saith there: *Now I know in part;*
but then shall I know even as also I am known; and now
through a glass darkly: but then face to face. Thus also the
 Tit. 3, 5. same Apostle saith we are saved *by the laver of regeneration,*
 Rom. 8, who yet saith in another place, *For we are saved by hope:*
 24. 25. *but hope that is seen is not hope: for what a man seeth, why*
doth he yet hope for? but if we hope for that we see not, then
do we with patience wait for it. Whence also his fellow-
 1 Pet. 1, apostle Peter saith: *In Whom, though now ye see Him not, ye*
 8. 9. *believe; Whom when ye shall see, ye shall rejoice with joy*
unspeakable and full of honour: receiving the wages of your
faith, even the salvation of your souls^a. If then now is the
 time of faith, and salvation of souls is the wages of faith, who
 Gal. 5, 6. can doubt that in *faith which worketh by love,* we must pass
 the day, and at the end of the day receive the wages, not
 only *redemption of our body,* of which the Apostle Paul
 Rom. 8, speaks, but also *salvation of our souls,* of which speaks the
 23. Apostle Peter? For of both these things the felicity at this
 present time and in this mortal state is rather had in hope
 than held in reality. But there is this difference, that our
 outward man, i. e. our body, is still undergoing corruption,
 2 Cor. 4, while the inner man, i. e. the soul, *is already renewed from*
 16. *day to day.* Therefore, just as we look for future immortality
 of the flesh and salvation of our souls, albeit by reason of the

^a *In quem modum non videntes creditis; quem cum videritis exultabitis gaudio inenarrabili et honorato, percipientes mercedem fidei, salutem animarum vestrarum.* In the spurious Sermo ad Catechum. (vulg. Ad Catech. lib. 2.) §. 16. *Credentes in eum quem non videtis gaudete inenarrabili gaudio.* S. Iren. iv. 22. vet. vers. *In quem nunc non videntes credidistis, gaudebitis gaudio inenarrabili.* v. 7. *in quem nunc quoque non videntes creditis, credentes autem exultabitis gaudio inenarrabili.* S. Polycarp. ad Phil. §. 1. vet. vers. *in quem nunc non aspicientes creditis, credentes autem gaudebitis gaudio inenarrabili et*

glorificato: eis δὲ ὅν οὐκ ἰδόντες πιστεύετε, πιστεύοντες δὲ ἀγαλλιάσθε (which word here and in v. 6.—where Origen has ἀγαλλιάσεσθε—is taken as future by Vet. Lat. Vulg. Syr. and so Œcumen. in l.) S. Clem. Alex. Strom. iv. 20. *eis δὲ ἄρτι μὴ ὁρῶντες πιστεύοντες δὲ ἀγ.* Vulg. *in quem nunc quoque non videntes creditis, credentes autem exultabitis lætitia inenarrabili et glorificata, reportantes finem fidei vestræ, salutem animarum.* That Augustine cites it *quem cum videritis*, is probably only a lapse of memory. And so of *mercedem* for *finem*.

pledge we have received thereof, we be said to be already saved, so must we hope for a future knowledge of all things that the Only-Begotten hath heard of the Father, albeit Christ saith that He hath caused this to have place even now. JOHN
XV.
15. 16.

2. *Not ye have chosen Me*, saith He, *but I have chosen* v. 16. *you*. This is that ineffable grace. For what were we when we had not yet chosen Christ, and therefore did not love Him? since if one have not chosen Him, how can he love^b Him? Was that already in us, which we sing in the Psalm, *I have chosen to be a cast-away^c in the house of the Lord*, Ps. 84, *more than to dwell in the tabernacles of sinners?* No,¹⁰ assuredly. Then what were we, but unrighteous and lost? For we had not already believed on Him, that therefore He should elect, or choose, us: since if He chose us as already believing, He chose us as being Himself chosen of us^d. Then why should He say, *Not ye have chosen Me*, but Ps. 84, because His mercy prevented us? Here at any rate there is¹⁰ no room for the vain presumption of those who uphold God's foreknowledge against His grace, and say that the ground of our being elected before the foundation of the world, was this, that God foreknew that we should be good, Eph. 1, not that He would make us good. Not this saith He Who saith, *Not ye have chosen Me*. For if He chose us on this ground, that He foreknew that we should be good, He would at the same time have foreknown that we should first choose Him. For in no other way was it possible for us to be good: unless perchance that person can be called good who hath not chosen the Good. Then what chose He in them that were not good? For they were not chosen, because they were good, who would not have been good, had they not been chosen. *Otherwise, grace is no more grace*, if we Rom. 11, contend that merits preceded. In fact, this is the election^{5. 6.} of grace, of which the Apostle saith, *So then at this time also the remnant by election of grace is saved*: whereupon He

^b Qui eum non elegit, quomodo diligat? The English language does not furnish two words of like meaning, connected by etymology, like eligere and diligere.

^c *Elegi abjectus esse*. Comp. Enarr. in Ps. 83. §. 15: *elegi abijci*. Vulg.

elegi abjectus esse in domo Dei mei. LXX. ἐξελεξάμην παραβριπτεῖσθαι.

^d Nam si jam credentes elegit, *electus* elegit. "All the Mss. except Cod. Remig. have *electos*. The Louvain editors had restored *electus* by conjectural emendation." BEN. Oxf. *electos*.

HOMIL. adds, *Now if it be grace, it is no more of works, otherwise*
 LXXXVI. *grace is no more grace.* Hear, ingrate, hear: *Not ye have chosen Me, but I have chosen you.* Thou mayest not say, I was elected, because I already believed on Him. For if thou believedst on Him, then hadst thou chosen Him. But hear, *Not ye have chosen Me.* Thou mayest not say, Ere I believed, I already did good works, therefore was I elected. For how can there be any good work before faith, when the Apostle saith, *Whatsoever is not of faith, is sin?* Then what are we to say at hearing, *Not ye have chosen Me,* but, that we were evil, and were elected that we might be good through the grace of Him that elected us? For it is not grace, if merits had preceded: but it is grace; this therefore did not find, but made the merits.

3. And see, beloved, how not as being good He electeth them, but maketh them good as having elected them. *I,* saith He, *have chosen you, and have set you that ye should go, and bring forth fruit, and that your fruit should remain.* Is not this fruit that of which He had already
 ch.15,5. said, *Without Me ye can do nothing?* He chose us therefore, and set us that we should go and bring forth fruit; consequently, we had no fruit for which He should elect us. *That ye may go,* saith He, *and bring forth fruit.* We go that we may bring forth, and He is Himself the Way by which we go, in which He hath set us. Therefore, in all things His mercy preventeth us. *And that your fruit,* saith He, *may remain: that whatsoever ye shall ask the Father in My name, He may give it you.* Let love then remain: for this is our fruit. Which love is now in longing, not yet in fulness: and by this very longing, whatsoever we ask in the name of the Only-Begotten Son, the Father giveth us. That, however, which is not expedient for our salvation to receive, we must not think we ask in the name of the Saviour: but we then ask in the Saviour's name, when the thing we ask has to do with our being saved.

HOMILY LXXXVII.

JOHN xv. 17—19.

These things I command you, that ye love one another. If the world hate you, know that it hated Me before it hated you. If ye were of the world, the world would love what was his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

1. IN the Gospel Lesson which comes before this, the Lord had said, *Ye have not chosen Me, but I have chosen you, and* v. 16. *set you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you.* Of which words ye remember we have already discoursed what the Lord gave. But here He saith, namely in the following Lesson, which ye have just heard read, *These things I command you,* v. 17. *that ye love one another.* And by this we are to understand that this is our fruit, of which He saith, *I have chosen you that ye should go and bring forth fruit, and that your fruit should remain.* Whereas also He further said, *That whatsoever ye shall ask the Father in My name, He may give it you,* it means, He will give it us *if* we love one another, albeit this very thing is His giving to us, Who chose us not having fruit, for we had not chosen Him, and set us that we should bring forth fruit, i. e. love one another: which fruit without Him we cannot have, even as the branches without the Vine can do nothing. Our fruit therefore is charity,

HOMIL. which the Apostle defineth, of a pure heart and a good con-
 LXXXVII
 1 Tim. 1, science, and faith unfeigned. By this we love one another,
 5. by this we love God. For we could not with a true love
 love one another, except we loved God. For one loves his
 neighbour as himself, if he love God: since if he love not
 Mat. 22, God, he loves not himself. For on these two commandments
 40. of charity hang all the Law and the Prophets: this is
 our fruit. Giving therefore a commandment concerning
 fruit, He saith, *These things I command you, that ye love*
one another. Whence also the Apostle Paul, when with the
 works of the flesh he would contrast the fruit of the Spirit,
 Gal. 5, put this as the head of all: *The fruit, saith he, of the Spirit*
 22. *is love:* and then strings the rest together in their connexion,
 as all rising out of that as their head: namely, *joy, peace,*
longsuffering, kindness, goodness, faith, meekness, temper-
ance. In fact, who rejoices aright, that loves not the good
 whereof he rejoices? Who can have true peace but with
 Him Whom he truly loveth? Who is long-suffering by per-
 severingly continuing in ¹that which is good, except he be
 fervent in love? Who is good, except he be made so by
 loving? Who savingly faithful, except by the faith which
 worketh by love? Who serviceably gentle, that is not tamed
 to the discipline of love? Who continent from that which
 debaseth, except he love that which ennobleth? With
 good reason therefore does our Good Master so often
 insist upon love, as if it alone needed to be enjoined, as that
 without which other good things cannot profit, and which one
 cannot have without having the other good things by which
 a man is made good.

¹ One
 Ms. te-
 nendo,
 'holding
 fast.'

2. Moreover, for this love we ought patiently to bear also
 the world's hatred. For it must needs hate us, when it
 perceives that we like not what it loves. But the Lord
 gives us very great consolation from Himself, in that, having
 said, *These things I command you, that ye love one another,*
 He goes on to say, *If the world hate you, know^a that it*
hated Me before it hated you. Then why does the member
 set up itself above its Head? Thou refuseth to be in the
 Body, if thou wilt not bear the world's hatred with thy
 Head. *If ye were of the world, saith He, the world would*

^a Scitote. Vet. Lat. Cypr. (but once mementote, p. 92.) and Vulg.

love what was its own. It is of course to the universal Church that He saith this: which moreover is often called by this term, 'world.' As in that saying, *God was in Christ reconciling the world unto Himself.* And again, *The Son of Man is not come to judge the world, but that the world may be saved through Him.* And in his Epistle John saith, *We have an Advocate with the Father, Jesus Christ the Righteous, and He is the propitiator^b of our sins; not only of ours, but also of the whole world.* The Church then is the whole world, and the whole world hates the Church: so then, world hates world: the world at enmity, the world reconciled, the condemned the saved, the polluted the cleansed^c.

3. But this world which God in Christ reconcileth to Himself, and which is saved through Christ, and which through Christ hath all its sin forgiven, is elected out of the world which is at enmity, condemned, contaminated. For out of that lump which perished, the whole of it, in Adam,

^b Propitiator: Aug. elsewhere cites it propitiatio.

^c S. Aug. tr. 1. in Ep. Joann. 1. §. 8. *Totius mundi.* Quid est hoc, fratres? Certe . . . invenimus Ecclesiam in omnibus gentibus. Ecce Christus *propitiatio est peccatorum nostrorum: non tantum nostrorum, sed et totius mundi.* Ecce habes Ecclesiam per totum mundum . . . In illo monte esto qui implevit orbem terrarum, quia Christus *propitiatio est peccatorum . . . totius mundi* quem suo sanguine comparavit. "*Of the whole world.*" What is this, brethren? Why assuredly . . . we find the Church in all nations. Behold, Christ is *the propitiation of our sins: not of ours only, but of the sins of the whole world.* Lo, there hast thou the Church throughout the whole world . . . Be thou therefore in that Mountain which hath filled the whole earth, because Christ is *the propitiation of the sins of the whole world* which He purchased with His own blood." Ad Donatist. post Collat. §. 9. Nos autem mundum pro Ecclesie significatione positum dicebamus, sicut etiam Cyprianus intellexit, quia per totum mundum futura præfigurabatur Ecclesia. Unde illi dicebant "mundum semper in malam significationem positum;" et testimonia de Scripturis dabant, quia scriptum est, *Si quis di-*

lexerit mundum, non est Charitas Patris in illo: et cætera talia. Nos vero non solum in malam, sed etiam in bonam significationem mundum in Scripturis positum respondebamus, et commemorabamus inter alia etiam illud quod scriptum est, *Deus erat in Christo mundum reconcilians sibi:* qui utique non sibi reconciliat nisi Ecclesiam. "We alleged [against the Donatists] that 'the world' [in the Parable of the Tares] is put to denote the Church, as Cyprian understood it, in regard that herein was prefigured the future diffusion of the Church throughout the whole world. Whereupon they said. 'The 'world' is always put in a bad sense,' and alleged proofs from Scripture: that it is written, *If any man love the world* &c. (1 John 2, 15.) and other such like texts. We answered, that the word 'world' is put in Scripture not only in a bad but also in a good sense, and mentioned among others that also which is written, *God was in Christ, reconciling the world to Himself:* whereas of course it is only the Church that He reconciles to Himself." (In like manner St. Augustine contends for a limited sense of the expression *omnes homines*, 1 Tim. 2, 4. See Enchirid. ad Laurent. §. 24—27. c. Julian. 4, 42—44, 47. de Civ. Dei 22, 2. Serm. 292, 4.)

HEMIL. are made vessels of mercy, of which consists the world that
 LXXXVII. is destined for reconciliation; which that world hateth,
 which of the same lump is destined for *vessels of wrath*
wholly made for perdition^d. As in fact, after He had said,
If ye were of the world, the world would love what was its
own, He directly added, *But because ye are not of the world,*
but I have chosen you out of the world, therefore the world
hateth you. Therefore they too were of it, and that they
 might not be of it, were chosen from it, not by their own
 merits, seeing no good works of theirs had preceded; not by
 nature, which through free will was wholly vitiated at the
 very root: but by gratuitous, i. e. true grace. For He that
 elected a world out of the world, made the thing He would
 elect, not found it: since *a remnant by election of grace is*
 Rom. 11, *saved*. Now if it be grace, saith he, then is it no more of
 5. 6. *works; otherwise grace is no more grace*.

4. But if it be asked, how the world of perdition loves
 itself, which hates the world of redemption; why, of course
 it loves itself with a false, not with a true love. Therefore it
 Ps. 11, falsely loves itself, and truly hates. For *he that loveth*
 5. *unrighteousness, hateth his own soul*. Howbeit, the world is
 LXX. & Vulg. said to love itself in that it loves the unrighteousness by which
 it is unrighteous: and again it is said to hate itself, in
 that it loves the thing that hurts it. Therefore it hates
¹ vitium in itself its nature, loves its ¹ corruption: hates the thing
 it was made by the goodness of God, loves the thing that
 was made in it by free-will. Whence we also are both
 forbidden to love the world, (if we understand aright,) and are
 bidden to love it: forbidden, where it is said to us, *Love not*
 1 John 2, 15. *the world*; bidden, where it is said to us, *Love your enemies*:
 Luke 6, 27. these are the world that hates us. Therefore, we are both
 forbidden to love in it what it loves in itself, and bidden to
 love in it what it hates in itself, to wit, God's handiwork, and
 the divers consolations of His goodness. For indeed it is
² vitium that² which mars it that we are forbidden to love, and are
 bidden to love what it is by nature, while the world loves in
 itself that which mars it and hates its own nature: so may
 we both love and hate it in a right manner, while it loves
 and hates itself in a wrong.

^d Quæ perfecta sunt in perditionem: *apta in interitum*.
 so Propos. ex Ep. ad Rom. 63. Vulg.

H O M I L Y LXXXVIII.

JOHN XV. 21, 22.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep your's also. But all these things will they do unto you for My name's sake, because they know not Him that sent Me.

1. THE Lord, exhorting His servants to suffer patiently the world's hatred, sets before them an example, than which there could be none greater and better; namely, His own: since, as the Apostle Peter saith, *Christ suffered for us*, ^{1 Pet. 2,} *leaving us an example that we should follow His steps.* ^{21.} Which thing, however, if we do, we do by His aid, Who hath said, *Without Me ye can do nothing.* In fact, as He had already said to them, *If the world hate you, know that it hated Me before it hated you:* now also He says what ye heard when the Gospel was read, *Remember the word that* ^{v. 20.} *I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep your's also.* Now in saying, *The servant is not greater than his Lord*, does He not plainly shew how we are to understand what He had said above, *Henceforth I call you not servants?* For behold here He does call them servants: for what but this is meant in this saying, *The servant is not greater than his Lord; if they have persecuted Me, they will also persecute you?*

HOMIL. Therefore it is manifest, that we are to understand it concerning that servant who *abideth not in the house for ever*,
 LXXXVIII
supra,
 Hom. the servant who stands in relation to the fear which love
 85, 3. casteth out; when it is said, *Henceforth I call you not*
 ch. 8, 35. *servants*: but here where it is said, *The servant is not*
 1 John 4, *greater than his Lord; if they have persecuted Me, they*
 18. *will also persecute you*, the servant meant is he who is such
 Ps. 119, in relation to that chaste fear which abideth for ever and
 Mat. 25, ever. For to this servant it shall be said, *Well done, good*
 21. *servant, enter into the joy of thy Lord.*

v. 21. 2. *But all these things*, saith He, *will they do unto you for My name's sake, because they know not Him that sent Me. All these things: all what, but what He has mentioned, namely, hating, persecuting, despising their saying? Since, suppose they kept not their saying, and yet did not hate nor persecute them: or suppose they also hated, yet did not persecute: that would not be to do all these things. But All these things will they do unto you for My name's sake; what is this but to say, They will hate Me in you, Me in you they will persecute, and your saying, because it is Mine, for that very reason they will not keep? For all these things they will do unto you for My name's sake: not your name, but Mine. So much the more wretched they that for this Name's sake do these things, the more blessed they are that for this Name's sake suffer these things: as He saith*
 Matt. 5, in another place, *Blessed are they that are persecuted*
 10. *for righteousness' sake*: for this is the same as, *For My sake*,
 1 Cor. 1, or, *For My name's sake*: since, as the Apostle teacheth, *He*
 30. 31. *is made unto us Wisdom of God, and Righteousness and Sanctification and Redemption; that, as it is written, He that glorieth, let him glory in the Lord.* In fact, bad men do these things to bad, but not for righteousness' sake; and for that reason alike wretched are both they that do, and they that suffer. Good men also do them to bad: in which case, though these do it for righteousness' sake, yet those do not for righteousness' sake suffer.

3. But some man will say: If when the bad persecute the good for Christ's name's sake, the good suffer for righteousness' sake, then, of course, for righteousness' sake the bad do these things to them; but if so, then it follows, that when

the good punish¹ the bad for righteousness' sake^a, for righteousness' sake the bad suffer. For if it be possible JOHN XV. 20. 21. for bad men to persecute good on behalf of Christ's name,¹ perse- why should it not be possible for bad men to be persecuted quantur. by good on behalf of Christ's name; and what is that but on behalf of righteousness? For if the behalf on which the bad suffer be not the behalf on which the good do, since the good do it on behalf of righteousness, the bad suffer on behalf of unrighteousness: it follows, that neither can the behalf on which the bad do, be that on which the good suffer, seeing the bad do on behalf of unrighteousness, the good suffer on behalf of righteousness. Then how shall it be true, *All these things will they do unto you for My name's sake*, seeing those do it not for Christ's name's sake, i. e. for righteousness, but for their own iniquity's sake? This question is solved, if we understand the saying, *All these things will they do unto you for My name's sake*, so as to refer the whole to the righteous: as if it were said, All these things ye will suffer from them for My name's sake: so that, *they will do unto you*, should mean, Ye will suffer from them. But if, *For My name's sake*, be taken as if He said, For the sake of My name which they hate in you, so we may also take, For righteousness' sake, which righteousness they hate in you^b: and so, when the good punish² the bad, they can² perse- rightly be said both to do it for righteousness' sake, for love quantur. of which they punish² the bad, and for unrighteousness' sake, which they hate in the bad: consequently, in this way the bad also may be said to suffer both for the unrighteousness which is punished in them, and for the righteousness which in their punishment is exercised.

4. Also, it may be asked, If the bad also persecute the bad; as ungodly kings and judges, while they were persecutors of the godly, did, however, also punish murderers

^a Against the Donatists, who made it one of the notes of the Church: *Ecclesia vera est quæ persecutionem patitur, non quæ facit*: "the true Church is that which is persecuted, not that which persecutes;" St. Augustine frequently insists upon the distinction between just and unjust persecution. Epist. 185, 10. 11. (de Correct.

Donatistarum :) ad Donatist. post Col. lat. 21. 23. "Either not all persecution is to be called unjust, or it is not to be called persecution when it is just." C. Crescon. 4, 55.

^b Most of the Mss. omit the clause, *Ita potest accipi et propter justitiam quam in vobis oderunt.* BEN.

HOMIL. and adulterers and whatsoever evil-doers they knew to have
 LXXXVIII done ought against the public laws; then how are we to understand the Lord's saying, *If ye were of the world, the world would love its own*:—for the world does not love the persons it punishes, and we see the aforesaid kinds of crimes commonly punished by the world:—how, but thus; that the world is in them by whom such crimes are punished, and the world is in them by whom such crimes are loved? Therefore, that world which is understood to consist of the bad and ungodly, both hates its own, on that part of mankind by which it hurts those who are guilty of crimes, and loves its own, on that part of mankind by which it favours the same its accomplices in crime. So then, *All these things will they do unto you for My name's sake*, either means, For which name's sake ye suffer: or, For which name's sake they do: because this it is that they hate in you while they persecute. He adds also: *Because they know not Him that sent Me*. This is to be understood in respect of that knowledge of Wisd. 6, which it is elsewhere written, *But to know Thee is perfect*
 15. *understanding*^b. For they who by this knowledge know the Father by Whom Christ was sent, do in no sort persecute them whom Christ gathereth; because they themselves with them are gathered by Christ.

^b *Scire autem te, sensus est consummatus.* Vulg. *Cogitare ergo de illa.* E. V. *To think therefore upon her is perfection of wisdom.*

H O M I L Y LXXXIX.

JOHN XV. 22, 23.

If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. He that hateth Me, hateth My Father also.

1. ABOVE, the Lord had said, *If they have persecuted Me*, v. 20. 21. *they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him that sent Me.* Now if we ask, of whom He said this, we find Him to have come to these words from that He had said, *If the world hate you, know that it hated Me before it* v. 18. *hated you; but now, in that He hath added, If I had not* v. 22. *come and spoken unto them, they had not had sin,* He more expressly points to the Jews. Of these therefore He said those former words also, for this the very context of the words indicates. Of the same He saith, *If I had not come and spoken unto them, they had not had sin*, of whom He said, *If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him that sent Me;* for to these words He subjoins the present saying, *If I had not come and spoken unto them, they had not had sin.* Now it was the Jews that persecuted Christ, as indeed the Gospel most evidently shews; to the Jews Christ spake, not to the other nations: therefore of them He meant the 'world' which hates Christ and His disciples; or rather, not of them only, but He shewed that these Jews are of this same 'world.' Then what meaneth it, *If I had not come and spoken unto them, they had not had sin?* Were the Jews without sin before Christ came to them in the flesh? Who so utterly foolish

HOMIL.
LXXXIX. as to say this? But under the general name He would have to be understood not all sin, but one great sin in particular. For this is the sin by which all sins are held fast, which sin if one have not, then all sins are forgiven him: and this is, that they did not believe in Christ, Who came on purpose to be believed on. This sin of course they would not have had, if He had not come. For in fact His coming, as saving as it is to the believing, so deadly is it made to the unbelieving: as though He also, the Head and Chief of the Apostles, became (what they have said of themselves) *to some indeed an odour of life unto life, but to some an odour of death unto death.*

2 Cor.
2, 16.

v. 22.

2. But that which He goes on to say, *But now they have no excuse for their sin*, may raise a question, whether they to whom Christ hath not come nor spoken to them, *have an excuse for their sin*. For if they have not, why is it said here, that the reason why these have none, is that He came and spake to them? But if they have, does it avail them for exemption from punishment, or only for more gentle punishment? To these inquiries, according to my comprehension, as the Lord giveth, I answer, that such have excuse not for all their sin, but for the sin of not believing in Christ, since to them He never came, and to them never spake. But not of the number of such are these to whom He in His disciples hath come, and by His disciples hath spoken: which thing He is even now doing, for by His Church He comes to the Gentiles, and by the Church *Mat. 10, 40. Luke 10, 16. 2 Cor. 13, 3.* speaks to the Gentiles. For in this regard He saith, *He that receiveth you, receiveth Me; and, He that despiseth you, despiseth Me. Will ye needs, saith the Apostle, receive a proof of Him that speaketh in Me, even Christ?*

Mat. 10,
40.
Luke 10,
16.
2 Cor.
13, 3.

3. It remains that we should enquire, whether such as before Christ did in the Church come to the Gentiles, and before they heard His Gospel, were prevented by the end of this life, or are now prevented, can have this excuse? They can, certainly, but not for that cause can they escape damnation. *Rom. 2, 12.* *For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law.* Which words indeed of the Apostle, since that word, *shall perish*, sounds more terrible than, *shall*

Rom. 2,
12.

be judged, seem not only to shew that this excuse is no help, but even to make their case worse. For they who shall excuse themselves with the plea that they have not heard, *shall perish without law*. JOHN XV. 22.

4. But then, whether these, who when they heard, despised or even resisted, and that, not only by contradicting but by hating and persecuting those from whom they heard, can be reckoned among those of whom it is said in words seemingly of less heavy import, *they shall be judged by the Law*: this may well be asked. Yes, but if it be one thing to *perish without the Law*, and a different thing to *be judged by the Law*, and that is heavier, this lighter: without doubt, these cannot be set down to this lighter punishment, because they cannot be said to have *sinned in the Law*; on the contrary, they would not receive Christ's Law at all, and, for their part, would not even have it exist at all. But those sin in the Law who are in the Law, i. e. who take it upon them, and confess that *the Law is holy, and the commandment holy and just and good*: only, through infirmity they do not fulfil what they cannot doubt to be of it most rightly enjoined. These are the persons who are perhaps in some sort to be distinguished from the perdition of them that are without the Law: provided however that saying of the Apostle, *shall be judged by the Law*, may be taken as if he had said, *shall not perish*: which would be marvellous were it so^a. For the discourse in which he is led to say this, was

^a St. Augustine in Enarr. in Ps. 118, Sermon. 25, §. 3. reproves it as a misconception of the Apostle's meaning, into which "some, even Catholics, have fallen from not attending to the context; who say that, whereas those who have sinned without Law *perish*, those who have sinned in the Law are only *judged*, not *perish*: and take this latter case to be the same with that of which St. Paul says, *But he himself shall be saved, yet so as by fire*: i. e. these shall be purged by transitory punishments. But (he says) in the latter passage the Apostle is speaking of such as do truly hold the foundation, i. e. Christ; whereas in the former, the context clearly shews that he is speaking of Gentiles, who having sinned without the Law of Moses, shall perish without that Law; and of Jews, who having sinned in the Law, shall be judged by that Law.

And certainly the unbelieving Jews have not the foundation, i. e. Christ. Now what Christian will say that the Jew, not believing in Christ, does not perish, but is only judged, as if this were lighter? Especially as Christ Himself affirms, that the sheep of the House of Israel to which He was sent were *lost*, i. e. perished (*perierant*); and that it will be more tolerable in the day of judgment for the men of Sodom, who of course perished without the Law, than for the unbelieving Jews." Therefore in the text he must be understood to say, that *if* to "perish without Law" be a heavier doom than to "be judged in the Law," clearly the haters and persecutors of Christ cannot be meant in the latter expression: but to have "sinned in the Law" must in *that case* be taken to denote the condition of them who acknowledge and reverence the

HOMIL. not concerning believers and unbelievers, but concerning
LXXXIX. Gentiles and Jews: and certainly both the one and the
other, except they be saved in that Saviour Who came to

Luke 19, seek that which was lost, or, had perished, shall without
10. doubt have perdition for their portion; however it may be

said, that some will perish with a heavier, others with a
lighter perdition, i. e. that some in their perdition will suffer
heavier, others lighter pains. For that person is said to
perish from God, who by way of punishment is separated
from the blessedness He giveth to His saints: but the diversity
of punishment is as great as is the diversity of sin. And
what is the nature of this diversity, the Divine Wisdom
judgeth more deeply than human conjecture can explore or
express. At all events, these to whom Christ hath come
and to whom He hath spoken, have not that excuse for the
great sin of unbelief, that they should be able to say, We
have not seen, we have not heard: whether that excuse
could in no case be accepted by Him, Whose *judgments*
are *unsearchable*, or whether it could be accepted, if not so
that they should be delivered from all damnation, at least
that they should suffer a considerably less severe damnation.

Rom.
11, 33.

v. 23.

5. *He that hateth Me*, saith He, *hateth My Father also*.
Here we may be asked, How is it possible to hate whom
one knows not? And yet before He said, *If I had not come*
and spoken unto them, they had not had sin, He had told
His disciples, *These things will they do unto you, because*
they know not Him that sent Me. Then how can they not
know, and yet hate? For if they think of Him not the thing
He is, but some other thing, no matter what: they are found
to have hated not God Himself, but a notion of their own
framing, or rather their own erroneous surmise. And yet if
it were not possible for men to hate what they know not,
He Who is the Truth would not have affirmed both these
things, that they know not His Father, and, that they hate
Him. But how that can be, if by the Lord's aid it can be
shewn by us, yet, because this discourse must now be
closed, it cannot be shewn now.

Law, but transgress it by sins of in-
firmity. That all this, however, holds
only if there be a distinction such as is
alleged: but that this is not the case,

because the Apostle manifestly denotes
heathen by the one phrase, and Jews
by the other: and it is certain that
without Christ both alike perish.

HOMILY XC.

JOHN XV. 23.

He that hateth Me, hateth My Father also.

1. YE have heard the Lord saying, *He that hateth Me, hateth My Father also*: when He had said above, *These things will they do unto you, because they know not Him that sent Me*. There arises therefore a question which we must not pretend to make light of, How they can hate whom they know not? For if their notion of God is not what He is, but some sort of surmise or belief of their own, and this is the thing they hate, why, they hate not God Himself, but the conception which they form by their own lying surmise or vain credulity: if, however, what they think of God is what He is, how can they be said not to know Him? And in the case of our fellow-men indeed, it is possible for us often to love persons we never saw, and therefore neither is it on the contrary impossible for us to hate persons we never saw. For according as report speaks well or ill of a person, the consequence not unreasonably is, that we love or hate a person unknown. But if the report be true, how can that person, of whom we have learned what is true, be called unknown? Because we have not seen his face? Why, he does not himself see that, and yet he cannot be better known to any man than he is to himself. It is not therefore in the bodily face of the man that our knowledge of him consists: but he is open to our cognizance when his character and doings are not hidden from us. Otherwise a person cannot know himself, because he cannot see his own face.

HOMIL. XC. But of course he hath in that degree a more assured knowledge of himself than he is known withal to others, in what degree he is able with an inner beholding more assuredly to see what his own way of thinking is, what his own desire, what his own life: and it is only when these things are opened to us also, that he becomes truly known to us. Now since these things are very often brought to our knowledge, be it by report or by writing, concerning persons absent, or even dead; hence it often comes to pass, that those whom we have never seen personally by face, (yet not those whom we do not know at all,) we either hate or love.

2. But very commonly we are mistaken in our belief concerning them; for sometimes even history, and much more fame, tells lies. It is our concern, however, in order that we may not be deceived by a pernicious opinion, to take care that, seeing we cannot search out the conscience of men, we have at least a true and sure judgment^a about the things themselves. That is to say, that, if we know not whether this or that individual be unchaste or chaste, nevertheless we should hate unchastity, and love chastity: and if we know not this or that man to be unjust or just, yet we should love justice and detest injustice: not the qualities which we imagine by our own erroneous surmise, but those which we by faith behold in the truth of God, the one to be sought after, the other to be eschewed: that so, while as it regards the things themselves we seek what we ought to seek and eschew what we ought to eschew, it may be forgiven us that as it regards the hidden things of men we sometimes, nay perpetually, have thoughts that are not true. Indeed, I take this to be a part of the *temptation common to men*, which is inseparable from this present life, insomuch that the Apostle saith, *Let no temptation take you but such as is common to men*^b. For what so *common to men* as this, that we have not power to look into the heart of man, and consequently do not search out thoroughly its hidden retreats, and for the most part suspect something other than is

1 Cor.
10, 13.

^a Sententiam: eight Mss. scientiam. BEN.

^b *Tentatio vos non apprehendat nisi humana*: a reading of which there are no traces in the Greek copies or the

other versions: retained by the Vulg. from Vet. Lat. (Ambros., Aug., comp. de Serm. Dom. in Monte, 2, 34: Primasius) but censured by Sedulius.

actually going on there? Though at the same time, being JOHN X V. 23. thus in the dark about the things of man, i. e. the thoughts of others, if we cannot understand^c our suspicions, because we are men, yet our judgments, i. e. definite and positive conclusions we ought to withhold, and to *judge nothing* 1 Cor. 4, 5. *before the time, until the Lord come, and bring to light the hidden things of darkness, and make manifest the thoughts of the heart, and then shall every man have praise of God.* When therefore one does not err in the things themselves, so that there be the right disapproval of vices and approval of virtues, doubtless if one err in the persons, the error is venial, *a temptation common to men.*

3. From the fact, however, that men's hearts are thus in the dark to us, there results a very strange and very sad consequence, namely, that sometimes, accounting a man to be unjust when nevertheless he is just, and we do in him unwittingly love justice, we shun him, turn from him, forbid him access to us, refuse to have with him the common intercourse of life; nay, if necessity enforce the exercise of discipline, whether that he may not hurt others or in order to his own correction, we even pursue¹ him with wholesome persequamur asperity of punishment, and afflict as if he were bad, the good man whom unwittingly we love. So it is, if while, for example, he is chaste, he is thought by us to be unchaste. For without doubt if I love the chaste, this man is the thing that I love, therefore I do also love him, and yet know it not. And if I hate the unchaste, I do not therefore hate this man, for he is not the thing that I hate: and yet to my beloved, with whom in love of chastity my soul dwelleth, I unknowingly do a wrong, not erring in my discrimination between virtues and vices, but in that the hearts of men are in the dark to me. And therefore as it is possible for a good man to hate a good man unwittingly (or rather, to love him unwittingly—for he loves him while he loves the good, because the one is the very thing that the other loves—); but he hates unwittingly not him, but the thing he takes him to be: so too it is possible for an unjust man to hate a just,

^c Etsi suspiciones intelligere non possumus, BEN. without mention of a various reading: but ed. Par. 1555 has

in the margin, al. *vitare*: "though we cannot help having suspicions." Oxf. Mss. 'intelligere.'

HOMIL.
XC. and, while he fancies that he loves a supposed unjust person who is like himself, unwittingly to love the just; and yet while he thinks him unjust, he loves not him, but the thing he takes him to be. And as it is when man, so when God is the object. Thus if the Jews were asked whether they loved God, what answer would they make but that they did love Him, and that, not purposely lying, but of erroneous opinion? For how should they love the Father of Truth, while they hated the Truth? For they would not have their deeds condemned, and Truth carries in Itself the condemning of such deeds: consequently, they hate the Truth in the same proportion as they hate their own punishment which Truth inflicts on such as they. Only they do not know this to be the Truth which condemns such men as they are: therefore they hate what they know not; and hating It, assuredly they cannot but hate Him of Whom the Truth is begotten. And so, because they know not that the Truth, by Whose judgment they are condemned, is begotten of God the Father; doubtless they know Him not, and yet hate Him. O miserable men, who while they would be evil, would not that the Truth should exist, by which the evil are condemned! For they do not like It to be the thing It is, while they ought not to like themselves to be the thing they are; so while It should abide might they be thereby changed, that they be not condemned thereby when It judgeth.

H O M I L Y X C I.

JOHN XV. 24, 25.

If I had not done in them the works which none other did, they had not had sin: but now have they both seen and hated both Me and My Father. But this cometh to pass, that the word might be fulfilled that is written in their Law, They hated Me without a cause.

1. THE Lord had said, *He that hateth Me, hateth My Father also*: for he that hates the Truth, must needs hate Him also of Whom the Truth is begotten: of which we have already spoken so much as was given us. Thereupon He adds that of which we must now speak: *If I had not done* v. 24. *in them the works which none other did, they had not had sin*: to wit, that great sin, of which He said above, *If I had not come and spoken to them, they had not had* v. 22. *sin*. This is the sin, that they believed not on Him when He was speaking and working. For we are not to suppose that they had no sin before He spake to them, and did works in them; but this sin, their not believing on Him, is mentioned in this way, because by this all other sins are held fast. For, if they had not this sin, and believed on Him, the rest would be forgiven.

2. But what means this, that after saying, *If I had not done works in them*, He presently added, *which none other did?* For none among the works of Christ seem to be greater than the raising of the dead: which thing we

HOMIL. know the ancient Prophets also did. Elias did this:
 XCI. Eliseus did it, both while he lived in this flesh, and when
 1 Kings 17, 21. he lay buried in the tomb. For once when certain persons
 22. bearing a dead body, upon a sudden onset of their enemies
 2 Kings 4, 35; took refuge at the tomb, and there deposited the body,
 13, 21. straightway it arose. Yet Christ did some works *which*
 Mat. 14, none other did: that He fed five thousand men with five,
 15—21; and four thousand with seven, loaves; that He walked upon
 15, 32—38; 14, the water, and gave Peter power to do this; that He
 25—29, changed water into wine; that He opened the eyes of one
 ch. 2, 9, that was born blind; and many other things which it were
 ch. 9, 7, long to rehearse. But we are told in answer, that others
 did works which He did not, and which none other did.
 Exod. 7, 12. Thus, who but Moses smote the Egyptians with so many
 Id. 14, and great plagues, divided the sea and led the people over,
 21—29, obtained manna from heaven for their hunger, poured out
 Id. xvi. water from the rock for their thirst? Who but Joshua son
 Id. 17, 6, of Nun divided the streams of Jordan for the people to pass
 Josh. 3, over, and by prayer sent up to God, arrested the sun in his
 Id. 10, course, and fixed him there? For whom but Samson did
 Id. 12—14, the jawbone of an ass gush with water for the satisfying of
 Judges 15, 19, his thirst? Who but Elias was in a fiery chariot borne up
 2 Kings 2, 11, on high? Who but Eliseus, as I mentioned just now, by
 his buried corpse restored another's corpse to life? Who
 Dan. 6, but Daniel, among the mouths of hungry lions shut up with
 22, him, lived unharmed? Who but the three men, Ananias,
 Id. 3, 27, Azarias, and Misael, in the midst of flames that blazed yet
 burned not, walked unhurt?

3. I pass the rest, because I account these enough to
 shew that some saints too have done certain wonderful
 works *which none other man did*. True, but to heal with
 so great power so many defects, and illnesses, and grievances
 of mortal men, this we read concerning none soever of
 the men of old. To say nothing of those whom by His
 bidding, as they came in His way, He severally made
 whole, the Evangelist Mark in a certain place saith, *And*
 Mark 1, 32—34. *at even, when the sun did set, they brought unto Him all*
that were diseased, and them that were possessed with devils.
And all the city was gathered together at the door. And He
healed many that were sick of divers diseases, and cast out

many devils. And Matthew, after mentioning this, adds also a prophetic testimony, saying, *That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.* JOHN XV. 24, 25. Matt. 8, 17.
 Also in another place Mark saith: *And whithersoever He entered, into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment: and as many as touched Him were made whole.* Mark 6, 56. These things none other did in them: for when He saith, *In them*, it is not to be understood to mean, Among them, or, Before their faces, but wholly *in them*, because He healed them. The works He meant were not such as only to cause wonder, but also to confer manifest healing: for which benefits they ought to have returned love, not hatred. It does indeed surpass all miracles of all besides Him, that He was born of a Virgin, that for Him alone it was possible both in His conception and in His birth to keep unhurt the integrity of His mother's body: but this was neither done before them nor in them. For to the truth of this miracle, not by beholding in common with them, but by discipleship distinct from them, the Apostles attained. And then, that on the third day, in the flesh wherein He was put to death, He from the tomb brought back Himself alive, and, thenceforth never more to die, with it ascended into heaven, this surpasseth all His other doings: but neither was this done in the Jews or before them; moreover He had not yet done this when He said, *If I had not done in them works which none other did.*

4. Doubtless then the works are those miracles of healing which He shewed in their diseases, miracles so great as none bestowed on them before, and with this He reproacheth them when He goes on to say, *But now have they both seen and hated both Me and My Father; but, that it may be fulfilled that is written in their Law, They hated Me without a cause.* v. 24. 25. Their Law He calls it, not as invented by them, but as given to them: just as we say, *Our daily bread*, while yet we ask it of God, saying, *Give us.* But he that hateth *gratis*, i. e. without a cause, is he who of his hate neither seeks advantage nor shuns disadvantage: so the ungodly hate the Lord, so the just love, *gratis*, i. e. gra-

HOMIL. tuitously, that other goods beside Him they expect not,
XCI. since He shall be all in all. Howbeit, whoso will ponder more deeply the meaning of Christ's saying, *If I had not done in them works which none other did*, (and indeed even if the Father or the Holy Spirit have done the same, still it is true that *none other did them*, because the whole Trinity is of one Substance,) will find that Christ Himself was the doer, if at any time any man of God did any such work. For He can in Himself do all things by Himself; but no man can do any thing without Him. Christ, namely, with the Father and the Holy Ghost are not three Gods, but One God, of
Ps. 72, Whom it is written, *Blessed is the Lord God of Israel, Who*
18. *alone doeth wondrous things*. Therefore whatever works He did in them, are works that none other ever did; since if ever any other man did some one or other of them, by His doing did he it: whereas these works He did, not by their doing, but by Himself.

H O M I L Y XCII.

JOHN xv. 26, 27.

But when the Paraclete is come, Whom I will send unto you from the Father, even the Spirit of Truth, Which proceedeth from the Father, He shall bear witness of Me : and ye also shall bear witness, because ye have been with Me from the beginning.

1. THE Lord Jesus in the discourse which He spake to His disciples after the supper, now close upon His Passion, as being about to go and leave them in regard of bodily Presence, yet by spiritual Presence to be with all His own even unto the end of the world, exhorted them to bear the persecutions of the ungodly, whom he designates by the term, ‘world’: out of which world, however, He saith He had elected the disciples themselves, that they might know that by the grace of God they are what they are, but by their own fault have been what they have been. Then, as His persecutors and theirs, He evidently and expressly marked the Jews, that it might be quite apparent that they too were shut up in the appellation of the condemned world which persecutes the saints^a. And saying of them that they knew not Him by Whom He was sent, and yet hated both the Son and the Father, i. e. both Him that was sent, and Him by Whom He was sent, of all which matters we have in other Sermons already discoursed, He came to this where

^a Five Mss. qui sequuntur sanc- saints are shut up,” &c. BEN. and
tos: “that they who persecute the so Oxf. Mss.

HOMIL. He saith, *But that the saying may be fulfilled which is written in their Law; They hated Me without a cause.*
 XCII.
 v. 25.

Then, as following this up, He subjoined this of which we
 v. 26. 27. have now taken in hand to discourse: *But when the Paraclete is come, Whom I will send unto you from the Father, even the Spirit of Truth, Which proceedeth from the Father, He shall bear witness of Me: and ye also shall bear witness, because ye have been with Me from the beginning.* What has this to do with what He had said, *But now they have seen and hated both Me and My Father; but that the saying may be fulfilled which is written in their Law: They hated Me without a cause?* Is it because when the Paraclete came, the Spirit of Truth, He by more manifest testimony convicted them that they had seen and hated? Nay, but even some of them that saw and as yet hated, He, by manifestation of Himself, converted to the *faith which worketh by love.* That we may thus understand it, we recal to mind that thus it came to pass. Namely, on the day of Pentecost
 Gal. 5, 6. the Holy Spirit came upon the hundred and twenty assembled persons, among whom were all the Apostles; and when these, filled with the Spirit, spake with tongues of all nations, many of those who had hated^b, astounded by so great a miracle, (while in Peter's speaking they saw so mighty and Divine a testimony borne concerning Christ, that He, Whom having put to death they counted among the dead, was proved to have risen again and to be alive,) being pricked in heart, they were converted, and received pardon, for that so precious blood by them so impiously and heinously shed, themselves redeemed by the very blood which they had shed. For Christ's blood was so shed for redemption of all sins, that it had power to blot out the very sin by which it was shed. Having this therefore
 v. 25. 26. in His regard, the Lord was now saying, *They hated Me without a cause: but when the Paraclete is come, He shall bear witness of Me:* as much as to say, They hated Me, and killed Me when they saw Me; but such witness shall the Paraclete bear concerning Me, that He shall make them believe on Me when they do not see Me.

^b Qui oderant. Mss. aderant, "who were present." BEN. Ed. Par. 1555. oderant. Oxf. Mss. 'aderant.'

2. *And ye, saith He, shall bear witness, because ye have* JOHN X V. 26—28.
been with Me from the beginning. For, because ye have v. 27.
been with Me from the beginning, ye are able to preach that
 which ye know : and that ye do not this now, is because that
 Spirit's fulness is not yet with you. *He, then, shall bear*
witness of Me, and ye shall bear it ; for to give you con-
 fidence to bear witness, there shall be the love of God shed Rom. 5,
 abroad in your hearts by the Holy Spirit Which shall be 5.
 given you. Which truly was lacking yet to Peter, when,
 frightened by the question of the woman-servant, he had not Mat. 26,
 power to bear true witness ; but, contrary to his own eager 69—74.
 promising, was by great fear compelled thrice to deny Him.
Now this fear is not in love, but perfect love casteth out 1 John 4, 18.
fear. In fact, before the Lord's Passion, his servile fear
 was interrogated by the woman of servitude, but after the
 Resurrection his free love was interrogated by the Prince of ch. 21,
 liberty : and that is the reason why he there denied Whom 15.
 he loved, and here loved Whom he had denied. Howbeit,
 even then this same love of his was still weak and straitened,
 until the Holy Spirit should strengthen and enlarge it.
 Which Spirit, when It was by abundance of larger grace
 infused into him, did so set on fire his once cold breast to
 bear witness of Christ, and so unlocked those aforetime
 trembling lips which had suppressed the truth, that, while all
 on whom the Holy Spirit came spake with tongues of all
 nations, among the crowds of Jews that stood around, he alone
 more promptly than the rest put himself forward to bear
 witness of Christ, and by testifying of His resurrection con-
 founded His slayers. Whoso loves to look upon such a
 sweetly holy^b spectacle, let him read the Acts of the Apostles :
 there be amazed at blessed Peter preaching, for whom he
 had grieved in his denying ; there see that tongue, translated
 to boldness from cowardice, and to liberty from servitude,
 turning so many tongues of enemies to the confessing of
 Christ, of which same tongues because it had not strength
 to bear a single one, itself had turned to the denying of
 Him ! Such brightness of grace, such fulness of the Holy
 Spirit, appeared in him, such weight of most precious truth

^b Tam suaviter sanctum : three Mss. tam suaviter sapidum : " so sweetly
 savoury." BEN. e Mus. 6. 'sapidum.'

HOMIL.
XCH. proceeded from his mouth as he preached, that of that huge multitude he made Christ's slayers the Jews ready to die for Him, even them by whom he once dreaded with Him to be put to death. This did the Holy Ghost, then sent, aforetime promised*. These His own great and marvellous benefits the Lord foresaw when He said, *They have both seen and hated both Me and My Father: that the word might be fulfilled that is written in their law, They hated Me without a cause. But when the Paraclete is come, Whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall bear witness of Me; and ye shall bear witness.* For He, bearing witness and making most courageous witnesses, hath rid Christ's friends of their fear, and turned the hate of His enemies into love.

* tunc missus, antea promissus.

H O M I L Y XCIII.

JOHN xvi. 1—4.

These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me. But these things have I told you, that when their hour is come, ye may remember that I told you.

1. IN the words which precede this portion of the Gospel, the Lord, strengthening His disciples to bear the hatred of their enemies, prepared them also by His example, that by imitating Him they might become the more courageous: further promising them, that the Holy Ghost should come to bear witness of Him; and adding, that they also should be made His witnesses, that is, by the Holy Ghost working this in them. For so He said: *He shall bear witness of Me, and ye shall bear witness.* ^{ch. 15, 26. 27.} Namely, because He shall bear witness, ye shall bear witness likewise: He in your hearts, ye by your voices; He by inspiring, ye by uttering: so may that be fulfilled, *Their sound is gone out into all the earth.* ^{Ps. 19,} It was not enough to cheer them on by His example, but He ^{4.} must also fill them with His Spirit. Thus the Apostle Peter, though he had already heard His words where He had said, *The servant is not greater than his Lord: if they have per-* ^{ch. 15, 20.} *secuted Me, they will also persecute you; and though he saw*

HOMIL.
XCIH. this already having its fulfilment in Him, wherein it was his duty to imitate, if example were enough, the patience of his Lord: yet succumbed, and denied Him, because he could not bear what he saw Him bearing. When he indeed received the gift of the Holy Spirit, he preached Whom he had denied, and Whom he had feared to confess, he feared not to profess. For before, he was indeed taught by example, so that he knew the thing which was meet to be done; but he was not stayed up with virtue, so that he should do the thing which he knew: he was instructed that he might stand, but not strengthened that he might not fall. When this was done for him by the Holy Spirit, he preached even unto death Whom he had denied for fear of death. Therefore the Lord in this next ensuing portion, of which we are
 v. 1. now to speak to you, saith, *These things have I spoken unto you, that ye be not offended.* Thus we sing in the Psalm,
 Ps. 119, *Great peace have they that love Thy Law, and there is none*
 165. *offence to them.* With reason then, after promising the Holy Spirit, by Whose operation in them they should be made His witnesses, He goes on to say, *These things have I spoken*
 Rom. 5, *to you, that ye be not offended.* For, when *the love of God*
 5. *is shed abroad in our hearts by the Holy Spirit which is given us,* great becomes their peace who love God's Law, so that there is none offence to them.

2. Thereupon, He now expressly tells them what they
 v. 2. should suffer: *They shall put you out of the synagogues.* But what harm was it to the Apostles to be expelled from the Jewish synagogues, as if they were not about to separate themselves therefrom, even though none should expel them? True: but He would apprise them of this, that the Jews would not receive Christ, Whom they themselves would not leave; and so it would come to pass that they would be cast out with Him, these who could not be without Him, by those who would not be in Him. For doubtless, seeing there was none other people of God than that seed of Abraham, if they would acknowledge and receive Christ, they would as natural
 Rom. 11, branches remain in the Olive-tree, and there would not be
 17. the Churches of Christ as one body, the synagogues of the Jews as another: for indeed they would be the same, if they would be in the Same. Which because they would not, what

remained, but that, continuing out of Christ, they would needs put out of the synagogues those who would not forsake Christ? For assuredly, having received the Holy Ghost and being thereby made His witnesses, they would not be such as those of whom it is said, *Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: for they loved the glory of men more than the glory of God.* Ye see, these believe on Him, but not so as He would have them believe, Who said, *How can ye believe, who look for glory^a one of another, and seek not the glory which is from God only?* When therefore the disciples so believe on Him, that, being filled with the Holy Ghost, that is, with the gift of the grace of God, they are not of the number of them who, *being ignorant of God's righteousness and going about to establish their own, are not subject to the righteousness of God; nor of those of whom it is said, They loved the glory of men more than the glory of God,* then that prophecy accords with them, which in their persons is found fulfilled, *Lord, in the light of Thy countenance shall they walk, and in Thy name exult all day long, and in Thy righteousness shall they be exalted; because Thou art the glory of their strength.* With good reason is it said to them, *They shall put you out of the synagogues: those, to wit, who have a zeal for God, but not according to knowledge; for which cause being ignorant of God's righteousness, and going about to establish their own,* they expel them, who not in their own but in God's righteousness are exalted, and when they are expelled by men are not ashamed, because He is the glory of their strength.

3. And then, having said this to them, He added, *But the hour cometh, that whosoever killeth you will think that he doeth God service; and these things will they do to you, because they have not known the Father nor Me.* That is, they have not known God nor His Son, to Whom in killing you they think they do service. Which words the Lord hath added, as if by this to console His own, who should be

JOHN
XVI.
1-3.

ch. 12,
42, 43.

ch. 5, 44.

Rom. 10,
3.

Ps. 89,
15-17.

^a *Gloriam ab invicem expectantes*: a reading peculiar to Augustine's copy. The concluding verses of ch. 5. are by some accident left unexpounded in these Homilies, but are the text of Sermon 129. (al. de Verbis Domini 45.) where this passage is cited as above.

HOMIL.
XCIII.

expelled from the Jewish synagogues. For, foretelling what evils they should suffer in witnessing for Him, He said, *They shall put you out of the synagogues.* And He does not say, *And the hour cometh, that whosoever killeth you shall think that he doeth God service.* Then what does He say? *But the hour cometh:* just as He would have said it, were He foretelling them some good to come after those evils. Then what means this, *They shall put you out of the synagogues, BUT the hour cometh?* which is put just as if He would have said, They indeed shall separate, *but* I will gather you; or, They indeed shall separate you, *but* the hour of your joy cometh. Then what hath this word to do there, that He saith, *BUT the hour cometh*, as though He were promising them consolation after tribulation, when it should seem that He ought rather to have said in the indicative manner^b, *And the hour cometh?* But He saith not, *And the hour cometh*, albeit it is tribulation upon tribulation, not consolation after tribulation, that He predicts about to come to them. Or may it be, that their being so separated from the synagogues would so trouble them, that they would choose rather to die than to linger in this life apart from the congregations of the Jews? Be it far from us to think they would be so troubled, who sought the glory of God, not the glory of men. Then what meaneth it, *They shall put you out of the synagogues, BUT the hour cometh;* when it would seem He should rather have said, *And the hour cometh, that whosoever killeth you, shall think that he doeth God service?* For neither is it simply said, *But the hour cometh* that they shall kill you, as if meaning that death should befall^c them by way of consolation for that separation: but, *The hour cometh*, saith He, *that whosoever killeth you will think that he doeth God service.* Well then, He seems to me to have meant simply this, that they should understand, and rejoice thereat, that they would gain so many for Christ when they should be driven out of the synagogues, that it would not be sufficient^d to expel them; no, they would not suffer them to

^b Indicativo modo; meaning, not adversatively, but in the tenour of consecutive recital. [In the Greek, 'ΑΛΛ' ἐρχεται, which may be rendered "and not only so, but, &c."]

^c Accideret. Mss accederet, ("would

be added to them"). BEN.

^d Non sufficeret, ten Mss. But the earlier printed texts, non sufficerent ("they would not suffice, or, not find it enough"). BEN.

live, lest by their preaching they should turn all men to the name of Christ and from the observance of Judaism, as if ^{JOHN XVI. 4.} that were the Truth of God. For this we must take to be said of the Jews, of whom He had said, *They will put you out of the synagogues.* For, though the witnesses, i. e. martyrs of Christ, were put to death by the Gentiles, yet ^{Aug. c. 1,} those did not think to do God service, but their own false ^{Gaudent. 1,} gods, when they did these things. But of the Jews, who- ^{26.} soever killed the preachers of Christ, accounted that he did God service, believing that to be converted to Christ was to forsake the God of Israel. For, in killing Christ Himself, they were moved by this consideration: as indeed their own words on this matter are on record: *Ye see that the whole world is* ^{ch. 11,} *gone after Him: if we let Him live, the Romans will come,* ^{48.} *and take away both our place and nation:* and, what Caiphas said: *It is expedient for us that one man die, and* ^{ib. 50.} *not the whole nation perish.* Therefore in this saying also He raised up His disciples by His own example, to whom He had said, *If they have persecuted Me, they will also persecute you;* that as by killing Him they thought to do God service, so likewise by killing them.

4. This therefore is the meaning in these words: *They will put you out of the synagogues;* but fear ye not solitude: for, being separated from their congregation, ye will gather together so many in My name, that those, fearing lest the Temple which was with them, and all the sacraments of the old Law, shall be forsaken, will kill you; so shedding your blood, that therein they will think to do God service. See here what the Apostle hath said of them, *They have a zeal* ^{Rom. 10, 2.} *for God, but not according to knowledge;* they think they do God service in killing them of God's household. O awful error! So, to please God dost thou smite him that pleases God, and is the living temple of God by thy stroke laid low, lest God's temple of stone be forsaken? O execrable blindness! Howbeit it is *in part come upon Israel,* that ^{ib. 11,} *the fulness of the Gentiles may come in:* in part, I say, hath ^{25.} 't befallen, not on the whole body. For not all, but *some of* ^{ib. 17.} *the branches were broken off,* that the wild-olive might be grafted in. For, through the Holy Spirit filling Christ's disciples, when they spake with tongues of all nations, when,

HOMII. through them, Divine miracles were made frequent, and
 XCIII. Divine utterances scattered abroad, even the slain Christ
 was so beloved, that His disciples, expelled from the con-
 gregations of the Jews, did from among the very Jews

Acts, ch. gather together a vast multitude, and had no solitude to fear,
 2—4. Therefore, incensed at this, the rest, reprobate and blind,
 having a *zeal for God, but not according to knowledge*, and
 thinking they were doing God service, killed them. But
 He that was slain for them did gather them: He, Who,
 before He was slain, had instructed them concerning these
 future things, that they might not, being ignorant and un-
 prepared, have their minds thrown into confusion by the
 shock of evils unthought of and unforeseen, however speedily
 to pass away, but might by these evils, foreknown and taken
 patiently, be brought safe through to good things everlasting.
 For that this was the cause of His foretelling them of these
 things, He has Himself shewn, in what He further saith:
 v. 4. *But these things have I spoken to you, that, when their
 hour^e is come, ye may remember that I told you. Their
 hour, an hour of darkness, an hour of night.* But in the day
 Ps. 42, 8. the Lord commanded His mercy, and in the night declared
 it: then, when the night of the Jews, with the day of the
 Christians now parted from it, could by no confusion bedim
 it; and when though it had power over the flesh to kill, it
 had none over the faith to make it darkness.

^e *Ut cum venerit hora eorum, reminiscamini quia.* Cod. Vat. and Alex.
 ἡ ὥρα αὐτῶν, μνημονεύητε αὐτῶν ὅτι.
 The second αὐτῶν (*eorum*) is omitted
 by Cypr. and Codd. Veron. Colbert;

(also Vulg.; but in the printed copies
cum venerit hora, eorum reminiscamini;) the first by Elzev. gr.: both by Cod.
 Cantab. and Vercell. lat.

HOMILY XCIV.

JOHN xvi. 4—7.

And these things I said not unto you from the beginning, because I was with you. But now I go My way to Him that sent Me; and none of you asketh Me, Whither goest Thou? But because I have spoken these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Paraclete will not come unto you; but if I depart, I will send Him unto you.

1. WHEN the Lord Jesus had foretold to His disciples the persecutions they would suffer after His departure, He went on to say; *But these things I said not unto you from the beginning, because I was with you: but now I go My way unto Him that sent Me.* Where first we are to see whether He had before this foretold to them their future sufferings. But the other three Evangelists do sufficiently prove that He had foretold these things, before we come to the mention of the supper: and it was when this was over, that, according to John, He spake these words where He saith, *But these things I said not unto you from the beginning, because I was with you.* Or perhaps is the solution of this question to be had from this, that those also relate Him to have been very near to His Passion, when He spake these words? Therefore, not from the beginning of His being with them: seeing He was even now about to depart, even now to go His way to the Father, when He said these things: and so according to those Evangelists also this is true that is here said, *But these things I said not unto you from the beginning.* But then what make we of the credit of the Gospel according to Matthew, who relates that these things were made known to them not only when He was at the

HOMIL. point to hold the Paschal Supper with His disciples, im-
 XCIV. mediately before His Passion, but also from the beginning,
 Matth. where the twelve Apostles are for the first time expressed
 ch. 10. name by name, and sent to Divine works? Then what means
 it that He here saith, *But these things I said not unto you
 from the beginning, because I was with you*: what, but that,
 the things which He here saith of the Holy Spirit, how He
 shall come unto them and bear witness, when they shall
 suffer these evils, these are the things He said not unto them
 from the beginning, because He was with them^a?

2. That Comforter, then, or Advocate, (for both terms
 render that which in the Greek is *Paraclete*,) was necessary
 when Christ departed; and the reason why He had not told
 them of Him from the beginning of His being with them,
 was, because they were comforted by His own bodily Presence:
 but now that He was about to depart, He behoved to tell
 them of that Spirit's coming, through Whom it should come
 to pass, that, by love shed abroad in their hearts, they should
 preach the Word of God with boldness; and while He in-
 wardly within them bore witness of Christ, they also should
 bear witness; and not be offended when their enemies the
 Jews should put them out of the synagogues, and kill them,
 thinking to do God service: since, *Charity endureth all
 things*, which charity was to be shed abroad in their hearts
 by the gift of the Holy Spirit. This, then, is the whole issue
 of the discourse; that He would make them His martyrs,
 i. e. witnesses, by the Holy Spirit: so that by His working
 in them they should endure no matter what severities of
 persecutions, and not wax cold from charity in preaching,
 being kindled by that Divine fire. *These things* therefore,
 saith He, *I have spoken unto you, that when their hour is
 come, ye may remember that I told you*. These things, to
 wit, I have spoken unto you: not only that ye shall suffer
 such things; but that, when that Paraclete is come, He shall
 bear witness of Me, that ye may not through fear keep
 silence from speaking them, whence it shall come to pass,
 that ye also shall bear witness. *But these things I said not
 unto you from the beginning, because I was with you, and*

^a Euthym. Zig. in loc. reconciles this other than the things foretold in St.
 passage with Matt. 10, 16—18. 22. 28. Matthew; being more dreadful than
 by remarking that "the ταῦτα here are those."

did Myself comfort you by My bodily Presence, exhibited to your human senses, which Presence ye, being babes, were able to receive. JOHN
XIV.
5—7.

3. *But now I go My way unto Him that sent Me, and none of you asketh Me, Whither goest Thou?* He intimates, that He is in such wise about to go, that none should ask what, openly coming to pass, they with sight of the body should behold: for above they *had* asked Him whither He was going, and He had answered them, that He was going whither they at that time could not come. But now He promiseth that His going shall be in such manner, that none of them should ask whither He goeth^b. For a cloud received Him when He ascended from them; and as He went into heaven, they not in words asked whither, but with their eyes escorted Him thither. v. 5.
ch. 13,
36: 14,
5.
Acts 1,
9—11.

4. *But because I have spoken these things unto you, saith He, sorrow hath filled your heart.* He saw what those words of His wrought in their hearts: for indeed, not yet having the spiritual consolation which through His Holy Spirit they were to have, that which they outwardly saw in Christ they feared to lose; and because they could not doubt that they should lose Him, for that He spake truth, the human affection was saddened, because the fleshly sight was left desolate. But He knew what was rather expedient for them, because that inner sight is assuredly better, wherewith the Holy Spirit should console them: Who would not present a human body before men's bodies that they should see Him, but infuse Himself into men's breasts while they believe: as in fact He goes on to say: *Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Paraclete will not come unto you; but if I depart, I will*

^b Greek interpreters, represented by Euthymius: "Seeing them so overcome by despondency, that they could not even speak to Him, He reproacheth them with their silence arising from such despondency, saying: *And none of you, &c.*" and concerning the apparent contradiction between this place and 13, 36: 14, 5: "there are two ways in which this difficulty may be solved: viz. either, it must be assumed that Peter's question, *Whither goest Thou?* only asks after the *place* to which the Lord was going, but here

the same expression is equivalent to, *τί ποιεῖς*; "What aileth Thee to do this?" (for when men are grievously distressed for a friend who is set upon dying, they commonly use this sort of exclamation;) and so the disciples ought to have been moved to cry out, *Whither goest Thou?* i. e. What aileth Thee thus to leave us?) or else, as Peter when he put this same question, got no positive answer, therefore the Lord would have them ask it afresh that He might more fully answer the question."

HOMIL. send Him unto you. Which is as though He had said, It is
 XCIV. expedient for you that this form of a servant be taken from
 you: I indeed, the Word made flesh, dwell in you; but I
 would not that ye should still love Me carnally, and, content
 with this milk, desire to be always babes. *It is expedient
 for you that I go away. For if I depart not, the Paraclete
 will not come unto you.* If I withdraw not from you the
 tender aliments with which I have fed you, ye will not
 hunger for solid meat; if in fleshly sort ye cleave to the flesh,
 ye will not be fit to receive the Spirit^c. For what meaneth
 this, *If I depart not, the Paraclete will not come unto you;
 but if I depart, I will send Him unto you?* Could He not,
 being here, send Him? Who would say this? For it must
 not be imagined that He had left the place where that Spirit
 was, and was in such manner come from the Father as not to
 abide in the Father. In short, how should He not have
 power, even being here, to send Him Whom we know to
 have come upon Him at His baptism, and to have remained
 with Him; nay indeed, from Whom we know He was at no
 time separable? Then what meaneth it, *If I depart not,
 the Comforter will not come unto you*, but, Ye cannot receive
 the Spirit, so long as ye persist in knowing Christ after the
 flesh? Whence he who had now received the Spirit saith,
 2 Cor. 5, *Though we have known Christ after the flesh, yet henceforth*

16.

^c S. Aug. Serm. 143. on John 16, 7—11. (al. de Verb. Dom. 70.) §. 3. Non autem esset meritum &c. "Now there would be no great merit or glorious blessedness of believing, if the Lord were always in His risen body visible to human eyes. The Holy Ghost therefore brought this great boon to them which should believe, that Him Whom with fleshly eyes they should not see, they should sigh after, with a mind sober from fleshly lusts and inebriated with spiritual longings... This blessedness (John 20, 29.) the Holy Ghost the Paraclete hath brought, that, the form of a servant which the Lord took of the Virgin's womb, being removed from the eyes of the flesh, the purged eye-sight of the mind should be directed to the very form of God in which He continued to be equal with the Father, even when He deigned to appear in the flesh: so might the Apostle, filled with that Spirit, say, *Yea though we have known*, &c. (2 Cor. 5,

16.) For even the flesh of Christ that person knoweth not after the flesh, but after the Spirit, who acknowledgeth the virtue of His resurrection not by curiously handling, but by assuredly believing: not saying in his heart, *Who ascendeth into heaven?* &c. (Rom. 10, 6—10.) . . . Since then this blessedness of not seeing, yet believing, we should in no wise have, did we not receive it from the Holy Ghost; with good reason it is said, *It is expedient for you*, &c. By His Godhead indeed He is ever with us: but unless He had departed bodily from us, we should always see His body carnally, and never spiritually believe: by which faith being justified and blessed, we should be meet with cleansed heart to behold that self-same Word, God with God, by Which all things were made, and Which was made flesh, to dwell in us." Comp. Serm. 270, 2. de Trin. i, 18. de Peccat. merit. et remiss. ii, 52.

know we Him no more. For even the flesh of Christ that man knoweth not after the flesh, who spiritually knoweth the Word made flesh. This surely our Good Master would intimate, in saying, *For if I depart not, the Comforter will not come unto you: but if I depart, I will send Him unto you.* JOHN
XVI.
8—11.

5. But when Christ withdrew bodily, not only the Holy Spirit, but both Father and Son was present with them spiritually. For if Christ departed from them in such manner, that the Holy Spirit was in them, instead of Him, not with Him; what becomes of His promise when He saith, *Lo, I am with you alway unto the end of the world;* and, *We will come unto Him, I and the Father, and will make Our abode with Him;* seeing He hath promised in such manner to send the Holy Ghost, as Himself to be with them for ever? And therefore, since of carnal or animal they were to be made spiritual, doubtless they were to have both Father and Son and Holy Ghost in more capacious measure. Only, we must not imagine that the Father is in any man without the Son and the Holy Ghost, or the Father and the Son without the Holy Ghost, or the Son without the Father and the Holy Ghost, or the Holy Ghost without the Father and the Son, or the Father and the Holy Ghost without the Son; but where any One of Them is, there is the Trinity, One God. It was necessary, however, that the notion of Trinity should be in such manner conveyed to us, that, though there be no diversity of Substances, yet by several mention we should be apprised of the distinction of the Persons; in which, to them who rightly understand, there can never seem to be a separation of the Natures.

6. But that which follows: *And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me: of righteousness, because I go to the Father, and ye shall see Me no more; of judgment, because the prince of this world is judged:* as if the only sin were not to believe on Christ, as if the essence of righteousness were not to see Christ, and of judgment, that the Prince of this world, that is the devil, is judged: all this is exceeding dark, and must not be crowded into the present sermon, lest it be made even more obscure by brevity; but rather must be unfolded in another discourse, as the Lord shall aid. v. 8—11.

H O M I L Y X C V .

JOHN xvi. 8—11.

And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they have not believed on Me; of righteousness, because I go to the Father, and ye shall see Me no more; of judgment, because the prince of this world is judged.

Comp. 1. THE Lord, promising to send the Holy Ghost, saith,
 S. Aug. *When He is come, He will reprove the world of sin, and of right-*
 Sermon. *eousness, and of judgment.* What is this? Doth not the Lord
 143, 144. *Christ reprove the world of sin, where He saith, If I had*
 v. 8. *not come and spoken unto them, they had not had sin; but*
 ch. 15, *now have they no excuse for their sin?* But lest haply any
 22. should say that this pertains properly to the Jews, not to the
 ib. 19. world: saith He not in another place, *If ye were of the world,*
the world would love his own? Doth He not reprove of
 ch. 17, *righteousness, where He saith, O righteous Father, the*
 25. *world hath not known Thee?* Doth He not reprove of judg-
 ment, where He saith, that to them on the left hand He
 Mat. 25, will say, *Go into everlasting fire, which is prepared for the*
 41. *devil and his angels?* And many other places are found in
 the holy Gospel, where of these things Christ reproveth the
 world. How is it then that He attributes this to the Holy
 Ghost, as if it properly belonged to Him? Think we, per-
 chance, that, because Christ spake only in the nation of the
 Jews, therefore He did not reprove the world, so that only
 he should be understood to be reproved, who hears the
 Reprover; whereas the Holy Ghost, in Christ's disciples
 when they were spread abroad throughout the world, is
 understood to have reproved not one nation, but the world?

For this said He to them, when about to ascend into Heaven, *It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem and in all Judæa, and in Samaria, and unto the ends of the earth.* This it is to reprove the world. But who would dare to say that by the disciples of Christ the Holy Ghost reproves the world, and not Christ Himself reproves, when the Apostle cries, *Would ye receive the proof of Him that speaketh in me, even Christ?* Whom therefore the Holy Ghost reproves, assuredly Christ also reproves. But in so far as it appears to me, because there was to be shed abroad in their hearts by the Holy Ghost, the love which casteth out fear, by which fear they might be hindered from daring to reprove the world which roared at them with persecutions; therefore He said, *He shall reprove the world:* as much as to say, He shall shed abroad love in your hearts; for so, fear being driven away, ye will have freedom for reproof. But we have often told you, that the works of the Trinity are inseparable; only, that there was need to mention the Persons one by one, so that not only without separation, but also without confusion, It may be understood to be both Unity and Trinity.

2. Thereupon he expounds what He meant by saying, *Of sin, and of righteousness, and of judgment.* *Of sin,* saith He, *because they have not believed^a on Me.* For this sin, as if it were the only sin, He hath put before the rest; because while this remains, the rest are retained; and when this departs, the rest are remitted. *Of righteousness,* saith He, *because I go to the Father, and ye shall see^b Me no more.* Here in the first place we are to see, how, if a person be rightly reprov'd of sin, he can be rightly reprov'd also of righteousness. For if the sinner must be reprov'd because he is a sinner, will any man think the righteous also must be reprov'd because he is righteous? God forbid! For though sometimes the righteous is reprov'd, that he is

^a *Non crediderunt*, and so Vercell. Colbert, but *supra* Hom. xciv. 6. *non credunt*, so Cod. Veron. and most of the Greek authorities.

^b *Videbitis*: so the oldest Latin copies, but the principal Gr. authorities, θεωρεῖτε.

Serm. 144, 1.2.

JOHN
XVI.
8—11.
Acts 1,
7. 8.

2 Cor.
13, 3.

Rom. 5,
5.
1 John
4, 18.

HOMIL. rightly reprov'd, is only because, as it is written, *There is*
 XCIV. *not the righteous man upon earth who will do good, and*
 Eccl. 7, *will not sin.* Wherefore even when the righteous is re-

21. prov'd, it is of sin that he is reprov'd, not of righteousness.

ib. 17. Since even in that which we read to be said of God, *Be not*
righteous overmuch, not the righteousness of the wise is
 marked, but the overweening of the presumptuous. There-
 fore to be *righteous overmuch* is by that very excess to be
 unrighteous. Namely, that person makes himself *righteous*
overmuch, who saith that he has no sin; or who thinks that
 he is made righteous not by the grace of God, but by his
 own will sufficing thereto: nor is he righteous by living
 aright, but rather puffed up by thinking himself to be what
 he is not. Then how is the world to be reprov'd of righte-
 ousness, except of the righteousness of the believing?°

Serm.
 143, 4.
 144, 3-6.

Therefore it is reprov'd of sin, in that it believes not on
 Christ; and reprov'd of the righteousness of them that
 believe. For even to put the faithful beside the unfaithful,
 is to put the unfaithful to shame. This the very exposition
 sufficiently shews. For wishing to open what He meant,
 He saith, *Of righteousness, because I go to the Father, and*
ye shall see Me no more. He saith not, And they shall see
 Me no more; meaning them of whom He had said, *Because*
they have not believed on Me. But, expounding what He
 called sin, He spake of them, saying, *Because they have not*
believed on Me; on the other hand, expounding what He
 meant by the righteousness of which the world is reprov'd, He
 turns to the very persons with whom He spake, and saith,
Because I go unto the Father, and ye shall see Me no more.

° So St. Cyril Alex. in loc., taking, as does Aug., the word *δικαιοσύνη* in St. Paul's sense, i. e. the justifying righteousness of faith. St. Chrysostom agreeably with his usual historical manner of exposition refers it to the Person of Christ. "*Convince the world of righteousness*: i. e. that My life was irreproachable. And the proof of this, is the going to the Father.....For since they were ever alleging against Him that He was not of God, and consequently affirmed that He was a sinner and transgressor of the Law, the Holy Spirit (saith He) shall do away with this allegation." So Theo-

phylact. in l. and more fully, Euthymius. "For the proof that He was righteous was, His going to God and being with Him.....Were I not righteous, I should not go to the Father. For how should one that is a sinner and an impostor, a transgressor of the Law and adversary of God, go to Him that is righteous and true, the Law-giver and God?"...."*Of sin*, then; that they sin, not believing yet: *of righteousness*; that I am righteous and not a sinner, as they say; of judgment, i. e. condemnation; that the prince of the devils is condemned, as My enemy and not My friend."

Wherefore the world is reprov'd indeed of its own sin, but of a righteousness not its own, just as darkness is reprov'd of light. *For all things that are reprov'd*, saith the Apostle, Eph. 5, *are made manifest by the light*. For how great is the evil of

them that believe not, may be seen not only of itself, but also from the good of them that believe. And since this is wont to be the cry of the infidels, How should we believe what we do not see? therefore it was necessary that the righteousness of the believing should be thus defined:

Because I go unto the Father, and ye shall see Me no more. ch. 20, 29.

For blessed are they that see not, yet believe. Thus even the faith of them that saw Christ is not praised for this, that they believed what they saw, that is, the Son of Man; but that they believed what they saw not, that is, the Son of God.

When, however, the very form of a servant was withdrawn from their sight, then indeed was it in every part fulfilled,

The just liveth by faith. For *Faith*, as it is defined in the Epistle to the Hebrews, *is the substance of them that hope*, *the conviction of things that are not seen.* Hab. 2, 4. Rom. 1, 17. Heb 11, 1. (supra p. 822, note.)

3. But what is this, *Ye shall see Me no more*? For He saith not, I go unto the Father, and ye shall not see Me; so that He might be understood to have meant an interval of time, during which He will not be seen, an interval whether short or long, yet in any wise one that hath an end: but in saying, *Ye shall see Me no more*, it is as if He, the Truth, foretold to them, that they should thenceforth never again see Christ. Is this righteousness, never to see Christ, and yet to believe on Him, when the very praise of the faith by which the righteous liveth is this, that he believes he shall one day see that Christ Whom now he seeth not? In short, are we to say that, as touching this righteousness, Paul the Apostle was not righteous, seeing he confesses to have seen Christ after His ascension into heaven, which was clearly the time of which He had said, *Ye shall see me no more*? Was that most glorious martyr Stephen, as touching this righteousness, not righteous, because, while they were stoning him, he said, *Behold, I see heaven open, and the Son of Man standing at the right hand of God*? Then what is this, *I go unto the Father, and ye shall see Me no more*, but, In what manner I am, while I am with you? For at that time He was still mortal in the

HOMIL. XCV. likeness of sinful flesh, such that it was possible for Him to hunger and thirst, to be wearied and to sleep: this Christ then, i. e. such a Christ as this, when He should have passed from this world unto the Father, they should see no more; and this same is the righteousness of faith, of which ^{2 Cor. 5, 16.} the Apostle saith, *Though we have known Christ after the flesh, yet henceforth know we Him no more.* It shall be therefore, saith He, your righteousness, by which the world shall be reprov'd, that *I go unto the Father, and ye shall see Me no more*: because believing on Me ye will believe on one whom ye will not see: and when ye shall see Me, as I shall then be, ye will not see Me as I am with you now: not see Me lowly, but lofty; not see Me mortal, but eternal; not see Me as one to be judged, but as Him that shall judge: and of this your faith, i. e. your righteousness, shall the Holy Spirit reprove the unbelieving world.

4. He shall reprove also *of judgment, because the prince of this world is judged.* Who is this, but he of whom in ^{John 14, 30.} another place He saith, *Behold, the prince of this world cometh, and will find nothing in Me*: i. e. nothing that he has a right to, nothing that belongs to him, to wit, no sin at all? For by this is the devil *the prince of the world.* For it is not of the heaven and earth and all that is therein, that the devil is the prince, in which signification we understand 'the ^{ch. 1, 10.} world,' where it is said, *And the world was made by Him*: but the world of which the devil is prince, is that world of which the Evangelist there goes on to say, *And the world knew Him not*, i. e. unbelieving men, of whom throughout the earth the world is full: in the midst of whom groans the faithful world, which He, by Whom the world was made, elected out of the ^{ch. 3, 17.} world: of which world Himself saith, *The Son of Man is not come to judge the world, but that the world may be saved by Him.* The world by Him as Judge is condemned, the world by Him as Helper saved: since, even as a tree is full of leaves and fruit, as the threshing-floor of chaff and grain, so is the world full of unbelievers and believers. The prince, then, of this world, namely, the prince of this darkness, i. e. of unbelievers; from among whom is rescued the world of them to ^{Eph. 5, 8.} whom it is said, *Ye were once darkness, but now light in the Lord*: the prince of this world, of whom He saith elsewhere,

Now is the prince of this world cast out, is assuredly judged, JOHN since to the judgment of eternal fire he is irrevocably doomed. ^{XVI.}
^{9—11.}
Therefore of this judgment also, by which the prince of the ^{ch. 12,} world is judged, is the world reproved by the Holy Spirit; ^{34.} seeing it is judged with its prince, whom in its pride and ungodliness it imitates. For *if God*, as saith the Apostle ^{2 Pet. 2,} Peter, *spared not the angels that fell, but thrusting them* ^{4.} *down delivered them over to prisons of infernal darkness, to be kept for punishment in the Judgment*; how is the world but reproved of this judgment by the Holy Spirit, seeing it is in the Holy Spirit that the Apostle speaketh these things? Then let men believe in Christ, that they be not reproved of the sin of their unbelief, by which all sins are held fast: let them pass into the number of the faithful, that they be not reproved of the righteousness of them, the justified whom they do not imitate: let them beware of the future judgment, that they be not judged with him, the doomed prince of the world, whom they do imitate. For that the obdurate pride of mortal men may not think to be spared, by the doom of proud angels it must be scared.

HOMILY XCVI.

JOHN xvi. 12, 13.

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when that Spirit of Truth is come, He will teach you all truth.

1. IN this portion of the Holy Gospel, where the Lord saith to His disciples, *I have yet many things to say unto you, but ye cannot bear them now*, first, this question comes in our way; namely, how it is that He said above, *All things that I have heard of My Father I have made known unto you*; yet here He saith, *I have yet many things to say unto you, but ye cannot bear them now*. But in what sense He said the former, speaking of that which He had not yet done, as if He had done it, just as the Prophet testifieth of those things which are future, that God hath done them, where he saith, *Who hath done the things that are to be:* this, when we were handling those same words, we have already expounded as we were enabled. Now therefore ye wish, perhaps, to know what these things are which the Apostles could not bear at that time. But who of us shall dare to affirm himself already able to receive what they were not able? And therefore you must neither expect me to say, what perchance I myself could not receive were the things told me by another; nor would ye be able to bear them, even though I were so great, that by me ye could be told things which are higher than you. And it is possible indeed that

ch. 15,
15.

Isa. 45,
11. vet.
Lat.
LXX.

there may be among you some already in a condition to receive what others cannot yet receive; though not all the things of which our Master and God was saying, *I have yet many things to say to you*, yet perchance some of them: but what these things are which Himself hath not said, it were presumptuous temerity to take upon us to say. Thus also at that time to die for Christ was a task to which the Apostles were not equal, as He said to them, *Ye cannot follow Me now*; whence their chief, Peter, who presumed to think he could even now do this, found it by experience to be other than he thought for. And yet afterward both men and women, boys and girls, young men and virgins, the old with the young, innumerable, were crowned with martyrdom; and sheep were found able to do, what, when the Lord forbore to speak these things, the shepherds were not able to bear. Would it then have been right to say to those sheep, in the very crisis of their trial, when it behoved them to contend for the truth even unto death, and for Christ's name or doctrine to shed their blood: I say, would it have been right to say to them, 'Who of you shall dare to think himself equal to martyrdom, to which Peter was not yet equal, when the Lord Himself was instructing him face to face?' In the same way then one may say, that when Christian congregations would fain hear what are the things of which the Lord at that time said, *I have many things to say unto you, but ye cannot bear them now*; we have no right to say to them, 'If the Apostles were not yet able, much less are ye able:' because it may be, that many are able to hear, what at that time Peter was not able, in the same way as many are able to be crowned with martyrdom, though at that time Peter was not yet able: especially now that the Holy Spirit is sent, Who at that time was not yet sent: of Whom He immediately goes on to say, *But when that Spirit of Truth is come, He shall teach you all truth*; thus at all events shewing, that the reason why they could not then bear the things Which He had to say, was only because the Holy Spirit was not yet come unto them.

2. Lo, let us grant that it may be so, that many, now that the Holy Spirit is sent, are able to bear, what at that time, ere He was yet sent, the disciples were not able to bear: do

JOHN
XVI.
12, 13.

ch. 13,
36—38.

HOMIL.
XCVI.

we therefore know what the things are that He did not choose to say, which we should know if we read or heard them spoken by Him? For it is one thing to know whether they can be borne by us or by you; but another thing to know what they are, whether they can be borne or no. And since He left them unsaid, who of us shall say, They are such and such things? Or, should he dare to say it, how would he prove it? For what man would be so vain or rash, that let him have said even truths, to whom he will, what he will, he would take upon him without any Divine testimony to affirm them to be the very things which the Lord did not choose to say? Who of us could do this, and not incur the charge of most culpable temerity, when he has neither prophetic nor apostolic authority to set him above others? For doubtless, even suppose we had read any of these matters in books confirmed by canonical authority, written after the Lord's ascension, it would not be enough to have read them, unless this also were there to be read, that this was one of the matters which at that time the Lord did not choose to say to the disciples, because they were not able to bear them. As if, for example, I should say, that this which we read in the front of this Gospel: *In the beginning was the Word, and the Word was with God, and the Word was God, the Same was in the beginning with God*, and the rest which follows: because it was written afterwards, and it is not related that the Lord said these things while He was here in the flesh, but one of his Apostles put them in writing, and this, by His Spirit revealing them to him: that this is one of the matters which the Lord did not choose at that time to say, because the disciples were not able to bear them: who would listen to me, had I the temerity to affirm this? But if where we find this written, there we found the other also written, who would not believe so great an Apostle?

ch. 1, 1.
2.

3. Again, it seems to me most absurd to say, that the things the disciples were not at that time able to bear were those which, concerning invisible and most high things, we find in Apostolic Writings indited afterwards, and which the Lord is not recorded to have said while He was visibly with them. For why should they not be able to bear things which now in their Books who but can read, who but can

bear, though he understand not? Some things there are indeed in Holy Scripture, which unbelieving men both understand not when they read or hear, and, having read or heard, cannot bear: as the Pagans, that He Who was crucified is the Same by Whom the world was made; as the Jews, that He is Son of God, Who broke the Sabbath, in the way they keep it; as the Sabellians, that Father and Son and Holy Spirit is a Trinity; as the Arians, that the Son is equal with the Father, and the Holy Ghost with the Father and the Son; as the Photinians, that Christ is not merely Man like unto us, but also God equal unto God the Father; as the Manichees, that Christ Jesus, through Whom we must be delivered, deigned to be born in flesh and of flesh; and so with all the other men of perverse and diverse sects: why of course they cannot bear whatever is found in Holy Scripture, and in the Catholic Faith, that may be brought forward against their errors; just as we cannot bear their sacrilegious vanities and lying ravings. For what means it, not to be able to bear, but not to take with an even mind? But whatever things subsequent to the Lord's Ascension are recorded with Canonical truth and authority, what believer, or even catechumen before he is baptized and receives the Holy Ghost, does not read and hear with an even mind, although he does not yet understand them as they ought to be understood? Then how should the disciples not be able to bear any of those things which were written after the Lord's Ascension, although the Holy Ghost was not yet sent to them, seeing catechumens now can bear them all, notwithstanding that they have not yet received the Holy Ghost? For what though the Sacraments of the faithful are not divulged to them? it is not because they cannot bear them; but to make them to be the more ardently desired, the more reverently they are concealed.

4. Wherefore, my beloved, ye must not look to hear from us, what were the things which the Lord at that time did not choose to say to the disciples, because they were not yet able to bear them: but rather do ye go forward in the love which *is shed abroad in your hearts by the Holy Spirit which is given unto you*: that, being fervent in spirit and loving spiritual things, the spiritual light and spiritual voice, which

JOHN
XVI.
12. 13.

Rom. 5,

5.

HOMIL. XCVI. carnal men are not able to bear, ye, not by some sign appearing to the bodily eyes; neither by some utterance sounded in the bodily ears, but by an inward beholding and hearing, may be able to know. For we do not love that of which we are utterly ignorant. But when we love what we know in ever so small a degree, by very love we are made to know it better and more fully. If then ye go forward in the charity which the Holy Ghost sheds abroad in our hearts, *He will teach you all truth*; or, as other copies have it, *He will lead you in all truth*^a; as it is said, *Lead me, O Lord, in Thy way, and I will walk in Thy truth*. So shall it come to pass, that not from outward teachers shall ye learn those things, which the Lord at that time did not choose to say, but shall be *all taught of God*; that so, that which by lessons and sermons applied from without ye have learned and believed concerning the Nature of God, not corporeal, nor enclosed in any place, nor extended, as it were by magnitude, through all directions of infinite space, but everywhere whole and perfect and infinite: not as gleaming with colours, not as shaped with lines, not as denoted by letters, not as ranged in syllables, but by the mind itself ye may be able to get sight thereof. Lo I have told you somewhat, that peradventure may be of the number of these things, and yet ye have received it; and not only have been able to bear it, but also have heard it with pleasure. But if the Master within, Who, while as yet He spake to the disciples from without, said, *I have yet many things to say unto you, but ye cannot bear them now*; if He should be pleased to say to us what I have said concerning God's incorporeal Nature, in that inward manner in which He speaks to the Holy Angels, who *always see the face of the Father*; we should not yet be able to bear it. Therefore what He saith, *He shall teach you all truth*, or, *shall lead you in all truth*, I do not suppose can be completely fulfilled in this life in the mind of any; (for who, living in this *corruptible body which presseth down the soul*, can know all truth; seeing the Apostle saith, *we*

Ps. 86, 11.
ch. 6, 45.
Mat. 18, 10.
Wisd. 9, 15.
1 Cor. 13, 9.

^a Ὁδηγήσει ὑμᾶς εἰς τὴν ἀληθείαν *tatem*: Colbert. *docebit in omni veritate*: πᾶσαν. Cod. Cantab. ἐν τῇ ἀληθείᾳ *Vulg. docebit [in, Fuld. Laur.] omnem* πᾶσιν. Cod. Vercell. *deducet* (Hil. and *veritatem*. Lachmann in loc. Cantab. lat. *diriget*) *in omnem veri-*

know in part?) but it means that it is by the Holy Ghost, JOHN XVI. 12, 13. whereof we have now received the *earnest*, that we come also to the fulness itself (of which the same Apostle saith, 1 Cor. 1. *But then face to face*; and, *Now I know in part, but then shall I know as also I am known*): not that in this life 22. 1 Cor. 13, 12. one knows the whole of that which the Lord hath promised shall be done for us even unto that perfection, through the love of the Spirit, when He saith, *He shall teach you all truth*; or, *Shall lead you in all truth*.

5. Since these things are so, dearly beloved, I warn you by the love of Christ, that ye beware of impure seducers and sects of obscene filthiness, of which the Apostle saith, *But the things that are done of them in secret it is a shame even to speak of*; lest, when they have begun to teach you horrible uncleannesses, too bad for any sort of human ears to bear, they tell you that these are the very things of which the Lord saith, *I have yet many things to say unto you, but ye cannot bear them now*; and assert that it is by the Holy Spirit that one is made able to bear these foul and dreadful impieties. It is one thing, that there are things so bad that no sort of human modesty can bear them; and another, that there are things so good that our human sense is too weak to bear them; those are done in unchaste bodies, these are remote from all bodies whatsoever; the one is committed by impure flesh, the other by the pure mind is with difficulty seen. Therefore, *Be ye renewed in the spirit of your mind, and understand what is the will of God, that good and well-pleasing and perfect thing*; that *being rooted and grounded in love, ye may be able to comprehend with all saints what is the length, the breadth, the height, and deep*; to know also the love of Christ, which *passeth knowledge, that ye may be filled into all the fulness of God*. For in this way shall the Holy Spirit teach you all truth, when He shall more and more shed abroad love in your hearts.

H O M I L Y XCVII.

ON THE SAME TEXT.

1. THE Holy Spirit, Whom the Lord promised to send to His disciples, to teach them all the truth, which at the time of His speaking to them they were not able to bear: of which Holy Spirit, as the Apostle saith, we have now received ^{1 Cor. 1,} the *earnest*, by which word we should understand that His ^{22.} fulness is reserved for us in another life: this Holy Spirit, then, both now teacheth the faithful, as much of spiritual things as each is able to receive; and setteth their hearts on fire with greater longing, if each grows in that charity whereby he both loves the things he knows, and longs for the things that are to be known: insomuch that even the things which now in whatever sort he knows, he knows that he doth not yet know, so as they are to be known in that life which ^{1 Cor. 2,} *neither eye hath seen, nor ear heard, nor hath ascended into* ^{9.} *the heart of men.* In which sort of knowing, if the Master within should now be pleased to say them, that is, to open and shew them to our mind, our human infirmity would not be able to bear them. Of which, my beloved, ye remember I have already spoken, when we were handling the words of the Holy Gospel, where the Lord saith, *I have yet many things to say to you, but ye cannot bear them now.* Not that in those words of the Lord we should surmise I know not what most recondite secrets, such that, though they might be said by the teacher, they cannot be borne by the learner: but the very things which in doctrine of Religion, as within scope of the knowledge of any sort of men, we read and write, hear and say: if Christ should be pleased to say these things to us in the same way as he says them to the Holy Angels, in Himself, the Only-Begotten Word of the Father, and Co-

eternal with the Father ; what men could bear them, even though they were already spiritual as the Apostles were not as yet, when the Lord spoke these words to them, and as they afterwards became, at the coming of the Holy Ghost? For assuredly, whatever can be known concerning the creature, is less than the Creator Himself, Who is the supreme and true and unchangeable God. And who but speaks of Him? Where, whether men read, or reason, or ask, or answer, or praise, or sing, or preach (after whatever fashion), nay, or even blaspheme, where is He not named? And while there is none but speaks of Him, who can receive Him so as He ought to be understood, albeit He be never absent from the mouths and ears of men? Where is the man, whose mental eye can reach Him? Where the man, who would have known Him to be Trinity, unless it had been His own will to be known as such? And who of mankind is now silent of that Trinity, and yet who of mankind can conceive of the Trinity as do the Angels? The very things, then, that concerning God's eternity, truth, holiness, are evermore unreservedly and openly spoken, by some are understood aright, by others amiss: nay, by some are understood, by others not understood. For to understand amiss, is not to understand. But even by them of whom they are understood aright, they are seen by some with less, by others with more of mental vividness, yet by none of mankind are they received as they are by the Angels. Therefore, in the very mind, i. e. in the inner man, there is a sort of growth, not only to the passing from milk to meat, but also to the taking of that meat more and more abundantly. A growth, however, not in dimensions of size, but in luminous intelligence; because the meat itself is intellectual light. That ye may grow, then, and the more ye grow, may receive more and more, ye must ask and hope not of the teacher who makes a sound in your ears, i. e. who from without planteth and watereth, but of Him Who giveth the increase. JOHN.
XVI.
12. 13.

2. Therefore, as in the past discourse I warned you, beware, especially ye who are babes and still indulge in milky aliments, of men deceived themselves and deceiving others by occasion of this that the Lord saith, *I have yet many things to say unto you, but ye cannot bear them now*; beware that ye

1 Cor. 3,
6.

HOMIL.
XCVII. lend them not a curious ear to get knowledge of unknown things, while your minds are not strong to judge betwixt true and false: especially as concerning those most obscene filthinesses which Satan hath taught to unstable and carnal souls: God to this end suffering him, that His judgments may be everywhere had in awe, and by contrast of most impure wickedness, His most pure discipline become sweet to our taste; and that every man may give honour to Him, but to himself fear or shame, who either under His rule hath not fallen into those evils, or by His help hath risen up therefrom. Take good heed, by fearing and by praying, that ye

Prov. 9,
13—17. fall not to your ruin into that riddle of Solomon, where *the foolish and bold woman, which hath come to lack bread*, calls the passers-by, saying, *Lay hold with delight upon secret bread, and the sweets of stolen water*. This woman, namely, denotes the vanity of the ungodly, who, while they are most foolish, conceit themselves to know somewhat, as of this woman it is said, *Which hath come to lack bread*: who, while she lacketh bread, promiseth bread; i. e. while ignorant of the truth, promiseth knowledge of the truth. She promiseth, however, *secret bread*, which she saith is pleasant to touch, and *sweetness of stolen water*; meaning, that those things are pleasanter and sweeter to hear and to practise, which are forbidden to be openly said and believed in the Church. For by their very secretness these nefarious teachers make their poisons in a manner more relishing to the curious; so that they imagine they are learning some great thing only because it had the merit to be kept secret, and drink in more sweetly the folly which they account science, when they, in a manner, snatch by stealth the forbidden hearing.

3. Hence also the doctrine of magical arts recommends its nefarious rites to men by sacrilegious curiosity deceived or to be deceived. Hence it is that those unlawful divinations, by inspection of the entrails of slain beasts, or by the cries and flight of birds, or by this or that form of devils' tokens, are whispered into the ears of men that shall be undone through the conversation of them that are undone already. In respect of these unlawful and punishable secrets, that woman is called not only *foolish*, but also *bold*. Howbeit, these things

are alien not only from the reality but from the very name of our Religion. Nay, this *foolish and bold woman*, hath she not under the Christian name founded a multitude of wicked heresies, invented a multitude of detestable fables? Would to God they were only such fables as in the theatres are either sung or danced, or by mimic buffoonery provoke laughter; and not of such a kind, that much as we grieve at the foolishness, we wonder no less at the audacity which could invent them against God. But all those most foolish heretics, who would fain be called Christians, in putting forth the audacious figments at which the common sense of mankind is most horrified, attempt to put a colouring upon them, by taking advantage of the evangelic sentence, where the Lord saith, *I have yet many things to say to you, but ye cannot bear them now*: as if these were the things which the disciples at that time could not bear, and as if the Holy Spirit taught, what even an unclean spirit, by how great audacity soever it be actuated, is ashamed to teach and preach openly!

4. The Apostle foreseeing them in the Holy Spirit, saith, *For 2 Tim. the time will come when they will not endure sound doctrine*; ^{4, 3. 4.} *but after their own lusts shall they heap to themselves teachers, having itching ears; and shall turn away their ears from the truth, and be turned unto fables.* For that hint of secresy and stealthiness, with which it is said, *Lay hold with delight on secret bread, and the sweetness of stolen water*, causes an itching to the hearers, in ears committing spiritual fornication, just as by a certain itching of lust in the flesh the integrity of chastity is corrupted. Hear ye therefore the Apostle, how, foreseeing such things, he wholesomely admonisheth to shun them: *Avoid*, saith he, *profane novelties of words*; ^{ch. 2, 16. 17.} *for they help much to the increase of impiety, and their speech doth creep like a canker.* And he saith not, *novelties of words*; but hath added, *profane*. For there are also novelties of words which agree with the doctrine of religion, as indeed it is written at what time the very name of Christians was first used. Namely, it was in Antioch, after the Lord's Ascension, that *the disciples were first called Christians*, as we ^{Acts 11, 26.} read in the Acts of the Apostles; and *xenodochia*, or hospitals and *monasteries* were afterwards so called by new names, yet

HOMIL. the things existed before the names were given, and are con-
 XCVII. firmed by the truth of religion, by which also they are upheld
 against the wicked. Also against the impiety of the Arian
 heretics the Fathers established that new term, *Homoïasion*,
 but the thing was not new that they marked by this name ;
 ch. 10, for what we call *Homoïasion* is just this, *I and the Father are*
 30. *One*, namely, of one and the same Substance. For if all
 novelty were profane, neither would it be said by the Lord,
 ch. 13, *A new commandment give I unto you ;* nor would the Testa-
 34. *ment* be called *New*, nor would the *new song* be sung in all
 Ps. 98, 1. the earth. But those are *profane novelties of words*, where
the foolish and bold woman saith, Lay hold with delight upon
secret bread, and the sweetness of stolen water. From this
 promising of false science the Apostle debars us also in that
 1 Tim. place where he saith, *O Timothy, guard the deposit, avoiding*
 6, 20. *profane novelties of words, and contradictions of science falsely*
so called, which some promising have fallen concerning the
faith. For these men love nothing so much as to promise
 science ; and to deride as foolishness the faith of those true
 things which babes are commanded to believe.

5. Some man will say : Is there nothing in the doctrine
 of spiritual men, which they forbear to speak to carnal, and
 do utter to spiritual men ? If I should answer, There is
 nothing, it will immediately be said to me from the Apostle
 1 Cor. 3, Paul's Epistle to the Corinthians, *And I, brethren, could not*
 1—3. *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
 Id. 2, 6. *yet now are ye able : for ye are yet carnal :* and again, *We*
 13, 14. *speak wisdom among the perfect :* and again, *Comparing*
spiritual things with spiritual : for the natural man receiveth
not the things of the Spirit of God ; for they are foolishness
to him. What all this means ; lest here again, on account of
 these words of the Apostle, men must needs ask for secret
 lore couched in profane novelties of words, and it shall be
 said of things which the spirit and the body of the chaste
 ought to shun, that they are things which the carnal are not
 able to bear : hereof we must discourse in another sermon, if
 the Lord shall grant it ; that now at least we may bring the
 present discourse to a close.

HOMILY XCVIII.

ON THE SAME TEXT.

1. FROM the words of our Lord, where He saith, *I have yet many things to say unto you, but ye cannot bear them now*, there arose a difficult question, which, I remember, I deferred, to be handled more at leisure^a, because, having reached our limits for that time, we were obliged to bring the sermon to an end. Now therefore that the time is come to make good our promise, let it be fully handled as the Lord shall bestow the ability, Who put into our heart to propound the same. Now the question is this: Whether spiritual men have any thing in their doctrine, which they must keep back from the carnal, and speak only to the spiritual? Because, if we shall say, They have not: it will be said to us in answer, What means it then that the Apostle said, when writing to the Corinthians, *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?* But if we shall say, They have: we must fear and beware lest a handle be given herein for the teaching of abominable things in secret, and, under the name of spiritual things, which forsooth the carnal cannot receive, people shall think fit not only by pleading their excuse to wash them white, but even to preach them up as praiseworthy.

2. First then, my beloved, ye must know, that even Christ crucified, with which, as with milk, the Apostle saith he fed

^a Otiosius tractaretur. Nearly all be handled at large"). BEN. Oxf.
the Mss. de spatio tractaretur ("might Mss. 'de spatio.'

HOMIL. the babes : even His true^b flesh, in which He was made to
 xcvi. have a true death, and true wounds being nailed, and blood
 being pierced : this is not conceived in the same way by the
 carnal as it is by the spiritual, and is to those milk, to these
 meat ; since though these hear not more, they understand more.
 For a thing is not in equal degree mentally perceived, although
 it be in like sort believably received, by both. Hence it is,

1 Cor. 1, that *Christ crucified*, preached by the Apostles, was *to the Jews*
 23. 24. *a stumbling-block, and to the Gentiles foolishness, and to*
them that are called, Jews and Greeks, the Power of God
and the Wisdom of God : but then, while the carnal babes
 only hold this by believing, whereas the spiritual, being of
 greater capacity, also by understanding behold the same ; to
 those therefore it is as milky drink, to these as solid meat : not
 that those did in the congregation get to know it in one way,
 these in their chambers in another way ; but what they both
 in the same measure heard when it was openly spoken, they
 received each according to his own measure. For, seeing
 Christ was crucified that He might shed His blood for the
 remission of sins, by which passion of that Only-Begotten
 Son the Divine grace is shewn forth, that no man may glory
 in man ; in what measure did those understand Christ
 crucified, who still said, *I am of Paul* ? Surely not in the
 same measure as Paul did, who said, *But God forbid that I*
 1 Cor. 1, 12. *should glory, save in the cross of our Lord Jesus Christ* ?
 Gal. 6, 14. Thus then from the same Christ crucified, Paul both himself
 derived meat, according to his capacity, and nourished them
 with milk, according to their infirmity. As in fact, knowing
 that even what he was writing to the Corinthians might be
 understood in one way by the babes, in another way by

those of greater capacity, he saith, *If any man among you*
 1 Cor. 14, 37. *be a prophet, or spiritual, let him acknowledge that the*
 38. *things that I write unto you are the commandments of the*
Lord. But if any man be unknowing, he shall be unknown^c.

^b Ipsa vera caro ejus : but Ben. ipsa vero : which is probably a typographical error. In the preceding sentence the earlier editions have Christus est crucifixus, but the Mss. Christus crucifixus.

^c Ignorabitur : so Vulg. and the Latins generally : representing the Gr.

ἀγνοεῖται (received by Lachmann) which is found in some good Mss, the Coptic, and Origen : two copies of Lat. (Clar. and Germ.) ignoratur. Perhaps the reading ἀγνοεῖται is due to the accidental omission of ω in the scriptio continua ἀγνοεῖταιΩΩΩτε.

Doubtless he wished the knowledge of spiritual men to be that solid knowledge, where not only faith should be yielded, but sure cognizance should be held; and by this it appears that the things which those believed were the selfsame that the spiritual moreover acknowledged. But, he saith, he that is *unknowing, shall be unknown*; meaning that it is not yet revealed to him, that what he believes, he may know. When this is brought to pass in a man's mind, he is said to be known of God, because God makes him knowing: as he saith elsewhere, *But now that ye know God, or rather are known of God.* For it was not then first that God knew them, the foreknown and elected before the foundation of the world; but then first He made them to know Him.

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3. This point then being known to begin with, that those same things which spiritual and carnal together alike hear, they take in, each according to his measure; these as babes, those as persons of greater growth; these as milk to nourish, those as meat to strengthen; there seems to be no necessity that there should be some secrets of doctrine left unspoken and hidden from the little ones which believe, to be spoken apart to those of greater age, i. e. of more intelligence: and that it should be thought necessary to do this, because the Apostle hath said, *I could not speak unto you as unto spiritual, but as unto carnal.* For this, that he *determined to know nothing among them but Jesus Christ, and Him crucified*, this and none other it was that he *could not speak unto them as unto spiritual, but as unto carnal*, because they had not power to receive it as spiritual. But whoever among them were spiritual, the same thing that those heard as carnal, these with spiritual understanding took in: so that we are to understand this saying, *I could not speak unto you as unto spiritual, but as unto carnal*, just as if he had said, Ye could not as spiritual, but only as carnal, take in what I spake. For *the natural man* (i. e. he who conceives of things as man, called *natural*, or properly, *animal*, from 'anima,' soul, as the carnal is so called 'a carne,' from the flesh, because the whole man is made up of soul and flesh,) *perceiveth not the things of the Spirit of God*; that is, what is the grace which the Cross of Christ confers on them that believe; and accounts that merely this was effected by that

Gal. 4,
9.

1 Cor.
2, 2.

1 Cor.
2, 14.

HOMIL. CROSS, that we, in striving for the truth unto death should
 XCIII. have an example afforded us for our imitation. For if men
 of this sort, who do not wish to be any thing but men^a, knew
 1 Cor. 1, how Christ crucified *is made unto us of God Wisdom, and*
 30. 31. *Righteousness, and Sanctification, and Redemption, that,*
as it is written, He that glorieth, let him glory in the Lord ;
 ch. 12. without doubt, they would not glory in men, nor carnally
 say, *I am of Paul ; but I of Apollos ; I, truly, of Cephas ;*
 but spiritually, *I am of Christ.*

4. But then a question arises from this also that we read
 Heb. 5, in the Epistle to the Hebrews: *For when for the time ye*
 12—14. *ought to be teachers, ye have need that one teach you again*
which be the first principles of the oracles of God ; and are
become such as have need of milk, and not of strong meat.
For every one that useth milk is unskilful in the word of
righteousness : for he is a babe. But strong meat belongeth
to them that are perfect, even those who by reason of use
have their senses exercised to separate good from evil. For
 here we see as it were defined, what he means by the solid
 meat of the perfect, and that this is what is written to the
 1 Cor. 2, Corinthians, *We speak wisdom among them that are perfect.*
 6. Moreover, whom he would have us understand as the *perfect*
 in this place, he has further explained, saying, *Who by*
reason of use have their senses exercised to separate good
from evil. Those therefore, who by reason of weak and
 unexercised mind cannot do this, without doubt unless by
 the milk, so to say, of faith, they be held fast to believe both
 the invisible things which they see not, and the intelligible
 things which they understand not, are easily led on to vain
 and sacrilegious fables by the promise of knowledge ; so that
 they represent to themselves both good and evil only under
 corporeal images, and imagine God Himself to be only some
 body, and can form no notion of evil but as being a sub-
 stance : whereas it is but the defect from the immutable
 Substance, of the mutable substances which were made out
 of nothing by the immutable and supreme Substance, which
 is God. Which assuredly whoso not only believes, but
 also, being exercised in the inner senses of the mind, under-
 stands, perceives, knows, there is thenceforth no reason to

^a Alluding to 1 Cor. 3, 4. *nonne homines estis ?* supra Hom. i. p. 5.

fear lest he be seduced by those, who, by accounting evil to be a substance which God did not make, make God Himself a mutable substance, as do the Manichees, or whatever other pests there be that thus rave.

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5. But to them that are as yet babes in mind, whom the Apostle calls carnal, needing to be nourished with milk, all discourse upon this matter, which has for its aim that what is spoken should be not only believed, but also understood and known, is burthensome, because they are not able to take in such representations, and is more likely to oppress than to feed them. Whence it comes, that the spiritual, though in conference with the carnal they do not leave these things altogether unspoken, because of the Catholic Faith which must be preached to all; yet they do not so enlarge upon them, that, while they will needs bring them home to an understanding that lacks the capacity for them, they shall more easily make their discourse in the truth to be loathed, than the truth in their discourse to be received. Therefore, writing to the Colossians, he saith: *Though I be absent in Col. 2, the body, in spirit I am with you, rejoicing and seeing your order, and that which is lacking* to your faith in Christ:* and to the Thessalonians; *Night and day, saith he, praying 1 Thess. more abundantly, that we may see your face, and supply 3, 10. the things which are lacking to your faith.* They are to be understood, therefore, to have been first in such sort catechized, that they were fed with milk, not on solid meat: of which milk the rich flow is shewn in the recital to the Hebrews, to those whom he wished now to feed with solidness of meat. Wherefore he saith, *Therefore leaving the Heb. 6, word of the first beginnings of Christ, let us look to the 1. 2. perfection; not laying again the foundation of repentance from dead works, and of faith toward God; of the doctrine of the laver, and of laying on of hands, of resurrection also of the dead, and of eternal judgment.* Such is the

* *Id quod deest fidei vestrae in Christo:* so Ep. 149, 25. S. Ambros. *et supplens id quod deest utilitati fidei vestrae.* Facund. 12, 1. *id quod deest utilitatis fidei vestrae:* two copies (Clar. and Germ.) of Lat. *et id quod deest necessitatibus fidei vestrae.* Whence it appears (as Mill remarks in l.) that

the ancient Lat. was derived from a faulty copy, which, instead of *καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν*, had, *καὶ τὸ ὑστέρημα εἰς χρεῖαν πίστεως ὑμῶν*. Which, however, as it appears from Augustine's citations, is partly corrected in the African copies by restoring *in Christo*.

HOMIL. rich flow of the milk, without which they cannot live, who
 xcviij. already indeed have the enjoyment of reason, so that they are able to believe, but to separate good from evil, not only in believing, but also in understanding, (which thing hath relation to solid meat,) they are not able. But that in what he says of the milk, he includes *doctrine*^f also; this is merely that which is delivered by the Creed and the Lord's Prayer.

6. But God forbid we should imagine any contrariety between this milk and that meat of spiritual things which is to be taken by firm understanding, which meat was lacking to the Colossians and Thessalonians, and behoved to be supplied. For in the very aliments which we take, so far is solid meat from being contrary to milk, that it turns into milk, that it may be fit for babes, to whom it comes through the flesh of the mother or the nurse: even as did the Mother Wisdom Itself, Which, though It be the solid meat of angels on high, yet deigned, in a manner, to become milk for the little ones, when *the Word was made flesh, and dwelt in us*. But that same Man Christ, Who, in His true flesh, true cross, true death, true resurrection, is called the milk of babes, when He is received aright by the spiritual, is found Lord of Angels. Therefore the babes must neither be so suckled, as never to understand Christ's Godhead; nor so weaned as to forsake Christ's Manhood. Which selfsame thing may in another way be thus expressed: they must neither be so suckled, as never to understand Christ, that He is Creator; nor so weaned, as ever to forsake Christ as He is Mediator. In fact, in this respect the similitude of mother's milk and solid meat does not match this thing, but that of the foundation is more apt; in respect, namely, that the child, when it is weaned, that it may thenceforth forsake the nourishment of infancy, does not, among its solid meats, seek anew the

^f In the African Churches the *traditio symboli*, or delivery of the Creed to the *Competentes*, took place during the season of Lent: the *redditio symboli*, or rehearsal of the Creed by the persons to be baptized, was made, a first time, on Palm Sunday, after which the Lord's Prayer was delivered to them; both to be said at the time of Baptism on Easter Eve. S. Aug. Sermon. 56—59, ad Com-

petentes. The practice in this respect varied in different Churches.—In the text cited here, and in the treatise “*de Fide et Operibus*” §. 17, it is not clear whether St. Augustine may not have taken *doctrine* as a distinct term of the enumeration, *lavacri, doctrinæ, et impositionis manuum*: but this does not materially affect the sense.

breasts which it used to suck; whereas Christ crucified is both milk to the suckling, and meat to the growing. But what makes the similitude of the foundation more apt, is, that in order to the perfecting of that which is in building, the superstructure is added, not the foundation is withdrawn.

7. Which things being so, O ye, whosoever ye be, who without doubt are many of you babes in Christ, grow ye unto the solid meat of the mind, not of the belly. Grow, unto the separating of good from evil, and more and more cleave to the Mediator, through Whom ye are delivered from the evil; which is not to be locally separated from you, but rather in you to be healed. But whoso shall say to you, 'Do not believe Christ to be true man; or, do not believe that the body of any man or any living creature was created by the true God; or that the Old Testament was given by the true God; and whatever else there be such like: for that these things were not told you sooner, was only because ye were nourished with milk, for that your heart was not yet equal to receive the truth:' this man prepares not meat for you, but poison. For which reason, the blessed Apostle, addressing them who conceited themselves to be already perfect, when he had affirmed himself to be imperfect, saith, *As many therefore of us as be perfect, let us be thus minded:* Phil. 3, 15. 16. *and if in any thing ye be otherwise minded, this also shall God reveal unto you.* And lest haply they should run into the hands of seducers, who should wish to turn them from the faith by promising knowledge of the truth, and should take this to be what the Apostle meant in saying, *This also shall God reveal unto you,* he straightway goes on to say, *Nevertheless whereunto we have attained, therein let us walk.* If then thou have understood any thing that is not against the rule of the Catholic faith, whereunto thou hast attained, as unto the way which shall lead thee to thine own country; and have so understood it, that thou must not doubt at all thereof: add the superstructure, yet leave not the foundation. So ought the elder to teach the little ones, that they take care not to affirm that Christ the Lord of all, and the Prophets and Apostles who are much older than they, said any thing falsely. Yet not only must ye be on your guard against the

HOMIL. vain talkers and seducers of the mind, who babble fabulous
 XCIII. and false things, and in those vanities pretend to promise a lofty science contrary to that which ye have received as the Catholic rule of faith: but those also who, while they reason truly concerning the immutability of the Divine Nature, or the incorporeal creature, or the Creator, and entirely prove what they say by most sure evidence and reasons, yet endeavour to turn you away from the One Mediator between God and men, flee ye these as a pest more insidious than all besides.

Rom. 1, 12. For such are they of whom the Apostle saith, *Because when they knew God, they glorified Him not as God.* For what doth it profit that man to have true understanding concerning the unchangeable Good, who holds not Him by Whom he must

Gal. 1, 9. be delivered from evil? Never let the admonition of the blessed Apostle depart from your hearts: *If any preach unto you a Gospel beside that ye have received, let him be anathema.* He saith not, More than ye have received, but, *Beside that ye have received.* For to have said the other, had been to foredoom himself, in that he desired to come unto the Thessalonians, that he might supply what was lacking to their faith. But then, to supply is to add what was deficient, not to take away what was already there; whereas to go beside the rule of faith, is not to go forward in the way, but to go back from the way. Therefore, that the Lord saith, *I have yet many things to say unto you, but ye cannot bear them now*: it means, that there were to be added to them what things they knew not, not that the things they had learned must be overthrown. And He indeed, as I expounded to you in the former discourse, may have said it in this sense; namely, that if it were His will to open to them even the things He had taught, in that manner in which they are conceived in Him by the Angels; the weakness of man under which they still laboured, could not have borne it. But any spiritual man has power to teach another man what he himself knows, if the taught by growing be made capable of more by that Holy Spirit in Whom the teacher also was enabled

§. 8. to learn somewhat more, so that they both may be *taught of God.* Though indeed even among the spiritual, some, of course, are of more capacity and better than others, in-

John 6, 45. somuch that one of them attained unto *things which it is not*

2 Cor. 12, 2-4.

lawful for man to utter. Of which certain vain persons have taken advantage with most foolish presumption to forge an "Apocalypse of Paul," which the sound Church receiveth not, a writing full of I know not what fables; affirming this to be the Revelation of which he had said, that he was *caught up into the third heaven, and there heard unspeakable words, which it is not lawful for man to utter*. However their audacity might have been tolerable, if he had said that he heard what as yet it is not lawful for man to utter: yet, seeing he has said, *which it is not lawful for man to utter*; who are these that impudently and unhappily dare to speak these things? But here now I will make an end of this discourse: by which *I desire you to be wise indeed in that which is good, but sound from that which is evil*. JOHN XVI. 12.

* This *Apocalypse of Paul* seems to have been the same work with that which is mentioned by S. Epiphanius. Hær. 38, 2. under the title 'Αναβατικὸν Παύλου, held in high esteem by the Gnostic sect of the Caians or Cainites. It is mentioned by the name "Apocalypse" by Theophylact and Œcumenius on 2 Cor. 12, 4. and by Nicephorus, a writer of the ninth century, Fabric. Cod. Apocr. N. T. ii. 951, also by

Theodosius Alex. in a fragment first published in part by Grabe Spicil. Patr. i. 375. and more fully by Fabricius u. s. ii. 954. This Theodosius says it was written by Paul of Samosata, "from whom the Paulicians took their name." Grabe u. s. i. 85. speaks of an Oxford manuscript, 'Revelatio S. Pauli,' which however is quite a different work and of much later date than the apocryphal production noted by the ancients.

H O M I L Y X C I X.

JOHN xvi. 13.

For He shall not speak of Himself, but whatsoever He shall hear, He will speak.

1. WHAT meaneth it, that the Lord saith concerning the Holy Ghost, while promising that He should come, and *teach His disciples all truth, or lead them in all truth: For He shall not speak of Himself, but whatsoever He shall hear, He will speak.* For this is like what He hath said concerning Himself, *I can do nothing of Myself; as I hear, I judge.* But when we expounded that saying, we said it might be taken in regard that He is Man: so that it should be considered as the Son's announcement of this, that the obedience, wherewith *He became obedient unto death, even the death of the Cross*, would also have place^a in the judgment wherewith He will judge the quick and the dead; because He will do this as He is Son of Man. Wherefore He said, *The Father judgeth not any, but hath given all judgment to the Son*: because in the judgment, not the Form of God in which He is equal with the Father and cannot be seen by the ungodly, but the form of man shall appear, in which He was made less, yea a little less than the Angels; when, albeit He shall now come in glory, not in the former humility, yet He shall be conspicuous to both good and bad. Hence also that saying: *And hath given Him power to execute judgment, because He is Son of Man.* In which words of His, it is manifested, that the form to be

^a Et in iudicio futuram. BEN. But futurum, "and of the future judgment
Erasm. Lugd. and Ven. et iudicium wherewith, &c." And so Oxf. Mss.

presented of Him in the judgment will be, not that in which because He was, He *thought it not robbery to be equal with God*; but that which He took, when He had *emptied Himself*, taking the form of a servant: ^{JCHN XVI. 13.} ^{Phil. 2, 6. 7.} For He *emptied Himself*, taking the form of a servant: and it is His obedience in that form, unto executing judgment also, that He seems to have intimated, when He saith, *I cannot of Myself do any thing : as I hear, I judge.* For Adam, by which *one man's disobedience many were made sinners*, judged not as he heard; for what he heard, that he transgressed, and did of himself the evil that he did; because he did not God's will but his own: but He, by the obedience of which *one Man, many are made righteous*, was not only obedient unto the death of the Cross, in which He the Living was judged by the dead, but, promising that He will be obedient in that judgment also in which He shall judge concerning the quick and the dead, He saith, *I cannot of Myself do any thing : as I hear, I judge.* But when it is said of the Holy Spirit, *For He shall not speak of Himself, but whatsoever He shall hear, He will speak*: surely we shall not dare to imagine that this is said of Him as man, or in respect of His having taken upon Him any created nature? For in the Trinity, the Son alone took the form of a servant, which form was fitted to Him unto unity of Person, i. e. so that the One Christ Jesus shall be both Son of God and Son of Man; lest not Trinity but quaternity be preached by us: which be far from us! By reason of which One Person consisting of two Substances, the Divine and the human, sometimes He speaks as He is God, as in that saying, *I and the Father are One*: sometimes as He is Man, as in that, ^{ch. 10,} *Because the Father is greater than I*; ^{30.} in which regard we have taken ^{ch. 14,} this also to have been said by Him, of which I am now reasoning; ^{28.} *I cannot of Myself do any thing ; as I hear, I judge.* But how in respect of the Person of the Holy Spirit, we are to take this saying, *For He shall not speak of Himself, but whatsoever He shall hear, He will speak*; seeing in that Person there is not one Substance of Godhead, another of Manhood or of some other creature: hence arises a great difficulty.

2. For, that the Holy Spirit appeared in a *bodily form* ^{Matt. 3,} *like a dove*, was a vision which was caused to have place ^{16.}

HOMIL. XCIX.
 Acts 2,
 3. for the time and so to pass away : as also when He came upon the disciples, *there appeared unto them cloven tongues as it had been of fire, and it sat upon each of them.* He then who says that the dove was conjoined with the Holy Spirit unto unity of Person, so that the One Person of the Holy Spirit should consist of it and of God (because the Holy Spirit is God); is forced to say the same also of that fire; and so may understand that he ought to say nothing of the kind. For these appearances which, in order that the Substance of God might be in whatever sort betokened, as need was, have therefrom presented themselves to the bodily senses of men and passed away, were caused of God to have place for a time from the subservient creature, not from the commanding Nature Itself; while It abiding in Itself moves what It will, and what It will It changes, Itself unchangeable. Just as it was with that voice from the cloud; it touched the bodily ears, and the sense which is called hearing: yet it is by no means to be supposed that the Word of God, Which is the Only-Begotten Son, because It is called Word, is therefore bounded by syllables and sounds: since in the process of speaking, these cannot be all sounded at the same instant, but whatever they be, succeed each other in their order, the new-born, as it were, taking the place of the dying, so that the whole of what we speak is completed by the last syllable. Be it far from us to imagine that the Father speaks in this way to the Son, i. e. God to His own Word, Which is God! But to receive this, so far as it can be received by man, is for them to whom belongeth not milk but solid meat. Since then the Holy Spirit by no susception of the nature of man became man, by no susception of the nature of an Angel became Angel, by no susception of the nature of any creature became a creature, how is that to be understood concerning Him which the Lord saith: *For He shall not speak of Himself, but whatsoever He shall hear, He will speak?* An arduous question, exceeding arduous! May the Spirit Himself be present to aid, that at least in such sort as we are able to conceive it, we may be able to utter it, and so, according to the faculty of my measure, it may come to your understanding.

3. First then ye must know, and understand, ye who can:

but believe, ye who cannot yet understand: that in that Substance which is God, there are not senses distributed, as it were, over the bulk of the body, each in its proper place, just as in the mortal flesh of any animals in one place is the sight, in another the hearing, in another the taste, in another the smelling, but throughout the whole, the touch: be it far from us to suppose this in that incorporeal and immutable Essence! In It, therefore, to hear and to see is the self-same thing. We are told also of the sense of smelling in God: as the Apostle saith, *Even as also Christ loved us, and delivered Himself up for us, an oblation and sacrifice to God for a sweet-smelling odour.* The sense of taste also may be understood, in respect of which God both hates them that are bitter, and such as are *neither cold nor hot, but lukewarm*, He spews out of His mouth: and Christ Who is God, saith, *My meat is to do the will of Him that sent Me.* There is also that Divine touch, of which the bride saith concerning the Bridegroom, *His left hand is under my head, and His right hand shall embrace me.* These exist not in God in divers parts of a body. For when He is said to know, in it are they all; both to see, and to hear, and to smell, and to taste, and to touch; without any mutation of substance in Him; without any magnitude to be in one part greater, in another less: even in the old, to think of God in this way, is to think with the heart of a child.

4. And marvel not that the ineffable knowledge of God by which He knoweth all things, is, by various modes of human expression, made to receive the names of all these corporeal senses: seeing that our own mind, i. e. the inner man—which, while it knows with an uniform knowledge, yet has divers kinds of intelligence conveyed to it through these five, so to say, messengers of the body—when it understands, chooses, and loves¹ the immutable Truth, both sees¹ the Light of Which it is said, *That was the true Light*; and hears the Word of Which it is said, *In the beginning was the Word*; and takes in the smell of which it is said, *We will run after the odour of Thine ointments*; and drinks of the Fountain, of which it is said, *With Thee is the Fountain of Life*; and enjoys the touch of which it is said, *But it is good for me to cleave unto God*: and these are not sundry

JOHN
XVI.
13.

Eph. 5,
2.

Apoc. 3,
16.

ch. 4, 34.

Cant. 2,
6.

intel.
light,
eligit,

ch. 1, 9,
ib. 1.

Cant. 1,
3.

Ps. 36, 9.

Ps. 73,
28.

HOMIL. and divers things, but one intelligence is made to take the
 XCIX. names of all these senses. When, therefore, it is said of the Holy Spirit, *For He shall not speak of Himself, but whatsoever He shall hear, He will speak*, much more must we either understand or believe the essence to be simple in that Being wherein it is most truly simple, an Essence which is far and high above the essence of our mind. For our mind is mutable; while it takes in by learning what it knew not once, and loses by unlearning what once it knew, and by semblance of truth is deceived into approving the false instead of the true; and by its own dimness, as it were by a kind of darkness, is hindered from attaining unto the true. And therefore this is not a substance most truly simple, because here, 'to be' is not the same as 'to know:' for to it, it is possible to be and yet not to know. But to that Divine Substance this is not possible, because what It hath, It is. And therefore It hath not knowledge in such sort, that the knowledge whereby it knows is one thing, the essence whereby it exists another; but both, one. Indeed we must
 ch. 5, 26. not use the word "both" of that which is simply one. *As the Father hath life in Himself*, and is not Himself other than the Life that is in Him; *He hath also given unto the Son to have life in Himself*, i. e. hath begotten the Son to be Himself also Life. Therefore, we must so take this saying concerning the Holy Ghost, *For He shall not speak of Himself, but whatsoever He shall hear, He will speak*, as to understand thereby, that He is not of Himself. For the Father alone is not of other. Thus both the Son is begotten of the Father, and the Holy Ghost proceedeth from the Father: but the Father neither is begotten of other, nor proceedeth. But let not on this account any notion of disparity occur to our human thought: for both the Son is equal to Him of Whom He is begotten, and the Holy Ghost to Him from Whom He proceedeth. What, however, is the difference in that Being, between proceeding and being begotten, would both take long to discuss as a subject of enquiry; and would be rash to define when you have discussed; because this is both exceeding difficult for the mind in any sort whatever to comprehend, and even if perchance the mind have comprehended somewhat thereof, most difficult for the tongue

to explain; however great the ability of the teacher, and how great soever the capacity of the hearer. *Shall not speak of Himself* then; because, *Is* not of Himself; *but whatsoever He shall hear, that shall He speak*; shall hear, of Him from Whom He proceedeth. To Him, to hear is to know; but to know is to Be, as was reasoned above. Because therefore He is not of Himself, but of Him from Whom He proceedeth; from Whom His Being is, from the Same is His knowing: from the Same therefore His hearing, which is none other than His knowing.

5. Nor let it raise any difficulty, that a verb of future tense is used: namely, that it is not said, *Whatever He hath heard, or, Whatever He heareth*; but, *Whatever He shall hear, He will speak*. For in truth that hearing is eternal, because eternal the knowing. Now in that which is eternal, without beginning and without end, let the verb be put in what tense you will, whether past, or present, or future, it is not falsely put. For albeit that immutable and unchangeable Essence admitteth not *Hath been*, and *Shall be*, but only *Is*: for It truly *Is*, because It is incapable of change; and therefore it beseemed It alone to say, *I AM THAT AM*; and, *Thou shalt say to the children of Israel, HE THAT IS hath sent me unto you*: yet, by reason of the mutability of the times in which our mortality and our mutability moves to and fro, we speak not falsely when we say both *Hath been*, and *Shall be*, and *Is*. *Hath been*, in ages past; *Is*, in ages present; *Shall be*, in ages to come. *Hath been*, because hath never been wanting; *Shall be*, because never shall be wanting; *Is*, because ever is. For He has never, with the things that are past, gone down, as one that is no more; not He, with the things that are present, is going down as one that abideth not; not He, as one that once was not, is to arise. Therefore when human expression varies according to the revolutions of times, since to Him it never was, nor is, nor shall be possible to be wanting through any times, of Him we may truly use verbs of any time or tense we will. Therefore the Holy Ghost ever heareth, because ever knoweth: consequently, both hath known, and knoweth, and shall know; and therefore both hath heard, and heareth, and shall hear; because, as we have already said, to Him to hear is

JOHN
XVI.
13.S. Aug.
de Trin.
5, 14.Ex. 3,
14.

HOMIL. the same as to know, and to know is to Him the same as to
XCIX. Be. From Him then He hath heard, heareth, and shall hear, from Whom He Is: from Him Is, from Whom He proceedeth.

6. Here, it is likely, some man may ask whether the Holy Ghost proceedeth also from the Son. The Son, namely, is Son of the Father alone, and the Father is Father of the Son alone: but the Holy Spirit is not the Spirit of One of Them, but of Them Both. Thou hast the Lord Himself saying, Mat. 10, *For it is not ye that speak, but the Spirit of your Father that*
20. *speaketh in you*: thou hast also the Apostle: *God hath sent*
Gal. 4, *the Spirit of His Son into your hearts.* Are there two, one
6. of the Father, one of the Son? God forbid! For, *one body*, Eph. 4, saith he, meaning the Church, and presently adds, *and one*
4—6. *Spirit.* And see how he there fills up the Trinity. *As ye are called*, saith he, *in one hope of your calling: one Lord*—here of course he means Christ: for it yet remains to name the Father: he proceeds then—*one faith, one baptism: one God and Father of all, Who is above all, and through all, and in us all*^b. Seeing therefore, as there is *one Father* and *one Lord*, i. e. Son, so there is also *one Spirit*: without doubt He is the Spirit of Both: since Christ Jesus Himself saith, *The Spirit of your Father Which speaketh in you*: and the Apostle saith, *God hath sent the Spirit of His Son into your hearts.* Thou hast in another place the same Rom. 8, Apostle saying, *But if the Spirit of Him that raised Jesus*
11. *from the dead, dwell in you*; here of course He meant the

^b *Per omnes et in omnibus nobis.* The earlier editions, *per omnia*, but Mss. *per omnes*; and only a few have *nobis* at the end of the sentence. BEN. Vulg. *Per omnia, et in omnibus nobis*; but BEN. remark that their old copies of Vulg. have *vobis*. In the Greek (text recept. *ὑμῖν*), the authorities of Mss, Versions, and Fathers are divided between *ὑμῖν* (Griesbach and Scholz.) and the omission of the pronoun (Lachmann).—That the adj. in all three clauses is masculine, is recognised by Ambrosiast. Theophylact, and perhaps Theodoret: (comp. *πάντων* preceding, and the antithesis v. 7. *But to every one of us*, &c.) But S. Iren. 5, 18, 2. makes the two former adjectives neu-

ter: Et sic unus Deus ostenditur, qui est super omnia, &c. *Super omnia quidem Pater, et ipse caput est Christi; per omnia autem Verbum, et ipse est caput Ecclesie; in omnibus autem nobis Spiritus.* “And so is shewn the One God, *Who is above all* (things) &c. *Above all*, the Father, and He is the Head of Christ: *through all* (things), the Word, and He is Head of the Church: *in all us*, the Spirit.”—This reference of the three clauses to the three Persons of the Trinity is also taught by S. Jerome and other of the Ancients, and so S. Thomas Aquin.: rejected as arbitrary by Theophylact: and, as it seems from our passage, not acknowledged by S. Augustine.

Spirit of the Father, of Which Spirit however He saith JOHN XVI. 13. in another place, *But whoso hath not the Spirit of Christ, he is none of His.* And there are many other proofs by Rom. 8, 9. which that is evidently shewn to be the Spirit of the Father and the Son, Which in the Trinity is called the Holy Spirit.

7. And for no other cause do I consider Him to be distinctively called Spirit, while, if we be questioned concerning each Person severally, we cannot but affirm both Father and Son to be Spirit; since *God is a Spirit*, i. e. God is not ch. 4, 24. body but Spirit. What therefore They each in common are S. Epi- severally called, by that name behoved He to be called, phan. Hæc. Who is not one of Them, but in Whom appeareth the com- 74, 7. munity of Both. Then why should we not believe that the Holy Ghost proceeds also from the Son, seeing the Same is Spirit of the Son also? For did He not proceed from Him, ch. 20, 22. He would not, when He presented Himself to His disciples after His resurrection, have breathed upon them, saying, *Receive ye the Holy Ghost.* For what other did that insufflation signify, but that the Holy Ghost proceedeth from Him also? To this pertaineth that also which He said concerning the woman who had a flux of blood: *Some person hath touched Me, for I perceived virtue go out of Me.* For that the Holy Luke 8, 46. Ghost is likewise called by that term, *virtue*, is manifest also in that place where, when Mary said, *How shall this be,* id. 1, 34, 35. *seeing I know not a man?* the Angel answered, *The Holy Ghost shall come upon thee, and the Virtue of the Highest shall overshadow thee:* and the Lord Himself, promising Him to His disciples, saith, *But tarry ye in the city, until* id. 24, *ye be endued with virtue from on high;* and again, *Ye shall* 19. *receive,* saith He, *the virtue of the Holy Ghost coming upon* Acts 1, 8. *you, and ye shall be witnesses to Me.* Of this virtue the Evangelist must be believed to speak, in saying, *There went* Luke 6, 19. *out virtue from Him, and healed them all.*

8. If^e then the Holy Ghost proceedeth both from the

^e St. Augustine has transferred this section and the following one down to, "as it proceedeth from Himself," into his *Treatise de Trinitate*, xv. 48. "Let that suffice in the mean while, which we have spoken concerning this matter in a certain sermon, preached to the ears of the Christian congre-

gation, and having spoken, put in writing. For, among other things, when I had shewn by proofs of Holy Scripture that the Holy Ghost proceeds from both Father and Son, 'If then,' said I, 'the Holy Ghost proceedeth,' &c."

HOMIL. Father and from the Son, wherefore said the Son, *Proceedeth*
 XCIX. *from the Father?* What should be the reason, thinkest thou,
 ch. 15, except as He is wont to refer what belongeth to Himself to
 26. Him from Whom He hath Himself His being? Whence
 ch. 7, 16. that saying, *My doctrine is not Mine, but His that sent Me.*
 If then it is here understood to be *His* doctrine, notwithstanding that He saith it is not His but the Father's; how much must we there understand the Holy Spirit to proceed from Him also, where, while He saith, *Proceedeth from the Father*, yet He doth not say, *Proceedeth not from Me?* Now from Whom the Son hath it that He is God (for He is God of God), from the Same hath He it, that from Him also should proceed the Holy Ghost: and consequently the Holy Ghost hath it from the Father Himself, that He should proceed from the Son also, as He proceedeth from the Father.

9. Here, in some sort, we get to understand also, so far as it can be understood by such as we, why the Holy Ghost is not said to be begotten, but rather to proceed. Since, were He too called son, He should be called son of Them Both, which is most absurd. For there can be no son of two except of father and mother. But be it far from us to imagine ought such to have place between God the Father and God the Son. Since even as Son of Man He proceedeth not at once from both Father and Mother: but when He proceedeth unto the Mother from the Father, He doth not at that time proceed from the Mother; and when He proceedeth into this light from the Mother, He doth not at that time proceed from the Father. But the Holy Ghost doth not proceed from the Father into the Son, and from the Son proceed to the creature to sanctify the same; but proceedeth at once from Both: albeit it is by the Father's gift to the Son, that He should proceed as from the Father Himself, so from the Son also. For we cannot say that the Holy Ghost is not Life, while the Father is Life, and the Son Life. And therefore, as the Father, having Life in Himself, *hath given also to the Son to have Life in Himself*, so hath He given Him Life to proceed from Him, as it proceedeth from Himself. Next follow the words of the Lord,
 v. 13-15. saying, *And He will tell you things to come, He shall*

glorify Me: for He shall take of Mine, and shall tell it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall tell it unto you^d. But since the present sermon has already gone to a great length, these words must be deferred for another discourse.

JOHN
XVI.
13.

^d From the time of St. Augustine the Latin Church has expressly held that the Holy Ghost proceeds from the Father and the Son: which doctrine rests on the theological ground derived from John 16, 14: that by Eternal Generation the Father has given to the Son all that Himself is, Paternity alone excepted (so the Greek Fathers: e. g. S. Basil. de Fide 19. S. Cyril. Al. de Trin. κατὰ πάντα ὁμοιος καὶ ἴσος τῷ Πατρὶ χωρὶς τῆς πατρότητος): but the production of the Holy Ghost is not Paternity, else were the Holy Ghost Son: consequently the Son hath it of the Father that the Holy Ghost should proceed from Him. Petav. de Trin. vii. 9. §. 11. The earlier Greeks, especially S. Epiphanius, held the doctrine in substance, but kept close to the language of Scripture: e. g. Ancor. §. 67. εἰ δὲ Χριστὸς ἐκ τοῦ Πατρὸς πιστεύεται, Θεὸς δὲ Θεοῦ, καὶ τὸ Πνεῦμα ἐκ τοῦ Χριστοῦ, ἢ παρ' αὐφοτέρων, ὡς φησὶν ὁ Χριστὸς· ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται· καὶ, οὗτος ἐκ τοῦ ἐμοῦ λήψεται. "Since we believe Christ to be of the Father, God of God. and the Spirit to be of Christ, or from Both, as Christ saith, *Which proceedeth from the Father, and, He shall take of Mine.*" v. Petav. u. s. vii. 3. and Bp. Pearson on the Creed, Art. vii. notes (m)—(r.) That the Fathers in the Constantinopolitan Creed affirmed the procession from the Father without mention of the Son, arose partly from the wish to keep to the language of Scripture, partly from the design of that addition to the Nicene symbol, as directed against the heresies which affirmed the Holy Ghost to be a creature of the Son, comp. the following Homily §. 4. In the Western Church, before St. Augustine, we find St. Hilary not only affirming the Son to be *largitor* and *auctor* of the Holy Ghost, (de Trin. ii. 4.) and that the Holy Ghost is "Pater et Filio auctori-bus," ib. 29., but also teaching, though he leaves it still open for discussion, that "to proceed from the Father," and "to receive from the Son," is one and the same thing. Neque in hoc nunc calumnior libertati intelligentiæ, utrum ex Patre, an ex Filio Spiritum Paracletum putent esse: non enim in incerto Dominus reliquit; nam. hæc

ita locutus est: *Adhuc multa habeo*, &c. Joh. 16, 12—15. A Filio igitur accipit, qui et ab eo mittitur, et a Patre procedit. Et interrogo utrum idipsum sit a Filio accipere, quod a Patre procedere. Quod si differre credetur inter accipere a Filio et a Patre procedere, certe idipsum atque unum esse existimabitur, a Filio accipere quod sit accipere a Patre. Ipse enim Dominus ait: *Quoniam de meo*, &c. v. 14, 15. "I do not in this point now gainsay the liberty of opinion, whether they [the Arians] should account the Spirit the Paraclete to be of the Father or of the Son. For the Lord hath not left this at an uncertainty: for thus has He spoken: *I have yet many things*, &c. Joh. 16, 12—15. Consequently from the Son receiveth He Who both is sent by Him and proceedeth from the Father. And I ask whether to receive from the Son be the self-same thing as to proceed from the Father. *But if it shall be thought* that these things differ, at least it will be accounted one and the self-same thing to receive from the Son, and to receive from the Father, &c." Petavius u. s. also cites as from S. Ambrose the expressions, "Pater cōternum sibi et cōomnipotens genuit Verbum, cum quo Spiritum sanctum produxit." "Spiritus S. vere spiritus est, procedens a Patre et Filio: sed non est ipse Filius, quia non generatur: neque Pater, quia procedit ab utroque, non genitus, non ingenuitus, non factus." "The Father begat co-eternal and co-omnipotent with Himself the Word, with Whom He produced the Holy Spirit." "The Holy Spirit is truly Spirit, proceeding from the Father and the Son, but is not the Son Himself because not begotten: nor the Father, because He proceedeth from Both: not begotten, not unbegotten, not made." ("Non ingenuitus" as in Aug. de Trin. xv. 47. dicere tamen non audemus *ingenuitum*, ne in hoc vocabulo vel duos Patres in illa Trinitate, vel duos qui non sunt de alio quispiam suspicietur." For the doctrine of St. Augustine comp. de Trin. xv. 29. 45—48. c. Maximin. iii. 14. c. Serm. Arian. iii. 23. lib. de Symb. ii. 9. Vid. *supra* p. 534, note: also S. Greg. Mor. xxix. 74. and note Tr. p. 359.

H O M I L Y C.

JOHN xvi. 13—15.

And He will tell you things to come. He shall glorify Me: for He shall take of Mine, and shall tell it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall tell it unto you.

1. WHEN the Lord promised the coming of the Holy Ghost, *He will teach you*, said He, *all truth*: or, as we read in some copies, *He will lead you in all truth. For He shall not speak of Himself, but whatsoever He shall hear, that shall He speak.* Of which evangelic words we have already reasoned, what the Lord gave: now mark what
- v. 13. follows. *And He will tell you*, saith He, *things to come.* Neither upon this need we spend time, for it is plain, and involves no question, that an exposition should be
- v. 14. demanded of us. But what He next saith, *He shall glorify Me; because He shall take of Mine, and shall tell it unto you*, this must not be passed over negligently. For that He saith, *Shall glorify Me*, may be understood of this: that the Spirit, by shedding abroad love in the hearts of the believing, and by making them spiritual, hath declared to them, how the Son was equal with the Father, even He Whom erewhile they knew only after the flesh, and, as men, thought of Him as man. Or else, of this: that the disciples, being by that same love filled with boldness^a, and having their fear driven away, preached Christ unto men, and so His fame was spread abroad over all the earth: so that in

^a Per ipsam charitatem fiducia repleti. Four Mss. Per ipsum charitate et fiducia repleti ("being filled by Him with love and boldness.") BEN. Oxf. 'ipsam.'

saying, *He shall glorify Me*, it should be as though He had said, He shall take away your fear, and shall give you love, wherewith being kindled to preach Me with more ardour, ye shall spread the savour, shall enhance the favour, of My glory throughout the world. For what they would do in the Holy Spirit, of this He spake as the doing of the Spirit Himself; just as also in that saying, *For it is not ye that speak, but the Spirit of My Father that speaketh in you.* JOHN XVI. 13—15. Mat. 10, 20.

The Greek word is *δοξάζει*, which the Latin interpreters in their several translations have rendered, one by *clarificabit* (shall make bright or renowned), another by *glorificabit* (shall glorify); as indeed the same Greek word *δόξα*, from which comes the verb *δοξάζει*, is rendered both by *claritas* (brightness), and by *gloria*. And in fact by glory a person is made bright or renowned, and by brightness or renown is made glorious; consequently the thing signified is one and the same for both words. Now ‘glory,’ as the most renowned ancient authors of this Latin tongue have defined the word, is ‘frequent talk concerning a person, together with praise.’ But when this talk is made concerning Christ in this world, we are not to think it has conferred any great benefit upon Christ; but only upon the world. For to praise the Good, is profitable not to the praised but to them that praise.

2. But there is also a false or mistaken glory, when they that praise are by a false estimate deceived either in things, or in persons, or in both. Thus people are deceived in things, when they think that to be good which is evil: in men, when they think him to be good who is evil: in both, when that which is a vice is thought to be a virtue; and the person who is praised for this, has not the thing he is thought to have, whether he be good, or whether he be evil. Thus to bestow one’s substance upon players, is a huge vice, not a virtue: yet ye know what frequent talk together with praise is made concerning such; because, as it is written, *The sinner is praised in the desires of his soul, and he that practiseth iniquity is called blessed.* Ps. 10, 3. LXX. & Vulg. Here the praisers are not deceived in the persons, but in the things: the thing is evil which they suppose to be good: but those who are vicious with this evil of profusion, are of course such as

HOMIL.
C. these that praise them do not surmise, but actually see them to be. Further: if a person feign himself just while he is not such, but all that in the sight of men he seems to do laudably, he does not for God's sake, i. e. for true righteousness' sake, but only seeks and loves glory of men; while those in whose mouths there is frequent talk of him together with praise, think it to be only for God's sake that he lives laudably: they are not deceived in the thing, but are deceived in the man. For the thing they suppose to be good is good; but the person they suppose to be good is not good. But again: if, for example, skill in magical arts is thought a good thing, and because a person is supposed to have given liberty to his country by the said arts, of which in fact he knows nothing at all, therefore he obtains with ungodly men that frequent talk together with praise in which glory is defined to consist: they that praise him err in both points: both in the thing, because they think that good which is evil; and in the man, because he is not what they think. Wherefore of false glory we find these three kinds. But when a person is righteous through God and for God, that is, truly righteous, and, for the sake of this very righteousness, there is frequent talk of him together with praise: it is indeed true glory, but we must not imagine that by it the righteous is made blessed: it is only matter of gratulation to them that praise him, that they judge aright, and love the righteous. How much more then hath the Lord Christ by His glory profited not Himself, but them whom He profited by His death?

3. But that is not true glory which He hath with the heretics, among whom nevertheless He seems to have frequent talk made of Him together with praise. This is not true glory: because they are deceived in both points: for they both think that to be good which is not good, and think Christ to be that which He is not. For that the Only-Begotten Son should not be equal to Him that begat, is not good: that the Only-Begotten Son of God should be only man, not God, is not good: that the flesh of Him Who is the Truth should not be true flesh, is not good. Of these three points which I have mentioned, Arians hold the first, Photinians the second, Manichees the third. But, because

both none of these things is good, and Christ is none of them, JOHN XVI. 13—15. they are deceived in both points: nor do they give true glory to Christ, however there may seem to be among them much talk of Christ together with praise. And, in short, all heretics, (for it would take too long to rehearse them,) who think not aright of Christ, do therefore err, because they also think concerning good things and bad that which is not true. The Pagans also, for even of them there are very many that praise Christ, are mistaken in both points, while, not according to the truth of God, but only according to their own surmise, they affirm Him to have been a magician. The Christians, truly, they vilify as silly, but Christ they praise as a magician, and so betray what it is they love; Christ however they love not, because what Christ was not, this they love. For that reason then, they are deceived in both points: because both to be a magician is evil; and Christ was not a magician, because He is good. Wherefore, since there is nothing to be said in this place concerning those who vilify and blaspheme Christ; for we speak of His glory, wherewith He is glorified in the world: that the Holy Spirit hath glorified Him with true glory, is only in the Holy Catholic Church. For elsewhere, i. e. either among heretics, or among certain of the pagans, there can be no true glory of Him on earth, even where there seems to be frequent talk of Him together with praise. His true glory, then, in the Catholic Church, is thus sung of by the Prophet: *Be thou exalted above the heavens, O God, and Thy glory above all the earth.* Ps. 108. 5. Because therefore it was to be after His exaltation that the Holy Spirit should come and glorify Him, that which the holy Psalm, that which the Only-Begotten Himself hath promised should be, is even this which we see fulfilled.

4. But this that He saith, *He shall take of Mine, and shall tell it unto you;* hear ye it with catholic ears, with catholic minds take ye it in. For it does not follow from this, that, as some heretics have thought, the Holy Ghost is less than the Son: as if the Son receives from the Father, and the Holy Ghost from the Son, with certain gradations of their natures. Far be it from us to believe this, far be it from us to say this, far be it from Christian hearts to think this. In fact, He Himself has straightway solved the question, and

Coll. c. Max. 10. Athan. c. Arian. Orat. i. 6. Basil. c. Eunom. iii. 5.

HOMIL. explained in what sense He said this. *All things* (saith He)
 C.
 v. 15. *that the Father hath are Mine: therefore said I, that He shall
 take of Mine, and shall tell it unto you.* What would ye have
 more? Therefore the Holy Ghost receiveth of the Father, of
 Whom receiveth the Son: because in this Trinity, of the
 Father is begotten the Son, of the Father proceedeth the
 Holy Ghost: whereas, to be begotten of none, to proceed
 from none, is for the Father alone. But in what sense
 the Only-Begotten Son saith, *All things that the Father
 hath are Mine*, (because of course it is not said in the same
 sense as it was said to that son, not only-begotten, but
 Luke 15, the elder-born of twain, *Thou art with me always, and all*
 31.
 ch. 17, *Mine are thine*;) this (if the Lord will) shall be handled
 10. with more diligent consideration in that place where the Only-
 Begotten saith to the Father, *And all Mine are Thine, and
 Thine are Mine*: that here the present sermon may be closed;
 because the words which follow, require that we should set
 out from another point to discuss the same.

HOMILY CI.

JOHN xvi. 16—23.

A little while, and ye shall see Me no more: and again, a little while, and ye shall see Me, because I go to the Father. Then said some of His disciples among themselves, What is this that He saith unto us, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me: and, Because I go to the Father? They said therefore, What is this that He saith, A little while? we cannot tell what He saith. Now Jesus knew that they were desirous to ask Him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy^a. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man shall take from you. And in that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you.

THESE words of the Lord where He saith, *A little while and ye shall not see Me, and again, a little while and ye shall see Me, because I go unto the Father*, were so obscure

^a *In gaudium erit.* So the Mss. *veniet*: two copies, *convertetur*. Vulg. But the earlier printed copies, *vertetur vertetur*.
in gaudium. BEN. Cypr. and one Ms.

HOMIL. to the disciples, before that which He saith was fulfilled,
 CI. that, in asking among themselves what it was that He said, they confessed that they did not at all know. For the
 v. 17. 18. Gospel goes on: *Then said some of His disciples among themselves, What is this that He saith unto us, A little while, and ye shall not see Me; and again, a little while, and ye shall see Me: and, Because I go to the Father? They said therefore, What is this that He saith, A little while? We cannot tell what He saith.* For this was the difficulty that staggered them; that He said, *A little while, and ye shall not see Me: and again, a little while, and ye shall see Me.* For in the foregoing words, because He had not said, *A little while*, but had said, *I go unto the Father, and ye shall see Me no more*; He seemed to have spoken to them openly, and they made no question among themselves about this. Now therefore, what to them at that time was obscure, and was presently made manifest, is of course manifest to us: for after a little while He suffered, and they did not see Him; again, after a little while He rose again, and they saw Him. But that in the saying, *Jam non videbitis Me*, He meant by this word *Jam*, that they should see Him *no more*, how this is to be taken, we expounded in the place where He said, *The Holy Ghost shall reprove the world of righteousness, because I go unto the Father, "et jam non videbitis Me:"* meaning that they should see Christ mortal no more.

v. 19. 20. 2. Now, as the Evangelist goes on to say, *Jesus knew that they were desirous to ask Him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.* This also may be taken to mean that the disciples were made sorrowful by the Lord's death, and anon were made glad by His Resurrection: but the world, by which name are signified the enemies by whom Christ was killed, was made glad, we know, by Christ's being put to death, at the very time when the disciples were made sorrowful. For by the name of the world, may be understood the wickedness of this world, that is, of the men who are friends of this world. Whence James

the Apostle saith in his Epistle, *Whosoever will be the friend of this world, is made the enemy of God:* of which enmities against God it came to pass that not even His Only-Begotten Son was spared. JOHN XVI. 21, 22.
James 4, 4.

3. Then He proceeds to say: *A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man shall take from you.* Neither does this similitude seem hard to understand; since the point of comparison is seen at once, while He Himself expounds why this is said. Namely, the travail is compared to sorrow, the birth to joy; which joy is wont to be greater, when not a girl, but a boy is born. But that He saith, *Your joy no man shall take from you*, their joy being Jesus Himself, herein is signified what the Apostle saith, *Christ rising from the dead dieth no more, and death shall no more have dominion over Him.* v. 21, 22.
Rom. 6, 9.

4. Thus far in the portion of the Gospel, of which we discourse to-day, all has run on as it were with easiness of understanding: a more keen attention is necessary in these words that follow. For what meaneth it that He saith, *And in that day ye shall ask Me nothing?* The word here used, which is *rogare*, means not only *petere*, “to make a request,” but also *interrogare*, “to put a question;” in the Greek Gospel, from which this is translated, the word is also such as may be understood in both senses, so that neither is the ambiguity solved there^b: though even if it were solved, it would not follow that there would remain no question. For in fact we read that the Lord Christ, after He was risen, was both questioned and besought. Thus, He was questioned by the disciples when as He was about to ascend into Heaven they asked, When would He become present¹, and when should be the kingdom of Israel? but when He was now in Heaven, He was besought by Saint Stephen to receive his spirit. And who shall dare either to think or to say, that Christ sitting in Heaven ought not to be besought, Acts 1, 6.
¹ præsentrare-retur id. 7, 58.

^b Ἐρωτήσετε. S. Hilar. and some S. Chrys. in loc. seems to take it in old Mss. *interrogabit* or *interrogatis*. the other sense.

HOMIL. though when remaining on earth He was besought? that He
 CI. is not to be besought being immortal, and ought to be besought being mortal? Nay, dearly beloved, let us beseech Him, that He will Himself unloose the knot of this question, by shining in our hearts, that we may see the things He saith.

5. For I suppose that the saying, *But I will see you again, and your heart shall rejoice, and your joy no man shall take from you*, is not to be referred to the time when He was risen and shewed them His flesh to behold and touch it: ch. 14, but rather to that time of which He had already said, *He*
 21. *that loveth Me shall be loved of My Father; and I will love him, and will manifest Myself unto him*. For in fact He was already risen, already had shewn Himself to them in the flesh, already was sitting at the right hand of the Father, when this same Apostle John, whose this Gospel is, said in his Epistle: *Beloved, now are we the sons of God, and it*
 1 John 3, 2. *doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is*. This vision is not for this life, but for the life to come; is not temporal, but eternal.
 ch. 17, 3. *But this is life eternal*, saith He Who is the Life Itself, *that they may know Thee the One True God, and Whom Thou hast sent, Jesus Christ*. Of this seeing and knowing saith the Apostle: *We see through a glass darkly, but*
 1 Cor. 13, 12. *then face to face: now I know in part, but then shall I know as also I am known*. This fruit of the Church's whole labour she now in longing travaileth withal, then is she to bring it to the birth in beholding; now travaileth in groaning, then to bring forth in rejoicing; now travaileth in prayer, then to bring forth in praise. And that it is a *male child*, is because to this fruit of contemplation are referred all the duties of action. For this alone is free, because it is sought for its own sake and not referred to something else. To this, action is subservient: for to this is referred whatever is done aright, because it is done with a view to this; whereas it is not with a view to something else, but for its own sake, that this is held and had. In it therefore is the end which sufficeth us. It will therefore be eternal: for no end can suffice us save that of which there is no end. This was

inspired into Philip when he said, *Shew us the Father, and it sufficeth us.* In which shewing, the Son also promised Himself, saying, *Believest thou not that I am in the Father, and the Father in Me?* Concerning this therefore which sufficeth us, we are most rightly told, *Your joy no man shall take from you.* JOHN
XVI.
21. 22.
ch. 14,
8. 10.

6. Of this also I suppose it is better to understand what is said above; *A little while and ye shall see Me no more, and again, a little while and ye shall see Me.* For it is but a *little while*, the whole space through the age of this world fleeteth by: as also the same Evangelist saith in his Epistle, *It is the last hour.* For that He has added, *Because I go unto the Father*, is to be referred to the former sentence, *A little while and ye shall see Me no more*; not to the latter where He saith, *And again, a little while and ye shall see Me*: for by going unto the Father, He would cause that they should not see Him. And therefore, it was not said in regard that He was about to die, and, until He should rise again, to be withdrawn from their view; but that He was to go unto the Father, which thing He did after He was risen, when, having conversed with them forty days, He ascended into heaven. This therefore, *A little while and ye shall see Me no more*, He said to those who at that time saw Him bodily, meaning that He was to go unto the Father, and they were thenceforth not to see Him mortal, such as they saw Him while He spake these words. But what He added, *And again, a little while and ye shall see Me*, He promised to the whole Church: as to the whole He promised, *Lo, I am with you, even unto the consummation of the world.* *The Lord is not slack concerning His promise: a little while, and we shall see Him,* 1 John
2, 18.
Mat. 28,
20.
2 Pet. 3,
9. where we shall need no more to make request, no more to put questions: because there shall be nothing left to be desired, nothing hidden to be required. This *little while* seems long to us, because it is yet going on: when it shall be ended, then shall we feel how little it has been. Then let not our joy be such as the world hath, of which it is said, *But the world shall rejoice*: yet let us not in our travailing with this desire be without joy, sorrowful, but, as the Apostle saith, *Rejoicing in hope, patient in tribulation*; Rom. 12, because the very mother, to whom we are likened, rejoiceth 12.

HOMIL.
CL. — more for the offspring which presently shall be, than she is
sorrowful for the present grief. But of this discourse let this
be the end: for in what follows there is a very difficult
question, and it must not be crowded by brevity, that it may,
if the Lord will, be more conveniently explained.

H O M I L Y C H.

JOHN xvi. 23—28.

Verily, verily, I say unto you, If ye shall ask any thing of the Father in My Name, He will give it you. Until now, ye have asked nothing in My Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in My name: and I say not unto you, that I will pray the Father for you: for the Father Himself loveth you; because ye have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

1. THE words of the Lord of which we are now to treat are these: *Verily, verily, I say unto you, If ye shall ask*^{v. 23.} *any thing of the Father in My Name, He will give it you.* It has been already said on the former parts of this discourse^{Supra} of our Lord, with regard to those who ask some things of^{Hom.}_{73.} the Father in Christ's name and do not receive, that that thing is not asked in the name of the Saviour, whatever it be that is asked contrary to the meaning of salvation. For not the sound of letters and syllables, but what that sound signifies, and what by that sound is rightly and truly understood, this it is that He must be taken to say when He saith, *In My Name.* Whence, he that thinks of Christ that which ought not to be thought of the Only Son of God, does not ask in His Name, although in letters and syllables he leave not Christ unspoken; since he asks in the name of him

HOMIL. of whom he thinks when he asks. But he who thinks of
 CII. Him what ought to be thought, he it is that asks in His Name, and he receives what he asks, if he ask not contrary to his own everlasting salvation. He receives, however, at such time as it is right for him to receive. For some things are not denied, but deferred, that they may be given at the fitting time. That He saith, *Will give it you*, is however to be taken with the understanding, that the benefits signified by these words are such as properly pertain to the persons asking. For all the saints are heard for themselves, but they are not heard for all, either their friends or enemies, or any others: because it is not said, *Will give*, any-how, but, *Will give it you*.

v. 24. 2. *Until now*, saith He, *ye have asked nothing in My Name: ask, and ye shall receive, that your joy may be full*. This which He calleth *full joy*, we know, is not carnal, but spiritual joy: and when it shall be so great that there can no more be aught added thereto, without doubt it will then be *full*. Whatever, therefore, is asked that hath to do with the obtaining of this joy, this is to be asked in the name of Christ, if we understand the grace of God, if we crave the life which is truly blessed. To ask any thing else whatsoever, is to ask nothing: not that it is altogether a thing that is not, but, because in comparison with so great a thing, whatever else is coveted is nothing. For neither is man a thing that is not, though the Apostle saith of him, *Who thinks himself to be something, when he is nothing*: but the fact is, that in comparison with the spiritual man who knows that by the grace of God he is what he is, whoever entertains vain presumptions is nothing. Therefore in this way also we may rightly understand the saying, *Verily, verily, I say unto you, if ye shall ask any thing of the Father in My Name, He will give it you*, so that this *Any thing* should not be understood to mean any thing that we please, but any thing that is not such that, in comparison with a blessed life, it is nothing. And that which follows, *Until now ye have not asked any thing in My Name*, may be understood in two ways: either as meaning, Ye have not asked in My Name, which Name ye have not known as it ought to be known; or, Have not asked any thing, because in comparison with the thing ye ought to ask, the thing ye

Gal. 6,
3.

1 Cor.
15, 10.

have asked is to be accounted as nothing. That in His Name therefore they should ask, not nothing, but full joy, (since if they ask any thing else, that 'any thing' is 'nothing',) this it is that He exhorteth, saying, *Ask, and ye shall receive, that your joy may be full*: i. e. ask this in My Name, namely, *that your joy may be full*, and ye shall receive it. For of this boon, the mercy of God will by no means disappoint His Saints that persevere in seeking it.

3. *These things*, saith He, *have I spoken unto you in proverbs; the hour cometh, when I shall no more speak unto you in proverbs, but I shall tell you openly of the Father*. I might say that the *hour* of which He speaketh, must be understood to mean the world to come, where we shall see openly, as blessed Paul saith, *face to face*; so that the saying, *These things have I spoken unto you in proverbs*, should be the same that is said by the same Apostle, *Now we see through a glass darkly*: but, *I will tell you*; because it will be through the Son that the Father shall be seen, according to that which He saith elsewhere, *Neither knoweth any man the Father, save the Son, and to whom the Son shall be pleased to reveal Him*. This sense, however, seems to be hindered by that which follows: *At that day ye shall ask in My Name*. For in the world to come, when we shall have attained unto the kingdom, where *we shall be like Him*, because we shall see *Him as He is*, what shall we have to ask, when our desire shall be satisfied in good things? Whence it is said in another Psalm, *I shall be satisfied, when Thy glory shall be made manifest*. For the asking of any thing implies need, of which there shall be none there, where shall be this fulness of satisfaction.

4. It remains therefore, so far as I am able to conceive the matter, that Jesus should be understood to have promised His disciples that, of carnal or animal, He will make them spiritual, although not yet such as we shall be, when we shall have our body also spiritual; but such as he was who said, *We speak wisdom among them that are perfect*; and, *I could not speak unto you as unto spiritual, but as unto carnal*; and, *We have not received the Spirit of this world, but the Spirit which is of God, that we might know the things that are freely given to us of God*. Which things also we

JOHN
XVI.
25.

v. 25.

1 Cor.
13, 12.

Mat. 11,
27.

1 John
3, 2.

Ps. 103,
5.

Ps. 17,
16.

1 Cor. 2,
6.
id. 3, 1.
id. 2,
12—15.

HOMIL. speak, not in the words which man's wisdom teacheth ^a, comparing
 CII. spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God. Therefore, not receiving the things of the Spirit of God, the natural (or, animal) man so hears whatever he does hear of the Nature of God, that he cannot conceive of other than a body, however ample or immense, however bright and beautiful, a body nevertheless: therefore they are proverbs to him, whatever be the sayings of Wisdom concerning the incorporeal and immutable substance, not that he accounts them to be proverbs, but because he thinks of them just as persons who use to hear proverbs and not understand them. But when, being spiritual, he has begun to judge all things, but himself to be judged of none, although in this life it be still *as through a glass*, in part, he sees nevertheless, not by any sense of the body, not by any conception of the imagination which takes in, or fancies, the likenesses of any manner of bodies, but by most sure intelligence of the mind, that God is not body but Spirit: the Son in such sort openly telling of the Father, that He Which telleth is seen to be of the same Substance. Then in His Name ask they that ask; because in the sound of that Name they understand none other than the Reality itself which is called by this Name: and not of the vanity or weakness of their mind fancy to themselves as it were in one place the Father, in another place the Son standing before the Father and asking on our behalf, Each with His own magnitude occupying His own space, and the Word making words on our behalf to Him Whose Word He is, with an interval between the mouth of the Speaker and the ears of the Hearer: and other such imaginations which animal men, and carnal withal, fabricate for themselves in their own hearts. For whenever any such conception doth, in consequence of our being so accustomed to bodies, occur to spiritual men in their thoughts concerning God, they deny and reject such thoughts, driving them away, like troublesome flies,

^a *Non in sapientiæ humanæ doctis verbis, sed doctis Spiritus, spiritualibus spiritualia comparantes.* But ERASM. *sed docti Spiritu a spiritualibus*, "but being (ourselves) taught in spirit by the spiritual;" Lugd. and Ven. docti

Spiritu spiritualibus, &c. "(ourselves) taught in the Spirit, with spiritual things comparing spiritual." BEN. (Vulg. *in doctrina Spiritus*, agreeing with the reading *ἐν διδασκῇ*.) Oxf. Mss. '*in doctrinā Spiritus*.'

from the inner eyes; and rest in the sincerity of that Light, by which, as witness and judge, they prove how utterly false are these same images of bodies that haunt their inward view. These can, in whatever sort, conceive of our Lord Jesus Christ, as Man, interceding for us with the Father; but as God, hearing our prayers with the Father. Which I suppose He signified, where He said, *And I say not unto you, that I will pray the Father for you.* Indeed to the beholding of this, how, not the Son asks the Father, but, Father and Son together hear them that ask, to this, only the spiritual eye of the mind ascendeth.

JOHN
XVI.
27. 28.

5. *For the Father Himself*, saith He, *loveth you, because ye have loved Me.* Does He love, because we love? or rather because He loves, therefore love we? Let the same Evangelist answer from his Epistle: *We love*, saith He, *because He first loved us.* Therefore, that we loved, came of this, that we were beloved. It is altogether the gift of God, to love God. That He was beloved was His own gift, Who, not being beloved, loved us. When we were displeasing, we were loved, that so there should be that in us whereby we might be pleasing. For we should not love the Son, except we loved the Father also. The Father loveth us because we love the Son; since of Father and Son we have received it that we love both Father and Son: for He that sheddeth abroad love in our hearts, is the Spirit of Them Both, by which Spirit we love both the Father and the Son, and which Spirit we love together with the Father and the Son. Our pious love therefore, wherewith we worship God, God made, and saw that it is good: for therefore loved He what Himself made. But in us He would not have made what He should love, unless He had loved us before He made it.

1 John
4, 10.

6. *And ye have believed that I came out from God.* *I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.* Yea, we have indeed believed. For it ought not to be thought incredible, only because in coming to the world He in such manner came out from the Father as not to quit the Father; and in leaving the world in such manner goeth unto the Father as not to quit the world. For that He came out

HOMIL.
CII. from the Father, means that He is of the Father: that He came into the world, means that He shewed to the world the Body which He took unto Him of the Virgin. He left the world by corporal departure; He went His way unto the Father by ascension of the Manhood; yet quitted not the world by governance of His Presence.

HOMILY CIII.

JOHN xvi. 29—33.

His disciples said unto Him, Lo, now speakest Thou openly, and speakest no proverb. Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me. These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

1. WHAT manner of persons Christ's disciples were when before His Passion He spake with them, discoursing great things with small persons, but so as it was meet that great things should be spoken even to small persons, because, having not yet received the Holy Ghost in such sort as they received Him after the Resurrection, either by the Lord's breathing upon them, or from above, they savoured the things of men more than the things of God: this is declared by many indications throughout the whole Gospel: whereof is this also that they said in the present Lesson. For saith the Evangelist, *His disciples said unto Him, Lo, now speakest* v. 29, 30. *Thou openly, and speakest no proverb. Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God.* The Lord Himself had said just before, *These* v. 25. *things have I spoken unto you in proverbs: the hour cometh*

HOMIL.
CIII. *when I shall no more speak unto you in proverbs. How*
v. 25-28. *then say these, Lo, now Thou speakest openly and speakest*
no proverb? Was the hour now come, at which He had
promised that He would no more speak in proverbs? nay,
that that hour was not yet come is shewn by the whole con-
text of His words, which is as follows, These things have
I spoken unto you in proverbs: but the hour cometh, when
I shall no more speak unto you in proverbs, but I shall shew
you openly of the Father. At that day ye shall ask in My
Name: and I say not unto you, that I will pray the Father
for you: for the Father Himself loveth you, because ye have
loved Me, and have believed that I came out from God.
I came forth from the Father, and am come into the world:
again, I leave the world, and go to the Father. Since
throughout these words He is all along promising that hour,
at which He shall no more speak in proverbs, but shall
openly tell them of the Father; at which hour, He saith,
they shall ask in His Name, and that He will not pray the
Father for them, because the Father Himself loveth them,
for that they have loved Christ, and believed that He came
forth from the Father and came into the world, again to
leave the world and go unto the Father: I say then, since
He is throughout still promising that hour in which He
shall speak without proverbs, why do these say, Lo, now
Thou speakest openly, and sayest no proverb; except
because the things which He knows to be proverbs to them
that understand not, those are so far from understanding,
that they do not so much as understand that they understand
them not? For they were babes, and did not spiritually
discern what they heard of things pertaining not to body,
but to Spirit.

2. And in fact admonishing them of the littleness and
v. 31, 32. *weakness of their age as touching the inner man, Jesus*
answered them, Do ye now believe? Behold, the hour
cometh, yea, is now come, that ye shall be scattered, every
man to his own, and shall leave Me alone: and yet I am
not alone, because the Father is with Me. He had said
just before, I leave the world, and go unto the Father; now
He saith, The Father is with Me. Who goeth to him that
is with him? True, but this is a word to him that under-

stands, a *proverb* to him that understands not : so, however, that which now is not understood by babes, they in some sort suck in : and even though He does not give them solid meat, because they cannot yet receive it, at any rate, He does not deny them milky aliment. Of this aliment it came, that they were sure that He knew all things, and that He needed not that any should ask Him : though what they meant by this, may well be enquired. For it seems they should rather have said, *Thou needest not to ask any man : not, that any man ask Thee.* For they had said, *We know that Thou knowest all things :* and of course one that knows all things is rather wont to be asked by them that know not, that asking they may hear what they wish to know from him that knows all things ; and not himself to ask as if he wished to know something, when he knows all things. What means it then, that, being sure that He knew all things, when it should seem they ought to have said to Him, *Thou needest not to ask any man,* they thought fit rather to say, *Thou needest not that any man ask Thee ?* And in fact, we read of both these things, i. e. that the Lord both asked and was asked. But this is soon solved : namely, the need was not to Him, but only to them whom He asked, or by whom He was asked. For it was not to learn any thing, that He asked questions of any, but only to teach them : and when people asked Him, wishing to learn something from Him, the need of this was to them, in order that they might know some things from Him Who knew all things. Clearly then this was the reason why He needed not that any should ask Him. Since we indeed, when we are asked by those who wish to know something from us, are enabled by their very questioning to know what they wish to learn ; we therefore do need to be asked by them whom we wish to teach something, in order that we may know their inquiries to which we must answer : whereas He needed not even that, Who knew all things, and needed not to learn by means of interrogations put to Him, what the interrogator wished to know from Him, because before ever He was asked, He knew the asker's will. But He suffered Himself to be asked, for the sake either of those who were there at the time, or of those who should either hear the things spoken, or read them when written ; that He might

HOMIL. CIII. shew them what sort of persons were those by whom He was interrogated; and so we should know, either by what frauds He was not circumvented, or what sort of approaches profited the comers unto Him. But to foresee the thoughts of men, and therefore not to need that any should ask Him, was no great thing for God, but was a great thing for the babes who said to Him, *In this we believe that thou camest forth from God.* That, however, was a much greater thing, to the understanding of which He wished them to reach forth and grow, that when they had said, and truly said, *Thou camest forth from God,* He said, *The Father is with Me*; lest they should in such sort imagine the Son to have come forth from the Father, as to suppose He had also quitted Him.

v. 33. 3. And then, bringing this great and lengthened discourse to a close, He said: *These things I have spoken unto you, that in Me ye may have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.* The beginning of this tribulation would be that which He said above (when He would shew them that they were babes, to whom as yet not understanding, but thinking one thing where another was meant, whatever great and Divine things He had said would be a kind of proverbs): *Do ye now believe?*
v. 32. *Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own.* Behold the beginning of the tribulation, which however was not to last in that manner to the end. For whereas He adds, *And leave Me alone,* He does not mean them to be such in the tribulation which they would have in the world after His Ascension, as to leave Him; but that in Him they should have peace, by abiding in Him. For when He was apprehended, it was not merely that they with their flesh left His flesh, but also with their mind they left the faith of Him. In this regard it is that He saith, *Do ye now believe? Behold, the hour cometh, that ye shall be scattered to your own and leave Me:* as much as to say, Then ye will be thrown into such perturbation, that even what ye now believe, ye will forsake. For they were reduced to such desperation, yea, to such a death (so to say) of their former faith, as appeared in that Cleophas, who, after the Resurrection, not witting that

he spake with the Lord, and relating what had befallen, JOHN XVI. 29—33. said, *We hoped that it had been He which should have redeemed Israel.* Lo, how they had left Him by deserting Luke 24, 21. even the very faith whereby they once believed on Him. In that tribulation, however, which they endured, when, after He was glorified, they had received the Holy Ghost, they did not leave Him: and although they fled from city to city, they fled not as deserters from Him; but that having tribulation in the world, they held fast their peace in Him, the reason was this, that they were not as deserters seeking refuge away from Him, but had Him for their refuge. For when the Holy Ghost was given them, that was wrought in them which now was said to them, *Be of good cheer, I have overcome the world.* They were of good cheer, and they overcame. In whom, but in Him? For He would not have overcome the world, could the world overcome His members. Whence the Apostle saith, *Thanks be to God Who giveth us the victory;* and straightway adds, *through our Lord Jesus Christ:* Who had said to His own, *Be of good cheer, I have overcome the world.*

H O M I L Y C I V .

JOHN xvii. 1.

These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come ; glorify Thy Son, that Thy Son also may glorify Thee.

ch. 16,
33. 1. BEFORE these words which we are now, with the Lord's help, to handle, Jesus had said, *These things have I spoken unto you, that in Me ye may have peace* : which we must take to mean, not the more recent words which He had just before said, but all that He had spoken, whether from the time that He began to have them for disciples, or at least from the time that after the Supper He commenced this wonderful and lengthened discourse. For what He has mentioned as the reason why He spake to them, is such that to that end we may most justly refer either all that He spake to them, or chiefly what He said, as His last words, spoken when He was at the point to die for them, when he that was to betray Him was gone out from that holy feast. For what He gave them to lay to heart as the purpose of His discourse was this, that in Him they might have peace, which is in fact the end of our whole being as Christians : as indeed this peace, while it shall have no end of time, shall be of all our pious aims and doings itself the end. For the sake of this peace we are imbued with His Sacraments, for the sake of this are instructed in His marvellous works and words, for the sake of this we have received the earnest of His Spirit, for the sake of this we believe and hope on Him, and are kindled with His love, as much as He gives thereof : by this peace we are comforted under the pressure of all

troubles, by this are delivered from the pressure of all troubles, for the sake of this we bravely bear up against all tribulation, that in this we may blissfully reign without any tribulations. Well might He make this the close of His words, which to the disciples, while they little understood them, were proverbs: though they should understand them when He should have given them the promised Holy Spirit, of Whom He said above: *These things have I spoken unto you, being yet present with you. But the Paraclete, Which is the Holy Ghost, Whom the Father will send in My Name, He shall teach you all things, and suggest to you all things that I have said unto you.* JOHN XVII. 1. This truly was that hour that should be, at which according to His promise He would no more speak to them in proverbs, but would tell them openly of the Father. For those same words of His by revelation of the Holy Ghost should be understood by them, and then be no more proverbs. For it was not meant, that while the Holy Ghost spake in their hearts, the Only-Begotten Son would cease to speak; Who said, that in that hour *He* would tell them of the Father, what, being now understood, should be to them no proverb. But this very thing likewise, how both the Son of God and the Holy Spirit do together speak in the hearts of Their spiritual ones, or rather the Trinity Itself Which worketh inseparably, this to them that understand is a word, to them that understand not, a proverb.

2. When therefore He had told them to what end He had spoken all, to wit, that in Him they might have peace, who in the world had tribulation; and when He had exhorted them to be of good cheer because He hath overcome the world: having ended His discourse to them, He thereupon directed His words unto the Father, and now began to pray. For thus the Evangelist goes on, saying, *These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee.* ch. 17, 1. The Lord, the Only-Begotten and Co-eternal with the Father, if, in the form of a servant and from the form of a servant, need were that He should pray, might have prayed in silence: but then it was His will, while exhibiting Himself to the Father in the attitude of prayer,

HOMIL. CIV. to remember that He was our Teacher. Accordingly, the prayer which He made for us, He hath also made known to us: because being so great a Master, not only what He saith in discoursing to His disciples, but also what He saith to the Father in praying for them, is their edification. And if theirs, who were there to hear these things when they were said, doubtless ours also, who should read them when put in writing. Wherefore this saying, *Father, the hour is come: glorify Thy Son*: denotes that all time, and what thing, at what time, He would do or suffer to be done, was all disposed by Him Who is not subject to time; because the things that were to be at each several instant throughout the times, have their efficient causes in the Wisdom of God, in which are no times. Then let it not be thought that this hour came by urgency of fate, but only by God's ordering. Neither did sidereal necessity bind Christ to an enforced passion: far be it from us to imagine that the stars could compel the Maker of the stars to die! Therefore not time forced Christ to die, but Christ chose a time to die: as also the time at which He was born of the Virgin He settled with the Father, of Whom He was begotten without time. Agreeably with which true and sound doctrine, the Apostle Paul also saith; *But when the fulness of time was come, God sent forth His Son*: and God saith by the Prophet, *At an acceptable time have I heard thee, and in the day of salvation have I helped thee*; and again the Apostle, *Behold, now is the acceptable time; behold, now is the day of salvation*. Then let Him say, *Father, the hour is come*, which We have together ordained for men's sake, and among men in order to My glorifying; *the hour is come; glorify Thy Son, that Thy Son also may glorify Thee*.

3. The Father's glorifying of the Son some take to consist in this, that He *spared Him not, but delivered Him up for us all*. But if He be said to be glorified by Passion, how much more by Resurrection? For in the Passion it is more His humility than His glory that is shewn forth; witness the Apostle, who saith, *He humbled Himself, being made obedient unto death, even the death of the Cross*: then he goes on, and speaks now of His glorifying; *Wherefore God also hath exalted Him, and given Him a Name which is above every*

Gal. 4,
4.
Is. 49, 8.

2 Cor. 6,
2.

Rom. 8,
32.

Phil. 2,
7—11.

name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ the Lord is in the glory of God the Father. This is the glorifying of our Lord Jesus Christ, which took its beginning from His Resurrection. His humility, therefore, begins in the discourse of the Apostle at that point where he saith, *He emptied Himself, taking the form of a servant*; and reaches to the death of the Cross. But His glory begins at the place where he saith, *Wherefore also God hath exalted Him*, and reaches to, *In the glory of God the Father*. For as it regards the word, if we look into the Greek copies, from which tongue the Apostolic Epistles were translated into the Latin—the same word which here is ‘gloria’ [*in gloria Dei Patris*], is there *δόξα*: from which the verb is derived, so that in the Greek it is *δοξασον*, which the Latin interpreter makes *clarifica*, whereas he might have said *glorifica*, which means just the same thing. And therefore in the Epistle of the Apostle, where the word is *gloria*, one might put *claritus*: which were it done, the meaning would be just the same. But not to leave the sound of the words, just as from *claritas* is derived *clarificatio*, so from *gloria* is derived *glorificatio*. Now in order that the mediator between God and men, the Man Christ Jesus, might be glorified, He was first humbled by suffering; for He should not have risen from the dead, had He not died. The humility is the earning of the glory, the glory the reward of the humility. Howbeit this was done in the form of a servant: but in the form of God, there always was, always will be, glory: nay, not ‘was’ as if it were now no more, nor ‘will be,’ as if it were not yet; but without beginning, without end, always is glory. Therefore, that He saith, *Father, the hour is come: glorify Thy Son*; is to be understood as if He had said, The hour is come for sowing in humility; delay not Thou the reaping in glory. But what meaneth this that follows: *That Thy Son may glorify Thee*? Did God the Father also undergo humility of the flesh or of suffering, that thereby He behoved to be glorified? Then how should the Son glorify Him, Whose

HOMIL.
CIV. everlasting glory could neither from the form of man seem to be less, nor from the form of God could be greater? But this question I am unwilling to crowd into the present sermon, or by it to make the sermon longer than is meet.

H O M I L Y C V.

JOHN xvii. 1—5.

That Thy Son also may glorify Thee. As Thou hast given Him power over all flesh, that he should give eternal life to all that Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was.

1. THAT the Son was glorified by the Father as touching the form of a servant, which the Father raised from the dead, and set at His own right hand; the fact itself declares, and no Christian doubts. But since He not only said, *Father, glorify Thy Son*, but added also, *that Thy Son may glorify Thee*; there is good reason for asking how the Son glorified the Father, seeing the Father's everlasting glory neither in human form underwent diminution, nor in its own Divine perfection could be augmented. True, but though in itself the Father's glory can be neither diminished nor increased, yet among men it was without doubt less, when only *in Jewry was God known: ere yet from the rising of the sun even to the going down of the same, the children praised the name of the Lord*. Now seeing it was by the Gospel of Christ that this was brought about, that through the Son the Father became known to the nations; doubtless the Son also hath glorified the Father. But if the Son had only died and not

Ps. 76, 1.
Ps. 113,
1—3.

HOMIL.
CV. risen, without doubt He would neither have been glorified by the Father, nor have glorified the Father: whereas now being by Resurrection glorified by the Father, by the preaching of His Resurrection He doth glorify the Father. As indeed the very order of the words doth open this: *Glorify*, saith He, *Thy Son, that Thy Son may glorify Thee*: as much as to say, Raise Thou Me up, that Thou mayest be made known to the whole world through Me.

v. 2. 2. Then more and more opening how the Son glorifieth the Father, He saith: *As Thou hast given Him power over all flesh, that He should give eternal life to all that Thou hast given Him*. By *all flesh*, He means, every man; by the part denoting the whole: just as again by the superior part the whole man is denoted, where the Apostle saith, *Let every soul be subject to the higher powers*: for what means he by *every soul* but every man? But this also, that power is given to Christ by the Father over all flesh, is to be understood of Him as man: for as God, *all things were made by Him*, and *in Him were created all things in heaven and in earth, visible and invisible*. As then, saith He, *Thou hast given Him power over all flesh*, so may *Thy Son glorify Thee*, i. e. make Thee known to all flesh which Thou hast given Him. For in such sort gavest Thou, *that He should give eternal life to all that Thou hast given Him*.

Rom. 13, 1.
ch. 1, 3.
Col. 1, 16.

v. 3. 3. *But this*, saith He, *is life eternal, that they may know Thee the only true God, and Jesus Christ, Whom Thou hast sent*. The order of the words is: *That Thee and Jesus Christ Whom Thou hast sent, they may know to be the only true God*. For consequently the Holy Ghost also is understood, because He is the Spirit of the Father and of the Son, as being the essential and co-essential Love of Them Both. Since Father and Son are not two Gods, neither Father and Son and Holy Ghost three Gods; but the Trinity is the One only true God. Nevertheless the Father is not the same as the Son, nor the Son the same as the Father, nor the Holy Ghost the same as the Father and the Son; since Father and Son and Holy Ghost are three; but the Trinity is One God. If then the Son doth in that sort glorify Thee, *as Thou hast given Him power over all flesh*, and Thou hast in that sort given it, *that He should give eternal life to all*

that Thou hast given Him, and, this is eternal life, that they ^{JOHN XVII. 4.} may know Thee; consequently the Son doth in that sort glorify Thee, that He makes Thee known to all that Thou hast given Him. Furthermore, if the knowledge of God is life eternal, we the more tend unto life, the more we advance in this knowledge. But we shall not die in the life eternal: therefore the knowledge of God shall be perfect then, when there shall be no death. Then shall be the highest glorifying of God, because the highest glory: which in Greek is called δόξα, whence comes the verb δόξασον, which some of the Latins have rendered, *clarifica*; some, *glorifica*. Now by the ancients, glory, from which men are called glorious, is thus defined: glory is frequent talk of a person with praise. But if man is praised, when common talk is believed, how shall God be praised when He shall Himself be seen? Wherefore it is written, *Blessed are they that dwell in Thy house; for ever and ever they shall praise Thee.* There shall be praise of God without end, where shall be full knowledge of God; and because full knowledge, therefore highest glorifying. ^{Ps. 84, 4.}

4. But first God is glorified here, while being announced He becomes known unto men, and is preached by the faith of them that believe. Wherefore He saith, *I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do.* He saith not, *Commandedst*; but *gavest*: where evident grace is betokened. For what hath human nature that it did not receive, yea even human nature in the Only Begotten? Or did it not receive that it should do nothing of evil, but all things good, when it was taken into Unity of Person by the Word, by Which all things were made? But how hath He *finished the work* which He received to do, seeing there yet remains the experience of Passion, wherein to His martyrs especially He held out an example for them to follow; as saith the Apostle Peter, *Christ suffered for us, leaving us an example that we should follow His steps:* how, but as He saith that He *has finished* that which He most surely knows that He *will finish*? Even as long before in Prophecy He used verbs of past tense, when that which He said was to come to pass after very many years. *They pierced,* saith He, *My hands and My* ^{1 Pet. 2, 21.} ^{Ps. 22, 16.}

HOMIL. feet, they counted all My bones; not, They will pierce and
 CV. will count. And in this very Gospel He saith, *All things*
 ch. 15, *that I have heard from My Father, I have made known*
 15. *unto you: to whom He saith afterward, I have yet many*
 ch. 16, *things to say unto you; but ye cannot bear them now.*
 12. For He Who by certain and immutable causes hath
 predestined all future things, *hath* done whatever He *will*
 Isa. 45, do: as also by the Prophet it is said of Him: *Who hath*
 11. *made the things which are future.*
 LXX.

v. 5. 5. In this regard also He saith what follows: *And now,*
O Father, glorify Thou Me with Thine own Self with the
glory which I had with Thee before the world was. For
 above He had said, *Father, the hour is come, glorify Thy*
Son, that Thy Son may glorify Thee: where He had shewn
 by the order of the words, that the Son must be first glorified
 by the Father, in order that the Son might glorify the
 Father. But now He hath said, *I have glorified Thee upon*
earth, I have finished the work which Thou gavest Me to do:
and now glorify Me; as if He had first glorified the Father,
 from Whom He then asks to be glorified. Therefore we
 must understand that He used both verbs above in regard of
 that which was to be, and in the order in which it was to be;
Glorify the Son that the Son may glorify Thee: but now has
 used a verb of past tense concerning a future thing: where
 He saith, *I have glorified Thee upon earth, I have finished*
the work which Thou gavest Me to do. Then by saying,
And now, O Father, glorify Thou Me with Thine own Self,
 as if He was to be glorified afterward by the Father Whom
 He had Himself first glorified; what does He shew, but
 that above where He saith, *I have glorified Thee upon earth,*
 He so spake, as if He had already done what He was to do;
 but here has asked that the Father should do that, by which
 the Son was to do this; i. e. that the Father should glorify
 the Son, by which glorifying of the Son the Son also was to
 glorify the Father? In fact, if concerning a thing which
 was future we put also a verb of future tense, where instead
 of future He has put the past tense, there will be no obscurity
 left in the sentence; just as if He had said, *I will glorify*
Thee upon earth, I will finish the work which Thou gavest
Me to do: and now glorify Thou Me, Father, with Thine

own Self. For so it is plain, just as that is where He saith, *Glorify Thy Son, that Thy Son may glorify Thee*: and the meaning is altogether the same, except that here the manner of the said glorifying is expressed, but there is left unsaid: as if the one were expounded by the other to them who might be at a loss to understand in what manner the Father should glorify the Son, and especially in what manner the Son also should glorify the Father. For by saying that the glorifying of the Father by Him takes place upon earth, but the glorifying of Him by the Father takes place with the Father, clearly He shews the manner of either glorifying. In fact, He glorified the Father upon earth by preaching Him to the nations; the Father Him, with His own Self, by setting Him at His right hand. But the reason why in speaking afterwards of glorifying the Father, *I have glorified Thee*, He chose to put the verb in the past tense, was, to shew that in predestination this is already done, and is to be accounted as already done, which was most surely to be; i. e. that being glorified by the Father with the Father, the Son also should glorify the Father upon earth.

6. But this predestination in His own glorifying wherewith the Father hath glorified Him, He hath more manifestly opened in that which He hath added: *With the glory which I had before the world was, with Thee*. The order of the words is, *Which I had with Thee, before the world was*. Of this is meant what He saith, *And now glorify Me*; that is, As then, so now; as then in predestination, so now in accomplishment: do Thou in the world, what already was with Thee before the world; do Thou in its time, what Thou hast ordained before all times. This, some have thought, must be so understood, as if the human nature which was suscepled by the Word were converted into the Word, and the Man were changed into God; or rather, if we consider more closely the opinion which these have entertained, as if the Man were lost in the God^a. For no man will say that by

^a Probably the allusion is to St. Hilary, by whom the text John xvii. 5. is more than once cited in the sense which St. Augustine here disallows, and in support of a statement concerning the Glorification of Christ which has been thought to involve the notion

of an absorption or extinction of the Human Nature: i. e. to lie open to the inference here drawn by St. Augustine, *Ergo homo perit*. Thus, Tr. in Psa. ii. 27. *Cum enim ait, A modo videbitis filium hominis sedentem a dextris virtutis Dei, tempus quo filius hominis,*

HOMIL. this changing of the Man the Word of God is either made
 CV. double or increased, so that either what was one should be

qui et Christus et Dei filius est, consensu Dei dignandus esset, ostendit: ut quia antea Dei filius, tum quoque et hominis filius esset; et id quod tum filius hominis est ad perfectum Dei filium, i. e. ad resumendam indulgentiamque corpori æternitatis suæ gloriam per resurrectionis potentiam gignere: quam gloriam a Patre corporeus reposcebat. Qui enim in forma Dei erat, formam servi acceperat: et acceptæ huic formæ servi gloriam Dei in qua mansit postulat, dicens, *Pater glorifica me apud te ipsum ea claritate quam habui priusquam mundus esset apud te*: i. e. "For when He saith, *Hereafter ye shall see the Son of Man sitting on the right hand of the power of God*, He intimates a time when the *Son of Man*, Who is both Christ and Son of God, should be raised to the dignity of being seated with God: so that whereas He was before Son of God, then also Son of Man, *that also which is then Son of Man* should by the power of His resurrection be *begotten unto the perfect Son of God*, i. e. unto the resuming, and granting to the Body, the glory of His Eternity: which glory He being in the body demanded again of the Father. For He Who was in the form of God, had taken the form of a servant: and for this form of a servant He asks the glory of God in which He still abode, saying, *Father, glorify Thou Me with the glory which I had with Thee before the world was.*" De Trin. ix. 38. Sed dispensatione assumptæ carnis et per exinanientis se ex forma Dei obedientiam, naturæ sibi novitatem Christus homo natus intulerat, non virtutis naturæque damno, sed habitus demutatione. Exinaniens se igitur ex Dei forma, servi formam natus acceperat: sed hanc carnis assumptionem, cum qua sibi naturalis unitas erat, Patris natura non senserat: et novitas temporalis, licet maneret in virtute naturæ, *amiserat* tamen cum forma Dei *naturæ Dei* secundum assumptum hominem *unitatem*. [Here in several MSS. *non* is inserted by a later hand, anxious to remove the apparent offence against sound doctrine: and another has the marginal caution, *Nota novum dogma.*] Sed summa dispensationis hæc erat, ut *totus nunc Filius*, homo scilicet et Deus, per indulgentiam paternæ vo-

luntatis, unitati paternæ naturæ inesset: et qui manebat in virtute naturæ, maneret quoque in *genere naturæ*. Id enim homini acquirebatur, ut Deus esset. Sed manere in Dei unitate assumptus homo nullo modo poterat, nisi per unitatem Dei in unitatem Dei naturalis evaderet: ut per hoc, quod in natura Dei erat Deus Verbum, Verbum quoque caro factum *rursum* in natura Dei inesset; atque ita homo "Jesus Christus" maneret "in gloria Dei patris," (Phil. 2, 11.) si in Verbi gloriam caro esset unita: *rediret*que tunc in naturæ paternæ etiam secundum hominem unitatem Verbum caro factum, cum gloriam Verbi caro assumpta tenuisset. *Reddenda* igitur "apud seipsum" (cf. Joh. 17, 5.) Patri erat unitas sua, ut naturæ suæ nativitas in se rursum glorificanda resideret: quia *dispensationis novitas offensionem unitatis intulerat*; et unitas *ut perfecta ante fuerat*, nulla esse nunc poterat, nisi glorificata apud se fuisset carnis assumptio. (39) Et idcirco . . . cum dixisset, *Hæc est autem vita æterna* &c. (John 17, 3.) subiecit secundum dispensationis suæ obedientiam, *Ego te glorificaui* &c. (ib. 4.): post quæ, ut meritum obedientiæ et sacramentum totius dispensationis intelligeremus, adjecit, *Et nunc glorifica me* &c. (v. 5.) i. e. "But by incarnation and exinanition of the Form of God, Christ in taking man's nature had brought into Himself a new condition of nature, not with damage to His Virtue and Nature [i. e. the Godhead which in Its own virtue subsisted all along] but by change of habit. Emptying Himself therefore of the Form of God, He, begotten as man, had taken the form of a servant: but this assumption of flesh was not felt by that Nature of the Father, with which He had natural unity: and the temporal newness [i. e. the newly-adopted state of being] though all along in the Virtue of that Nature [though Christ Incarnate still retained all the force of Godhead] had yet *lost*, *along with the Form of God, the unity, as touching the assumed Manhood, with the Nature of God*. But the purport of the Incarnation was this, that now the *whole Son*, viz. man and God, by indulgence of the Father's will, should subsist in the unity of the Father's Nature, and

twain, or what was less should be more. Furthermore, if after change and conversion of the human nature into the

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He which had all along the Virtue of that Nature, should permanently have It also in kind. For to the Man there was to accrue this gain, viz. to be God. But the assumed Man could in no wise have permanent unity with God, but by issuing, *through* unity with God, *into* unity with God natural: namely, in this way; that because God the Word subsisted in the Nature of God, through that subsistence the Word even made flesh should *again* subsist in the Nature of God, and so the man "Jesus Christ" should permanently be "in the glory of God the Father," [alluding to Phil. 2, 11.] if the flesh should be taken into oneness with the glory of the Word; and the Word should *return*, to wit, the Word made flesh, into oneness even as touching the assumed Manhood with the Nature of the Father, then, when the assumed Flesh should have for its own the glory of the Word. Consequently, the Father must restore His oneness to be "with His own Self" [as John 17, 5. i. e. the Father must reinstate the Word Incarnate into the original unity], so that the Nativity [or so to say, 'Begotten-ness'] of the Father's Nature should fall back into Itself [as Hil. usually speaks of the Glorification as Christ's third Nativity] to be glorified: because the new condition introduced by Incarnation had given a kind of shock or disturbance to the Unity [of the Word with the Father], and that Unity, as it was *perfect before*, could now be none at all, unless the Father "glorified with Himself" the Flesh which was assumed. Accordingly, having said, *But this is life eternal &c.*" And then the text v. 5. is explained at large. That the teaching of St. Hilary on this point (couched as it is in an unusual phraseology), has raised some misgivings, is shewn, as the Benedictine Editors remark, by the frequent alterations inserted in the text of these and similar passages, by later hands, for the purpose of removing the seeming offence against sound doctrine, and by notes of warning in the margin, *Caute lege*. And indeed it needs a careful study of St. Hilary's Theology to justify it from the imputation of anticipative Etychianism, or the error against which St. Augustine has given the caution, *Ne ita Divinitatem adstruamus hominis, ut*

veritatem corporis destruamus. Epist. 187, 10. Thus, de Trin. xi. 40. explaining the text 1 Cor. 15, 28. Hilary says, *Natura assumpti corporis nostri naturæ paternæ Divinitatis invecta. Per id enim erit "omnia in omnibus Deus," quia Mediator, habens in se ex dispensatione, quod carnis est, adepturus est in omnibus ex subjectione, quod Dei est, ne ex parte Deus sit, sed Deus totus. Non alia itaque subjectionis causa est, quam ut "omnia in omnibus Deus sit," nulla ex parte terreni in eo corporis residente natura, ut ante in se duos continens, nunc Deus tantum sit.* Yet clearly it cannot be his meaning to teach that the Body of Christ is utterly absorbed or extinguished in the Godhead, when he goes on to say, *Non abstracto corpore, sed ex subjectione translato, neque per defectionem abolito, sed ex clarificatione mutato, acquirens sibi Deo potius hominem, quam Deum per hominem amittens. Subjectus vero ob id, non ut non sit, sed ut omnia in omnibus Deus sit, habens in sacramento subjectionis esse ac manere quod non est, non habens in defectione ita se carere ne non sit.* But the Benedictine Editors in their annotations have vindicated the Catholic sense of St. Hilary on this point of doctrine, and most fully in the Præfatio §. 5: where it is shewn at large that "when he affirms that Christ, as Man, by being glorified, is made to subsist "in forma," or "in natura," or "in genere naturæ," or "in unitate naturæ Dei," so that in Him God and Man, "jam ambo unum sint," or that by glory of Resurrection He is begotten, "ad id quod ante tempora erat sed quod in tempore totum non erat," or that He "in spirituales redire naturam," and "totum Deum fieri," he means to affirm a full and perfect agreement with God, so far as this is possible for man: which "consensio" he makes to consist in this, that corruptibility, mortality and infirmity give place to incorruption, immortality, power and brightness of eternal glory—which are altogether properties of Divine, not of human nature. Which properties, as every man obtains by being made partaker of the Divine Nature, so the Man Christ would have obtained them from the moment of assumption by the Word, had not the Word, in order to the

HOMIL. Word, the Word of God shall be just so great as It was, and
CV. just what It was : where shall the Man be, if not lost ?

7. But to this opinion, which I cannot at all see to be agreeable to the Truth, there is nothing to compel us, if, when the Son saith, *And now, O Father, glorify Thou Me with Thine own Self with the glory which I had, before the world was, with Thee*, we understand Him to mean the predestination of the glory of the human nature which is in Him, that of mortal it should become immortal with the Father : and that by being predestined before the world was, this same thing was already done, which should also be done in the world in its own time. For if the Apostle hath said of
Eph. 1, us, *As He chose us in Him before the foundation of the*
4. *world*; why should it be thought abhorrent from the truth, that the Father should have then glorified our Head when He chose us in Him to be His members ? For we were chosen in just the same way as He was glorified : because,
1 Tim. before the world was, neither we were in being, nor was *the*
2, 5. *Mediator between God and men, the Man Christ Jesus* Himself in being. But He, Who through Him, as His Word,
Is. 45, both *hath made the things that are future*, and, *calleth the*
11. *things that are not as though they were* : He, God the
Rom. 4, Father, doubtless did for our sakes glorify Him as man, the
17. Mediator between God and man, if He then also chose us
Rom. 8, in Him. For what saith the Apostle ? *But we know that all*
28—30. *things work together for good to them that love God, to them*

mystery of the Dispensation, restrained the Virtue of His Godhead. But the Dispensation being fulfilled, the Virtue of Godhead being so to say let loose, so immensely surpassed the Human Nature, that this, deeply absorbed within It, i. e. on every side environed round with the aforesaid Divine properties, gave nothing to view that is not Divine. Then the rest of mankind, as conjoined with Christ by fellowship of the flesh, shall receive from that glorified Humanity those Divine qualities which stream as it were around It ; and so shall they be conformed to the glory of Christ, and God shall be all in all. Such is the sum of St. Hilary's doctrine concerning the glory of Christ and of men : in nothing repugnant to the Catholic faith, though enuniated in a singular phraseology." It may

be remarked, that St. Augustine in another place tacitly disallows the language of St. Hilary on a point of doctrine connected with this : comp. Hil. de Trin. ii. 35. Subjectio enim ea est, &c. with Aug. c. Serm. Arian. §. 37. Quamvis non defuerint, &c.

To Origen also it has been imputed that he taught the abolition of Christ's Humanity after His Resurrection : (see Hom. in Luc. 29. c. Cels. iii. 41.) and not only this, but that after the general Resurrection all corporeal nature will come to an end : S. Jerom. Epist. 59. But the latter charge, as even Petavius allows, is unfounded (de Incarnat. xii. 18. §. 2. 3.) and Huet Origeniana ii. 2. Qu. 3. §. 27. has shewn that his language on the former point is more in fault than his doctrine.

who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-Born among many brethren. Moreover, whom He did predestinate, them He also called..

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8. Unless perchance we shall fear to say that He was predestinated, because the Apostle seemeth to have said this of us, only as being predestined to be conformed to His image. As if, truly, any that stedfastly looks to the rule of faith, would deny that the Son of God was predestinated, when he cannot deny that He is man! Rightly indeed is He said to be not predestinated, in regard that He is the Word of God, God with God. For to what should He be predestinated, seeing He already was what He was, without beginning, without bound, from everlasting to everlasting? Whereas there was need to predestinate that which was not yet, that it might be done in its time in that way in which it was before all times predestinated to be done. Therefore to deny that the Son of God was predestinated, is to deny that the same was Son of Man. But because of those who are contentious, let us also upon this point hear the Apostle in the very opening of his writings. For in the first of his Epistles, which is that to the Romans, and in the very beginning of that same Epistle, is this passage where we read: *Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, which He had promised afore by His prophets in the holy Scriptures, concerning his Son Who was made unto Him of the seed of David according to the flesh; Who was predestinated the Son of God with power, according to the Spirit of sanctification, by the resurrection from the dead.* In respect therefore of this predestination He was also glorified before the world was, that His glory should be by the resurrection from the dead, with the Father, at Whose right hand He sitteth. When therefore He saw that the time of that His predestined glorifying was now come, that now that should be done in accomplishment which in predestination was already done, He prayed, saying, *And now glorify Thou Me, Father, with Thine own self, with the glory which I had with Thee, before the world was:* as if He had said, The glory which I had with Thee, i. e. that

Rom. 1,
1-4.

HOMIL. glory which I had with Thee in Thy predestination, the time
 CV. ——— is come that I should also have with Thee, living at Thy
 right hand. But since the discussion of this question has
 held us long, the sequel must be handled in another dis-
 course.

H O M I L Y C V I .

JOHN xvii. 6—8.

I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and to Me Thou gavest them; and they have kept Thy word. Now they have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and they have received them, and have known verily that I came out from Thee, and they have believed that Thou didst send Me.

1. In the present discourse we are to reason concerning the words of the Lord, as He shall enable us: which are these; *I have manifested Thy Name unto the men which Thou gavest Me out of the world.* v. 6. Now if He saith this only of these disciples with whom He has supped, and to whom, before He began to pray, He has spoken so many words: this does not come up to that glorifying (for such is the meaning of the word *clarificatio*, for which other interpreters have *glorificatio*) of which He spake above, wherewith the Son glorifies (*clarificat* or *glorificat*) the Father. For how great glory is it, or what sort of glory, to have become known to twelve or rather eleven mortals? But if in saying, *I have manifested Thy name to the men which Thou gavest Me out of the world*, He meant all, even those who should afterwards believe in Him, all that pertain to His great Church which was to be gathered from all nations, of which we sing in the Psalm, *In the great Church I will confess unto Thee*, Ps. 35, plainly this is a glorifying meet for the Son to glorify the Father ¹⁸.

HOMIL. withal, in making His name known to all nations, and to so
 CVL. many generations of mankind. And when He saith, *I have manifested Thy name to the men which Thou gavest Me out of the world*, it is just as He had said a little above,
 v. 4. *I have glorified Thee upon the earth*: instead of the future tense putting both there and here the past, as knowing that this was predestinated to be done; and therefore saying that He has done what without all doubt He was to do.

2. Howbeit, that He spake of His then present disciples, and not of all who should afterwards believe in Him, in this saying, *I have manifested Thy name to the men which Thou gavest Me out of the world*, is shewn to be more likely by the words following. For having said this, He proceeded:
 v. 6—8. *Thine they were, and Thou gavest them Me; and they have kept Thy word. Now they have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and they have received them, and have known verily that I came out from Thee, and they have believed that Thou didst send Me.* Though all this too might possibly be spoken of all future believers, as if it were in hope already perfected^a though still future. Nevertheless, that we should understand Him to speak these words only of these who were then His disciples, is more urgently required by that which He says
 v. 12. shortly afterwards: *While I was with them, I kept them in Thy name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture may be fulfilled*: meaning Judas who betrayed Him; for of the Apostolic twelve, he alone was lost: and then He adds,
 v. 13. *But now come I to Thee*: whence it is manifest that He said it of His corporal presence, *While I was with them I kept them*, as if He were now no more with them by that presence. For He was pleased in that way to denote His Ascension which was presently to take place: it being of this that He said, *But now come I to Thee*: as in fact He was about to go to the right hand of the Father, whence He shall come to judge the quick and the dead, once more in bodily presence,

^a Spe jam perfecta: so three Mss.; *specie* perfecta (“visibly perfected.”) but the rest, and the printed copies, BEN. One Oxf. Ms. ‘*spe*.’

according to the rule of faith and sound doctrine: for by spiritual presence He was, we know, to be with them after His Ascension, and with His whole Church in this world *even unto the end of the age*. Therefore we do not rightly understand Him to have spoken these words, *While I was with them, I kept them*, save of these whom, believing on Him, He had already begun to keep by bodily presence, and whom He was about to leave by bodily absence, that He might together with the Father keep them by spiritual presence. Afterwards, however, He adds to these the rest of His people, where He saith: *Neither pray I for these alone, but for them also which shall believe on Me through their word*: in this shewing more manifestly that above He did not speak of all that belong to Him, from the place where He saith, *I have manifested Thy name to the men which Thou hast given Me*; but only of these which heard Him at the time when He spake those words.

3. Therefore, from the very beginning of His prayer, where, having *lifted up His eyes to heaven*, He said, *Father, the hour is come; glorify Thy Son, that Thy Son may glorify Thee*: to that which He saith shortly after: *And now, O Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was*: He meant all that are His, to whom He maketh known the Father, and thereby glorifieth Him. For when He had said, *That Thy Son may glorify Thee*; how that would be done, He hath presently shewn, saying, *As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him: and this is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent*. For by men's knowledge the Father cannot be glorified, unless He also be known through Whom the Father is glorified, i. e. through Whom He is made known to the nations. This is the glorifying of the Father, which not only took place in those Apostles, but is taking place in all, to whom as members Christ is Head. For this cannot be meant of the Apostles alone, *As Thou hast given Him power over all flesh, that He may give eternal life to all that Thou hast given Him*, but clearly is meant of all to whom, believing on Him, eternal life is given.

HOMIL. 4. Now therefore let us see what He saith concerning
CVI. those His disciples by whom He was at that time heard.

v. 6. *I have manifested*, saith He, *Thy name to the men which Thou hast given Me*. Then did they not know God's Name, while they were Jews? And what becomes of that which we

Psa. 76, read, *In Jewry is God known: His name is great in Israel?*

1. Well then: *I have manifested Thy name to the men*, these present, *whom Thou hast given Me out of the world*, who hear Me speaking these words: not that name of Thine, whereby Thou art called God; but that, whereby Thou art called My Father; which name to be manifested without manifesting of the Son Himself, was not possible. For that He is called God, this is a name which could not but in

Mark 16, 15, some way be known *to every creature*, even to *all nations* before they believed on Christ. For such is the force of true
Mat. 28, Godhead, that it cannot be altogether and utterly hidden
19. from the rational creature, once having use of reason.

Except a few in whom nature is excessively depraved, the whole race of man confesseth God to be the Author of the world. In regard therefore that He made this world, this conspicuous frame of heaven and earth, in all nations was God known, even before they were imbued with the faith of Christ: while in regard that He is not to be wronged by being worshipped together with false Gods, *in Jewry is God known*. But in regard that He is the Father of this Christ through Whom He taketh away the sin of the world, this His name, once hidden from all, He hath now manifested to them whom the Father Himself hath given Him from the world. But how manifested, if the hour is not yet come of which He said above, that the hour was coming,

ch. 16, when, said He, *I shall no more speak unto you in proverbs*,
25. *but shall tell you openly of My Father?* Shall that be thought a telling manifestly, which is in proverbs? Then why is it said, *I will tell you openly*, except as '*in proverbs*' is not '*openly*,' while that which is not hidden *in proverbs*, but manifested by words, without doubt is spoken *openly*? How then can He be said to have manifested that which He hath not yet openly spoken? Therefore it must be understood, that the past tense is put instead of the future, just as in

ch. 15, that saying, *All things that I have heard of My Father*;

I have made known unto you : which thing He had not yet done, but spake as if He had done what He knew immoveably fixed beforehand that He should do it. JOHN
XVII.
6—8.

5. But what meaneth, *Which Thou gavest Me from the world*? For it is said of them that they were *not of the world*. Yea, but they had this by regeneration, not by natural generation. What meaneth also that which follows : *Thine were they, and to Me gavest Thou them*? Were they sometime the Father's, what time they were not His Only-Begotten Son's; and had the Father sometime somewhat without the Son? God forbid. But in truth God the Son had sometime somewhat, which the Selfsame as Son of Man had not yet; because He was not yet made Man of a mother, what time nevertheless He held all things together with the Father. Wherefore in the saying, *Thine were they*, He hath not from that ownership separated Himself, God the Son, without Whom the Father had nothing at any time; but He is wont to ascribe all that He hath of power, to Him from Whom He which hath the power, hath His being. For, from Whom He hath His being, from the Same hath He His power; and always had them both together, because never had He being and had not power. Wherefore, whatever power the Father had, always together with Him had the Son the same power: since He Who never had being and had not power, had never being without the Father, never the Father had being without Him. And consequently, as the Father is Eternal Almighty, so the Son Co-eternal Almighty; and if Almighty, of course All-possessing¹. For so we rather render the phrase word for word, if we would strictly express what in Greek is called παντοκράτωρ : which ours would not have rendered by calling it 'omnipotens,' Almighty, whereas παντοκράτωρ is 'omnitenens,' All-possessing, unless they had felt that the meaning is just the same. Then what could the Eternal All-possessing ever have, that the Co-eternal All-possessing had not together with Him? Therefore in saying, *And to Me gavest Thou them*, He shews that He as Man received this power to have them; since though always Almighty, He was not always man. Wherefore, though He seems rather to have ascribed it to the Father that He received them from Him, since He is whatever He is from

¹ omni-
tenens

S. Aug.
de Gen.
ad litt.
iv. 22. cf.
Pearson
on the
Creed,
Art i.
and vi.
notes.

HOMIL. that Same from Whom He is; He also Himself gave them
CVI. to Himself, i. e. Christ God with the Father gave the men to Christ Man not with the Father. In fact, He Who saith in this place, *Thine were they, and to Me gavest Thou them*,
ch. 15, had already said above to the same disciples, *I have chosen*
19. *you from the world*. Here let all carnal imagining be crushed and perish utterly. *From the world* the Son saith were given Him by the Father the men, to whom He saith in another place, *I chose you from the world*. Whom God the Son chose from the world together with the Father, the selfsame Son as Man did from the world receive them of the Father, for the Father would not have given them to the Son, unless He had chosen them. And consequently as the Son when He said, *I chose you from the world*, did not separate the Father from that choosing; so when He said, *Thine were they*, He did not separate Himself from that having, because they were equally the Son's also. But now as Man, the selfsame Son received them who were not His, because as God the Same also received the form of a servant which was not His.

- v. 7. 6. He goes on, and saith: *And they have kept Thy word. Now they have known that all things whatsoever Thou hast given Me are of Thee*; i. e. have known that I am from Thee. For the Father's giving all things was one with His
v. 8. begetting Him that should have all things. *For I have given unto them the words which Thou gavest Me; and they have received them*: i. e. have understood and held. For then is the Word received, when by the mind perceived. *And have known verily that I came out from Thee, and they have believed that Thou didst send Me*. Here also is to be understood, *verily*: for what He meant by, *Have known verily*, He would expound by joining thereto, *And have believed*. Therefore, *have verily believed* this same, which they *have verily known*: for, *I came out from Thee*, is the same as, *Thou hast sent Me*. When therefore He had said, *Have verily known*, lest any should imagine this knowing to be by sight, not by faith; for the sake of exposition He added, *And believed*, so that we should understand, *verily*, and take this, *have verily known*, to mean the same as, *verily believed*; not in that manner which He signified a

little before, when He said, *Do ye now believe? behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone:* JOHN XVII. 6—8. ch. 16, 31. 32. but, *have verily believed*, i. e. as it ought to be believed, unshakenly, firmly, stedfastly, boldly; no more to return unto their own, and leave Christ. As yet therefore, the disciples were not such as He affirms them to be in words of past time, as if they already were such, foretelling what manner of men they would be, namely, when they had received the Holy Ghost, Who, as it was promised, should teach them all things. For before they received the Spirit, how can they be said to have kept Christ's word (the thing that He spake of them as if they had done it); when the foremost of them denied Him thrice, though he had heard from His mouth what should be done to the man who should deny Him before men? Therefore, He hath given them, as He says, the words which the Father gave Him: but when they received those words not outwardly in their ears, but inwardly in their hearts, then they verily received, because they verily knew, and verily knew, because they verily believed.

7. But how to the Son Himself the Father gave these words, in what words shall man be able to unfold? The question does indeed seem easier, if He be supposed to have received those words from the Father as Son of Man. Though even as begotten of the Virgin, at what time and in what manner He learned them, who shall declare: since even *His generation*, which was of the Virgin, *who shall declare?* Isa. 53, 8. If however in regard that He is of the Father begotten, and with the Father co-eternal, He be conceived to have received these words of the Father, let no notion of time be conceived there, as if erewhile He had not, and, that He might have what once He had not, therefore did receive; since whatever God the Father has given to God the Son, He gave by begetting. For the Father gave to the Son the things without which He could not be, even as He gave Him to be. For how else should He give any words to the Word, in Whom He ineffably spake all things? But what follows next, must be looked for in another discourse.

HOMILY CVII.

JOHN xvii. 9—13.

I pray for them : I pray not for the world, but for them which Thou hast given Me ; for they are Thine. And all Mine are Thine, and Thine are Mine ; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are. While I was with them in the world, I kept them in Thy name ; those that Thou gavest Me, I have kept, and none of them is lost, but the son of perdition, that the Scripture may be fulfilled. And now come I to Thee ; and these things I speak in the world, that they may have My joy fulfilled in themselves.

v. 9. 1. WHEN the Lord was speaking to the Father concerning these who were already His disciples, among other things He said also this : *I pray for them : I pray not for the world, but for them which Thou hast given Me.* By the world He now means those who live after the lust of the world, and are not in that lot of grace to have been by Him chosen out of the world. Not then for the world, but for these whom the Father hath given Him, He saith that He prays : for by the very fact, that the Father has already given them to Him, it comes to pass that they do not belong to that world for which He prayeth not.

2. Then He subjoins, *For they are Thine.* For the Father did not, because He gave them to the Son, Himself lose whom He gave : seeing the Son still goes on to say,

And all Mine are Thine, and Thine are Mine. Where it sufficiently appears, how all things that are the Father's are ^{JOHN XVII. 9, 10.} the Only-Begotten Son's; namely, because He also is God, ^{v. 10.} and begotten of the Father equal to the Father: not as it is said to one of two sons, the elder namely, *Thou art ever with Me, and all Mine are thine.* ^{Luke 15, 31.} For that was meant of all these creatures which are below the holy rational creature, which things, we know, are put in subjection to the Church; which universal Church we understand to be made up of those two sons, the elder and the younger, together with all the holy Angels, to whom we shall be equal in the kingdom of Christ and of God: ^{Mat. 22, 30.} whereas what is here said, *And all Mine are Thine, and Thine are Mine,* is meant of the rational creature itself also, which is subject only to God, while all things beneath it are put in subjection to it. Now this being God the Father's, would not at the same time be the Son's also, were He not equal to the Father: since, in fact, it was on behalf of this same creature that He pleaded, when He said, *I pray not* ^{v. 9, 10.} *for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine.* Nor indeed is it pious to conceive that the saints, of whom He spake these words, should be the possession of any, but of Him by Whom they were created and sanctified:

^a St. Augustine's detailed interpretation of this Parable may be seen in *Quest. Evang.* ii. 33. The two sons are the two peoples, or two stocks of mankind: the elder, the people which preserved the worship of the true God; the younger, that which lapsed to idolatry. . . . *Thou art with Me always:* this is said, as allowing and commending the perseverance of the elder son, i. e. of the elect of Israel, in the ways of God. *And all Mine are Thine:* not that the younger brother is excluded, for in the heavenly inheritance, what one hath, all have. "Made perfect, and thoroughly purged, and now immortal, the sons in such wise have all things, that each thing is had by all, and all things by each. But in what sense, *all things?* the Angels, the Virtues and Powers on high, and all God's heavenly Ministries—is it to be thought that God should have put these in subjection to such a son for posses-

sion? If by possession one understands lordship, in that sense certainly not all things. For they shall not be lords of, but partners with, the Holy Angels; as it is said of them, *They shall be equal to the Angels of God.* But if the term "possession" be used in the same sense as when we speak of souls possessing the truth, I see no reason why where the word is *all things* we should not take it to be truly and properly *all things*. . . . Not that they are his as they are God's. Thus the money that is ours can be our family's for food or ornament, or the like. And certainly seeing he has a right to call God his Father, I do not see what there can be that he has not a right to call his, only in different ways. For when we come to that bliss, ours shall be all things superior, to behold them; ours all things equal, to live with; ours all things inferior, to have dominion over."

HOMIL. and consequently all things also that are theirs, must of
CVII. necessity be His Whose are they themselves. Therefore in

v. 15. that they are both the Father's and the Son's, therein they prove the Equality of Them to Whom they equally belong. That, however, which He said while speaking of the Holy Ghost, *All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall shew it unto you*, He spake of the things which pertain to the very Godhead of the Father, in which things the Holy Ghost is equal to Him, by having all things that He hath. For it was not of the creature, which is subject to the Father and the Son, that the Holy Ghost was to receive that of which the Son saith, *He shall receive of Mine*: but of the Father, of Whom proceedeth the Spirit, and of Whom is begotten also the Son.

v. 10. 3. *And I am glorified*, saith He, *in them*. Now He speaks of His glorifying, as if it had taken place already, though it was yet future: whereas above, He asked of the Father that it should take place. But whether this be the same glorifying, of which He had said, *And now, O Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was*: clearly this needs enquiry. For if, *with Thee*, how *in them*? Is it, while this same thing becomes known to them, and through them to all who believe them, His witnesses? Unquestionably we may understand the Lord to have said in this sense, concerning the Apostles, that He is glorified in them: for in saying that it has already come to pass, He shews that it was already predestinated, and He would have it held for certain that it should come to pass.

v. 11. 4. *And now*, saith He, *I am no more in the world, and these are in the world*. If thou regard only the identical hour at which He spake, they both were still in the world; both He, to wit, and those of whom He said this: for we cannot and must not take this to be said of a progress of heart and life, namely, that those are said to be still in the world, only because they still savour the things of the world; but He to be now not in the world, as savouring the things of God. For there is here one word which will not at all suffer us to understand the matter in this way: namely, He

saith not, And I am not in the world; but, *Now I am not in the world*: by this shewing that He has been *in the world*, and now is not. Then is it to be thought of Him, that He somewhat savoured the things of the world, and being delivered from this error, is now no more so minded? Such an impious sentiment who can put up with? It remains therefore, that He means it only as having Himself also been erewhile in the world, that He is now no more in the world; of course in respect of bodily presence, meaning that His absence from the world should now speedily take place, but theirs not so soon, which thing He intimates by saying, that He is now no more here, but they are here, though in fact both He and they were still here. For in so expressing Himself, He adapted Himself as Man to men, speaking in man's way of speaking. Do we not every day use this phrase, *Jam non est hic*, "Such an one is now no more here," of a person now at the point of departure? And especially is this wont to be said of persons at the point to die. Though in fact the Lord, as if in the foresight of the difficulty that might strike those who should afterwards read His words, Himself has added, *And I come to Thee*: thus expounding in some sort what He meant by saying, *Now I am no more in the world*.

5. So then He commendeth to the Father them whom He is by bodily absence about to leave; saying, *Holy Father*, v. 11. *keep through Thine own name those whom Thou hast given Me*. Namely, as Man, He prays God for His disciples whom He received from God. But mark what follows: *That*, saith He, *they may be one, even as We are*. He saith not, That they may be one with Us, or, That they and We may be one, even as We are One; but He saith, *That they may be one even as We are*: they, of course, one in their nature, even as We one in Ours. Which doubtless would not have been true for Him to say, unless He said it as being God, of the same nature as the Father, in which regard He hath elsewhere said, *I and the Father are One*: ch. 10, not as being also Man, for in this regard He hath said, *The Father is greater than I*. 30. But since one and the same ch. 14, Person is God and Man, we understand the Man in that He 28. prayeth: but understand the God, in that Himself and He

HOMIL. to Whom He prayeth are One. In the sequel, however,
CVII. there is yet a passage where we shall have to discourse of this matter more diligently.

v. 12. 6. Here however He goes on: *While I was with them, I kept them in Thy Name.* When I, saith He, come to Thee, *keep them in Thy Name*, in which, when I was with them, I also kept them. In the name of the Father, the Son kept His disciples as Man, being with them by human presence; howbeit the Father also kept in the name of the Son those whose prayers He heard when they asked in the Son's name. Since to these the same Son had said, *Verily, verily, I say unto you, if ye shall ask any thing of the Father in My Name, He will give it you.* Nor must we take this so carnally as to imagine that They take turns in keeping us, Father and Son, alternately receiving us into Their custody, one succeeding as the other leaves: for both Father and Son and Holy Ghost do together guard us, that is, the one, true, and blessed God. But the Scripture doth not lift us up, except it come down to us: even as the Word made Flesh came down to lift us up, not fell to be Itself laid low. If we have known Him coming down, let us rise with Him when He lifteth up; and let us understand that, in so speaking, He distinguisheth the Persons, not separateth the Natures. What time therefore as the Son in bodily presence was keeping His disciples, the Father was not waiting to succeed to the guarding of them when the Son should depart; but Both kept them by spiritual power: and when the Son withdrew from them His bodily presence, He still with the Father retained the spiritual custody. Because both when the Son as Man received them into His custody, He did not take them away from the Father's custody; and when the Father gave them into custody of the Son, He did it not without Him to Whom He gave them; but gave them to the Man His Son, not without the God Who is that self-same Son.

v. 12. 7. The Son therefore goes on to say: *Those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.* By the *son of perdition* is meant the betrayer of Christ, predestinated

Ps. 109. to perdition, according to the Scripture which in the hundred Acts 1, and eighth Psalm prophesieth chiefly concerning him.
20.

8. *But now, saith He, come I to Thee: and these things I speak in the world, that they may have My joy fulfilled in themselves.* JOHN XVII. 13. Lo, He saith that He speaketh in the world, v. 13. Who a little before had said, *Now am I not in the world:* which why He said, we there expounded, or rather shewed that He has Himself expounded. So then, both because He was not yet gone, He was yet here; and because He was soon about to go away, He was in some sort now not here. But what this joy is, of which He saith, *That they may have My joy fulfilled in themselves,* is already expressed above, where He saith, *That they may be one, even as We are.* This *His* joy, i. e. bestowed on them by Him, He saith must be *fulfilled in them*; to which end, He saith, He spake in this world. This is that peace and blessedness in the world to come, to obtain which we must *live temperately* Tit. 2, 12. *and righteously and godly in this world.*

H O M I L Y CVIII.

JOHN xvii. 14—19.

I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them in the truth: Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also may be sanctified through the truth.

1. THE Lord, still speaking to the Father and praying for
v. 14. His disciples, saith, *I have given them Thy word, and the world hath hated them.* They had not yet experienced this by sufferings of their own, which ensued to them afterwards: but, as His manner is, He saith these things, by words of past time foretelling things future. Then subjoining the cause why the world hated them, He saith, *Because they are not of the world, even as I am not of the world.* This was conferred upon them by regeneration: for by natural generation they were of the world, wherefore He had said to them, *I have chosen you out of the world.* It was
ch. 15, 19. given them therefore to be, as He was, *not of the world*, by His delivering them Himself from the world. But He Himself was never of the world: because even in regard of the form of a servant He was begotten of the Holy Ghost, of Whom those were begotten again. For if they were there-

fore not of the world, because begotten again of the Holy Ghost, He was never of the world, because begotten of the Holy Ghost. JOHN
XVII.
15—17.

2. *I pray not, saith He, that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil.* For though they were now no more of the world, yet they must of necessity be still in the world. He saith the same sentence over again: *Of the world, saith He, they are not, even as I am not of the world. Sanctify them in the Truth.* For so are they kept from the evil: which above He prayed might be done for them. But it may be asked, how they were now not of the world, if they were not yet sanctified in the Truth: or, if they were sanctified already, why He asks that they may be sanctified? Is it because even being sanctified they make progress in that holiness, and become more holy, nor this without aid of the grace of God, but by His sanctifying their advancement, Who sanctified their beginning? Whence also the Apostle saith, *He that hath begun a good work in you, shall perfect it even unto the day of Christ Jesus.* To be sanctified, therefore, in the Truth is for the heirs of the New Testament, of which Truth the sanctifications of the Old Testament were shadows: and, in being sanctified in the Truth, clearly their sanctifying is in Christ, Who truly said, *I am the Way, and the Truth, and the Life.* Also when He saith, *The Truth shall make you free,* a little after, expounding what He meant He saith, *If the Son shall make you free, then shall ye be free indeed;* to shew that what He before called *the Truth*, is none other than what He afterwards calls *the Son*. Then what other hath He said in this place also, *Sanctify them in the Truth*, but, Sanctify them in Me?

3. As indeed in going on He forbears not to intimate this more openly: *Thy word, saith He, is Truth.* For [where the Latin hath, *Sermo tuus*,] the Greek Gospel hath Λόγος, which is the expression in the place where it is said, *In the beginning was the Word, and the Word was with God, and the Word was God.* And we know of course that the Word, Which was made flesh and dwelt in us, is none other than the Only-Begotten Son of God. Whence it might here also have been expressed, and in some copies is expressed,

HOMIL. CVIII. *Verbum tuum veritas est*; as in some copies the expression in the other passage is, *In principio erat Sermo*: while in the Greek, without any variation of the phrase, both there and here it is *Λόγος*. Therefore the Father sanctifieth in Rom. 8, the Truth, i. e. in His Word, in His Only-Begotten, the 17. *heirs of God, and joint-heirs with Christ.*

v. 18. 4. But now He still speaks of the Apostles; for He goes on and adds, *As Thou hast sent Me into the world, I also have sent them into the world.* Whom hath He sent, but His Apostles? For the very name ‘Apostles,’ being Greek, signifies in our tongue, ‘persons sent.’ So then, God sent Rom. 8, His Son, not in flesh of sin, but *in the likeness of flesh of sin*; 3. and His Son sent those whom, being born in flesh of sin, He hath sanctified from the taint of sin.

1 Tim. 2, 5. 5. But since by reason that *the Mediator between God and men, the Man Christ Jesus*, is made Head of the Church, those are members of Him; hence it is that He saith

v. 19. what follows, *And for their sakes I sanctify Myself.* For what meaneth, *And for their sakes*, but, I sanctify them in Myself, seeing they are Myself? Since they of whom He saith this, are, as I have said, His members, and Head and Body is one Christ; as the Apostle teacheth, saying of the Gal. 3, Seed of Abraham, *But if ye are Christ’s, then are ye Abra-* 29. *ham’s Seed*; when he had said above, *He saith not, And to* 16. *seeds, as of many; but as of one, And to thy Seed, which is* 144, 5. *Christ.* If then the Seed of Abraham is Christ; when it is said, *Then are ye Abraham’s Seed*, what other is said to them but, *Then are ye Christ*? Thence is it that in another

Col. 1, 24. place the same Apostle saith; *I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh.* He saith not, *Of my afflictions*, but, *Of Christ’s*: because He was a member of Christ; and in his persecutions, the like of which Christ behoved to suffer in His whole Body, he also in his proportion was filling up the afflictions of Christ. But that this may be certain from this passage also, mark the words v. 19. following. For when He had said, *And for their sakes I sanctify Myself*, then, in order that we might understand that in Himself He sanctified them, He presently adds, *That they also may be sanctified in the Truth.* And what

else is this, but, In Me, in regard that *the Truth* is that Word in the beginning, Which was God? In Whom the Son of Man Himself also was sanctified from the beginning of His creation, when the Word was made flesh; since Word and Man was made one Person. Then therefore He sanctified Himself in Himself; i. e. Himself the Man, in Himself the Word; because Word and Man is one Christ, sanctifying the Man in the Word. On behalf however of His members, He saith, *And for them I*—i. e. what may be for the good of them also, because they also are Myself; even as it was for the good of Me in Myself, because I am Man without them—and *I sanctify Myself*: i. e. them in Me as Myself I sanctify, because in Me they also are Myself. *That they also may be sanctified in the Truth.* What meaneth *They also*, but, even as I; *in the Truth*, which I Myself am? Thereupon He begins to speak, now not only of the Apostles, but also of His other members, what, if He grant, is to be handled in another sermon.

H O M I L Y C I X.

JOHN xvii. 20.

But not for these only do I pray, but also for them which shall through their word believe on Me.

v. 20. 1. THE Lord Jesus, His Passion being now near at hand, having prayed for His disciples whom He also called Apostles, with whom He had taken that Last Supper, from which His betrayer, made manifest by the sop, had gone out, and with whom after the betrayer was gone forth, the Lord before He prayed for them, had spoken many things : then joined with them the rest also which should believe on Him, and said to the Father, *But not for these only do I pray*, i. e. for the disciples who were with Him at the time, *but for them also*, saith He, *which shall through their word believe on Me*. Where He would have to be understood all His ; not only those who were then in the flesh, but also those who were to be. For as many as have since believed on Him, without doubt it was through the Apostles' word that they believed, and, until He come, shall hereafter believe : for to them He ch. 15, had said, *And ye shall bear witness, because ye have been with* 27. *Me from the beginning* ; and by these the Gospel was ministered, even before it was written, and to believe on Christ is, of course, to believe the Gospel. Therefore we are to understand by the persons of whom He saith that they *shall believe* in Him *through their word*, not only those who heard the Apostles themselves while they lived in the flesh ; but after their death also, even we, born long after, have through their word believed on Christ. Since the same who were then with

Him, preached to the rest what they heard from Him: and so their word, in order that we too might believe, hath reached even to us, wheresoever His Church is; and shall reach to those who come after us, whosoever they be and wheresoever, that shall hereafter believe on Him. JOHN XVII. 20.

2. It may seem then that Jesus in this prayer did not pray for some that are His: unless we carefully examine His words in this same prayer. For if He first prayed, as we have shewn, for those who were then with Him, but afterwards for those who through their word should believe on Him; He may be said not to have prayed for those who neither were then with Him when He spoke these words, nor believed on Him afterward *through their word*, but, whether through them, or in what way soever, had already believed on Him. Thus, was Nathanael then with Him? Or that Joseph of Arimathea who begged His Body of Pilate, whom this same John the Evangelist witnesseth to have been already His disciple? Was His mother Mary then with Him, and the other women of whom we have learned in the Gospel that they were even then His disciples? Were those then with Him, of whom the same John the Evangelist often saith, *Many believed on Him*? For whence was that multitude of those who with branches partly went before, partly followed after Him sitting on the beast, saying, *Blessed is He that cometh in the Name of the Lord*; and with them the children of whom He saith it was foretold, *Out of the mouth of babes and sucklings Thou hast perfected praise*? Whence those *five hundred brethren*, to whom *at once* He would not have *appeared* after His resurrection, unless they had before believed on Him? Whence those hundred and nine, who together with the eleven made a hundred and twenty, when being assembled together after His Ascension, they waited and received the promised Holy Ghost? Whence were all these, but of those of whom it is said, *Many believed on Him*? Therefore for them the Saviour did not then pray; since He prayed for those who were then with Him, and for others who *through their word*, not already had believed, but should *believe on Him*. But these were not then with Him, and had already believed on Him. I omit to speak of old Simeon, who believed on Him when yet a Babe; of Anna the Prophetess; supra p. 115. note ch. 19, 38.
chap. 2, 23:
4, 39:
7, 31:
8, 30:
10, 42.
Mat. 21, 7—16.
Ps. 8, 2.
1 Cor. 15, 16.
Acts 1, 15: 2, 4.
Luke 2 25—38.

HOMIL. of Zacharias and Elisabeth, who prophesied of Him before
 CIX. He was born of the Virgin; of their son John His precursor,
 Luke 1, the friend of the Bridegroom, who both in the Holy Spirit
 41—45. acknowledged Him, and preached Him being absent, and
 67—79. pointed Him out being present, to be acknowledged by
 Luke 1, others: I omit these, because it may be answered that it
 19—36. was not meet to pray for such being dead, as with great
 John 3, merits had departed hence, and were resting in peace; for
 26—36. the same answer holds in like manner for the just men of
 old. For which of them could have been saved from the
 damnation of the whole mass of perdition which was caused
 by one man, except by revelation of the Spirit he had
 believed on the One Mediator between God and men, about
 to come in the Flesh? But did He need to pray for the
 Apostles; and not need to pray for the many who were still
 in this life, and not then with Him, and had already believed?
 Who would say this?

3. We must understand, therefore, that they had not yet
 believed on Him, so as He would be believed on; since even
 Mat. 16, Peter, to whom when he confessed and said, *Thou art Christ,*
 16. 23. *the Son of the living God,* He had borne so great witness,
 rather was unwilling that He should die, than believed that
 being dead He would rise again; whence he was presently
 by Him called *Satan*. And therefore those are found more
 faithful, who were already deceased, and by revelation of the
 Spirit had not at all doubted that Christ would rise again,
 Luke 24, than those who having believed that it was He who should
 21. redeem Israel, at sight of His death lost all the hope they
 once had concerning Him. And therefore we can do no
 better than believe that, the Holy Spirit being imparted after
 the Resurrection, and the Apostles being taught and con-
 firmed, and the same being from the first ordained teachers
 in the Church, *through their word* others so believed, as
 Christ ought to be believed on, i. e. so as to hold the faith of
 His Resurrection. And consequently that all those also
 who seemed to have already believed on Him, were of the
 number of them for whom He prayed, saying, *Neither pray
 I for these alone, but for them also which shall believe on Me
 through their word.*

4. But we have still on hand for the further solution of the

present question, the case of the blessed Apostle, and that of the thief, cruel in crime, faithful on the cross. For Paul the JOHN XVII. 20. Apostle saith of himself that he was *made an Apostle, not of men, neither by men, but by Jesus Christ*; and speaking of his Gal. 1, 1. 12. own Gospel, saith, *For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ*. How then was he among them of whom it is said, *shall believe on Me through their word*? And as for the thief, he then believed when in the very teachers the faith, whatever it were, which had been in them, had failed. Therefore neither did he *through their word* believe on Christ Jesus: and yet he so believed that Whom he saw crucified, he confessed should not only rise again, but also reign, when he said, *Remember me when Thou comest into Thy kingdom*. Luke 23, 42.

5. Consequently, it remains that if the Lord Jesus must be believed to have prayed in this prayer for all His, who-soever in this life which is *temptation upon earth*^a, either were then, or were to be afterwards, we must understand the saying, *Through their word*, to signify none other than the very *word of faith* which they preached in the world; called *their word*, because it was first and chiefly by them preached. For it was already preached by them on earth, when by revelation of Jesus Christ, Paul received the same, which was *their word*. Whence he both conferred with them upon Gal. 2, 2—9. the Gospel, lest haply he should *have run, or be running in vain*; and they gave him their right hands, because they found in him also, although not given him by them, yet still *their word* which they now preached, and on which they were grounded. Of which word of the Resurrection of Christ the same Apostle saith, *Whether it were I* 1 Cor. 15, 11. *or they, so we preach, and so ye have believed*: and again, *This*, saith he, *is the word of faith, which we preach*; *That* Rom. 10, 8. 9. *if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved*. And in the Acts of the Apostles we read, that in Christ *God hath determined the* Acts 17, 31. *faith for all men, by raising Him from the dead*. This

^a Job vii. 1. *Numquid non tentatio est vita humana super terram?* Vet. *πειρασμός.* *Militia est vita hominis super terram.* Vulg.
Lat. (Aug. Sermon. 351, 3.) from LXX.

HOMIL.
CIX.

word of faith, because it was principally and from the first preached by the Apostles who had cleaved to Him, is therefore called, *their word*. For it does not follow that it is not the word of God, because it is called *their word*; seeing the same Apostle saith, that the Thessalonians received it from him, *Not as the word of man, but as it is*, saith he, *in truth, the Word of God*. Of God then, on the ground that He gave it; but called *their word*, because to them first and chiefly God gave it in charge to preach it. And consequently even the thief in his faith had *their word*: which is therefore called theirs, because the preaching thereof pertained first and chiefly to their office. As in fact when there arose a murmuring concerning the ministry of tables, on the part of the widows of the Greeks, before Paul had believed on Christ; the Apostles, who had before cleaved to the Lord, answered; *It is not good that we should leave the word of God, and serve tables*. Then they provided for the ordaining of deacons, that they themselves might not be called away from their office of preaching the word. Whence that is with good reason called *their word*, which is *the word of faith*, by which all, from what quarter soever heard, have believed on Christ, or shall hear and believe. Therefore in that prayer, our Redeemer prayed for all whom He hath redeemed, whether then living in the flesh, or to be thereafter: when, praying for the Apostles who were then with Him, He joined to them those also who should through their word believe on Him. But what, after joining them on, He next proceeds to say, must be handled in another discourse.

Acts 6,
1—4.

HOMILY CX.

JOHN xvii. 21—23.

That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.

1. WHEN the Lord Jesus had prayed for His disciples whom He had at that time with Him, and had joined to them His other disciples, saying, *Neither pray I for these* v. 20. *alone, but for them also which shall believe on Me through their word;* as if we had asked what He prayed for, or why, He hath straightway introduced this, saying, *That they all* v. 21. *may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us.* And above, when as yet He was praying only for the disciples whom He had with Him, He said, *Holy Father, keep through Thine own name* v. 11. *those whom Thou hast given Me, that they may be one, as We are.* Consequently He has now asked the same thing for us which He then asked for them, that all, that is both we and they, may be one. Where we must take diligent heed to this, that the Lord did not say, That we all may be one; but, *That they all may be one, as Thou, Father, in Me, and I in Thee* (understand, are One; which is more openly

HOMIL. expressed afterwards): because He had also before said of
 CX. the disciples who were with Him, *That they may be one, even as We*. Wherefore so is the Father in the Son, and the Son in the Father, that They are One, as being of one Substance; whereas we can indeed be in Them, but one with Them we cannot be; because we and they are not of one substance, in so far as the Son is God with the Father. For in so far as He is Man, He is of the same substance that we are of. But now He would rather commend to our regard that which He saith in another place; *I and the Father are One*; where He hath signified that the Father's Nature and His is the same. And consequently even when the Father and the Son or the Holy Ghost also are in us, we ought not to think Them to be of one nature with us. So therefore are They in us, or we in Them, that They are one in Their nature, we one in ours. They, namely, are in us, as God in His Temple; but we in Them, as the creature in its Creator.

ch. 10,
30.

2. Thereupon when He had said, *That they also may be one in Us*, He added, *that the world may believe that Thou hast sent Me*. What is this? Will the world then believe, when in the Father and the Son we all shall be one? Is not this that perpetual peace, and rather the reward of faith than faith itself? For that we shall be one, is not in order that we may believe, but because we have believed. But although in this life in virtue of our common faith itself all we who believe on One are one, according to that saying of the
 Gal. 3, Apostle, *For all ye are one in Christ Jesus*; even so not in
 28. order that we may believe, but because we do believe, are we one. Then what is this, *All may be one, that the world may believe*? For in fact these same *All* are the believing world. For they are not different parties, those who shall be one, and the world which shall believe because those shall be one; since without doubt those of whom He saith, *That they all may be one*, are the same of whom He had said,
 v. 20. *Neither pray I for these alone, but for them also which shall believe on Me through their word*; straightway adding, *That they all may be one*. Now this *All*, what is it but *the world*, not of course hostile, but believing? For behold, He who had said, *I pray not for the world*, here prays for the

world that it may believe. Since there is a world of which JOHN XVII. 21—23. it is written, *That we be not condemned with this world.* For this world He prays not: for He is not ignorant to what I Cor. 11, 32. it is predestined. And there is a world of which it is written, *For the Son of Man is not come to judge the world, but that the world may be saved through Him:* of which also the ch. 3, 17. Apostle saith, *God was in Christ reconciling the world to Himself.* For this world He prays, saying, *That the world may believe that Thou hast sent Me.* For by this faith the world is reconciled to God, when it believes on Christ Who was sent from God. How then are we to understand the saying, *That they also may be one in Us, that the world may believe that Thou hast sent Me:* but thus, that He has not put this, viz. that those are one, as the cause of the world's believing, as if the world believed on the ground that it sees them to be one; since the world is itself the *All* who by believing are made one: but in praying said, *That the world may believe;* just as in praying He said, *That they all may be one;* in praying said, *That they also may be one in Us?* For the expression, *All may be one,* is the same as, *The world may believe,* since by believing they are made one; perfectly one, who being by nature one, by disagreeing from One were no more one. In short, if we understand the word, *I pray*, a third time, or rather, in order that it may be more complete, supply that word in each clause; the exposition of this passage will be more manifest: *I pray that they all may be one, as Thou, Father, in Me, and I in Thee:* *I pray that they also may be one in Us;* *I pray that the world may believe that Thou hast sent Me.* For that He added, *in Us,* was that we might know that our being made one by most faithful charity is to be ascribed to the grace of God, not to ourselves; just as the Apostle, when he had said, *For ye were once darkness, saith, but now light;* and, lest they Eph. 5, should ascribe this to themselves, he hath added, *in the Lord.*

3. Furthermore, our Saviour in praying to the Father proved Himself to be Man: and now, proving that He also, as God with the Father, Himself doeth the thing that He asks, He saith, *And I have given them the glory which Thou hast given Me.* What glory, but the immortality which human v. 22.

HOMIL. nature was to receive in Him: For neither had He Himself
 C X. as yet received it, but, as His manner is, by reason of the
 immoveable certainty of predestination, by words of past
 time He signifieth future things: that being now about to be
 glorified, that is, to be raised up by the Father, Himself
 shall in the end raise up us to that glory. This is like that
 ch. 5. 21. which He saith elsewhere, *As the Father raiseth the dead*
and quickeneth them, so also the Son quickeneth whom He
 ib. 19. *will.* And *whom*, but the same as doth the Father: For
whatsoever the Father doth, not others, but *these also the*
Son doth, and not in other manner, but *in like manner doeth*.
 And hence it follows, that the raising up of Himself was His
 ch. 2. 19. own act also. For of this it is that He said, *Destroy this*
Temple, and in three days I will raise it up. And therefore,
 the glory of immortality which He saith is given Him by the
 Father, He must be understood to have also given to Himself,
 although He does not say this. Indeed the reason why He
 often speaks of the Father alone, as doing that which He
 Himself doeth with the Father, is, that whatever He is, He may
 ascribe it to Him of whom He is. Howbeit, sometimes also,
 without mention of the Father, He speaks of Himself as doing
 that which He doeth with the Father: that we may understand
 that the Son is not to be separated from the work of the
 Father, when, without mention of Himself, He saith that the
 Father worketh any thing, any more than the Father is
 separated from the work of the Son, when, without mention
 of the Father, the Son is said to work, what nevertheless
 They alike work. When therefore the Son in the work of the
 Father is silent touching His own working, it is that
 we may lay to heart His humility, that so He may be more
 wholesome to us. But when, on the other hand, in His
 own work He is silent of the Father's working, it is
 that we may lay to heart His Equality, that He may not be
 thought inferior to the Father. In this way therefore, in this
 place also, He neither estrangeth Himself from the work of
 the Father, although He said, *The glory which Thou gavest*
Me; whereas He also Himself gave it: nor estrangeth the
 Father from His work, although He saith, *I have given them*;
 whereas the Father also gave it them. For the works are
 inseparable, not only of the Father and the Son, but also of

the Holy Ghost. But as from His praying to the Father for all His people, He wished this effect to follow, *That they all may be one* : so He nevertheless wished it also to follow as the effect of this His own boon, of which He saith, *The glory which Thou gavest Me, I have given them* ; for He hath straightway subjoined, *That they may be one, even as We are one.*

4 Thereupon He added, *I in them, and Thou in Me, that they may be made perfect in one.* Where He hath briefly intimated that He is the Mediator between God and men. For this is not so meant, as if the Father were not in us, or we not in the Father ; seeing He hath both said in another place, *We will come unto him, and make Our abode with him* : and hath said in this place a little before, not, *I in them, and Thou in Me*, which He hath just now said ; *or, They in Me, and I in Thee* ; but, *Thou in Me, and I in Thee, and they in Us.* Therefore that He now saith, *I in them, and Thou in Me*, is spoken in the character of Mediator, just as that which the Apostle saith, *Ye are Christ's, but Christ is God's.* That He hath added, however, *That they may be made perfect in one*, is to shew, that the reconciliation wrought by the Mediator is to be carried even up to the point of our enjoying that perfection of bliss to which there can now nothing more be added. Whence that which follows, *That the world may know that Thou hast sent Me*, is not, I think, to be taken as if He said over again, *That the world may believe* : as sometimes 'to know' is put in the sense of 'to believe', as in what He said some way above, *And have known that I came out from Thee, and have believed that Thou didst send Me* ; where in the latter word, *have believed*, He says the same thing as in the former word, *have known* : but here, since He is speaking of the consummation, the knowledge must be understood to be such as shall be by sight, not such as is now by faith. For there seems to be a gradation observed in His saying a little above, *That the world may believe*, but here, *That the world may know*. For there, although He said, *That they all may be one, and, be one in Us*, yet He said not, *May be made perfect in one* ; and accordingly He there subjoined, *That the world may believe that Thou hast*

HOMIL.
CX. sent *Me*: but here it is, *That they may be made perfect in one*; and thereupon it is added, not *That the world may believe*, but, *That the world may know that Thou hast sent Me*. For so long as we believe that which we see not, we are not yet so made perfect as we shall be when we shall have attained to see that which we believe. Most rightly therefore is it said there, *That the world may believe*; here, *That the world may know*: yet both there and here, *That Thou hast sent Me*: that we may know, as touching the inseparable love of the Father and the Son, that what we now believe, the same we by believing are on the way to know. But if He had said, *That they may know that Thou hast sent Me*, it would mean just the same as that which He saith, *That the world may know*: for they are themselves the world, not that which remaineth at enmity, such as is the world predestined to damnation; but that which of an enemy is made a friend; that for which *God was in Christ reconciling the world to Himself*. Therefore said He, *I in them, and Thou in Me*: as much as to say: I in them to whom Thou hast sent Me; and Thou in Me, reconciling the world to Thyself through Me.

2 Cor.
5, 19.

5. Therefore also next follows this that which He saith, *And hast loved them, as also Thou hast loved Me*. In the Son, Eph. 1, namely, the Father loveth us, because in Him *He chose us* 4. *before the foundation of the world*. For He that loveth the Only-Begotten doubtless loveth also His members which He hath adopted into Him through Him. And it does not follow that we are equal with the Only-Begotten Son, by Whom we were created and new-created, because it is said, *Hast loved them, as also Me*. For one does not always mean to denote equality when one says, 'As this, so that': but sometimes only, 'Because this, therefore that': or, 'This, in order to that'. For who would say that the Apostles were sent into the world by Christ in precisely the same way as He was sent by the Father? Not to mention other points of difference, which it were long to rehearse: those were sent, we know, being already men; He was sent, to be man: and yet He saith above, *As Thou hast sent Me into the world, I also have sent them into the world*; as much as to say, *Because Thou hast sent Me, I have sent them*. So also v. 18.

in this place : *Hast loved them*, saith He, *as Thou hast loved Me* ; which is none other than, *Hast loved them*, because Thou hast loved Me. For, loving the Son, He could not but love the members of the Son ; nor can there be any other reason for loving His members, than that He loveth Him. Howbeit He loveth the Son as touching His Godhead, because He begat Him equal to Himself ; loveth Him also as man, because *the same Only-Begotten Word was made flesh*, and for the Word's sake the flesh of the Word is dear to Him : but loveth us, because we are the members of Him Whom He loveth : and that we might be this, for this He loved us before we were.

6. Wherefore incomprehensible is the love wherewith God loveth, neither changeable. For He did not begin to love us then first when we were reconciled to Him by the blood of His Son ; not so, but before the foundation of the world He loved us, that together with His Only-Begotten we also should be His sons, before we were any thing at all. Therefore, that we are *reconciled to God by the death of His Son*, must not be so heard, not so taken, as if the intent of the Son's reconciling us to Him were, that thenceforth He might begin to love where He had hated ; just as enemy is reconciled to enemy that thereafter they may be friends, and those love one another who had hated one another : we were reconciled to One that did already love us, but we by reason of sin had enmity against Him. Which thing whether I say truly, let the Apostle witness : *God*, saith he, *commendeth His love toward us, in that, while we were yet sinners, Christ died for us*. He, therefore, had love toward us, even when we, exercising enmity against Him, wrought iniquity : and yet it is most truly said to Him, *Thou hatest, Lord, all that work iniquity*. And so, in a wonderful and divine manner, even when He hated us, He loved us : for He hated us as being such as He had not made us ; and because our iniquity had not consumed His work in every part, He knew how at once to hate in each one of us what we had made, and to love what Himself had made. And this indeed may be understood to hold for all mankind, on the part of Him, to Whom it is truly said, *Thou hatest nothing of the things*

JOHN
XVII.
23.

Rom. 5,
8.

Ps. 5, 6.

Wisd.
11, 25.

HOMIL. *which Thou hast made.* For whatever He had hated, He
CX. could not have willed that it should be, nor could
 that have at all had being which the Almighty would not
 have to be, unless in the thing He hated there had been
 something for Him to love. Well may He hate, and
 reject as alien from the rule of His Art, that¹ which is
 faulty; but yet He loveth even in the vitiated or faulty,
 either the good He doeth in healing, or the doom He
 speaketh in condemning the same. So God both hateth
 nothing of the things He hath made: for being the Maker
 of the natures of things, not of the faults which mar them²,
 the evils which He hateth were not of His own making:
 and of these same evils, whether in healing them by mercy,
 or in ordering them by judgment, good are the very things
 He maketh to be. Seeing then of the things He hath made
 He hateth nothing, who can worthily utter how greatly He
 loves the members of His Only-Begotten; and how much
 more abundantly the Only-Begotten Himself, in Whom all
 things were made, visible and invisible, which, ordered in
 their kinds, He loveth with a perfectly ordered love! For by
 the largeness of His grace He bringeth the members of the
 Only-Begotten unto equality with the Holy Angels; whereas
 the Only-Begotten, seeing He is Lord of all, is without
 doubt Lord of Angels, He, Who, in the nature whereby He
 is God, is equal not to Angels, but to the Father: while by
 the grace whereby He is Man, how doth He not surpass the
 excellency of any Angel soever, seeing that Flesh and the
 Word make One Person?

7. Albeit there lack not that put us too before the Angels;
 because for us, say they, not for Angels, Christ died. What
 is this but to wish to glory in ungodliness? For *Christ*, saith
Rom. 5, the Apostle, *in due time died for the ungodly.* Here therefore
6. not our merit, but God's mercy is shewn. For what sort of
 thing is it, for a man to wish to be praised on the ground
 that by his own fault he became so dreadfully diseased,
 that he could no otherwise be healed but by the death of
 the Physician! This is not the glory of our merits, but the
 medicine of our diseases. Or do we put ourselves before
 the Angels on the ground that though Angels also sinned,
 nothing of the like kind was bestowed upon them whereby

they might be healed? As if there were some at least small boon bestowed upon them, and upon us a much greater: JOHN XVII. 23. when even if this had been the case, it might still be asked whether it was because we stood more excellently, or because we were more desperately cast down. But when we know that the Creator of all things good bestowed no grace at all upon the evil angels for their reparation, why do we not rather understand, that their fault was judged to be the more damnable, because their nature was more sublime? For by so much ought they to have sinned less than we, by how much they were better than we. Whereas now in offending their Creator they became the more execrably ungrateful for His benefit, the more beneficently they were created; nor did it satisfy them to be deserters from Him, but they must needs also be deceivers of us. This great good, then, shall He confer upon us, Who loved us as He loved Christ, that for His sake Whose members Luke 20, 36. He willed us to be, we shall be equal to the holy Angels, than whom we both by nature were created lower, and by sin were made more unworthy of their fellowship, when we ought to have become, in whatever sort, their companions.

HOMILY CXI.

JOHN xvii. 24—26.

Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them.

1. GREAT is the hope to which the Lord Jesus raiseth up His people, a hope than which there can be none greater. Rom.12, Hear ye, and be *joyful in hope*, because this life is not to be loved, but to be endured, that so ye may be *patient in tribulation*. Hear, I say, and mark to what our hope is lifted up. Christ Jesus saith, the Only-Begotten Son of God, Co-eternal and Equal with the Father, saith; He Who for Ps. 116, our sakes was made Man, but not made like *every man a liar*, saith; the Way, the Life, the Truth saith; He that 11. ch. 14, overcame the world, He, concerning them for whom He 6. ch. 16, hath overcome, saith—hear, believe, hope, desire, that which 33. He saith:—*Father, I will that they also, whom Thou hast given Me, be with Me where I am.* Who are these that He v. 24, saith were given Him by the Father? Are they not those of whom in another place He saith, *No man cometh unto Me, except the Father which sent Me draw him?* How the ch. 6, things of which He saith that they are done by the Father, 44.

He doeth also Himself with the Father, we know by this time, ^{JOHN XVII. 24—26.} if we have at all profited in this Gospel. These then whom He received from the Father are the same whom He Himself also chose from the world, and chose that they should be no more of the world, even as He is not of the world: that they should nevertheless themselves be a world believing and knowing that Christ was sent of God the Father, that so there should be a world delivered out of the world, that the world to be reconciled to God should not be condemned with the world which is utterly at enmity. For so He saith in the opening of this prayer: *Thou hast given Him power v. 2. over all flesh; i. e. over every man; that He may give eternal life to all that Thou hast given Him.* Where He sheweth that He has received power indeed over every man, to deliver whom He will, condemn whom He will, Who shall judge the quick and dead; but that those are given to Him, that to them all He should give eternal life. For so He saith: *That He may give eternal life to all that Thou hast given Him.* Consequently those were not given to Him, to whom He shall not give eternal life: although power over them also is given Him to Whom is given power over all flesh, i. e. over every man. So shall the world reconciled be delivered out of the world at enmity, when over that He putteth forth His power to cast it into eternal death: but maketh this His own to give it eternal life. Wherefore to all His sheep, without exception, hath the Good Shepherd, to all His members hath the great Head, promised this reward, that where He is we also shall be with Him: nor can that but be done which the Almighty Son hath told the Almighty Father that He willeth to be done. For where They are is also the Holy Ghost, alike eternal, alike God, One Spirit of Them twain, and the Substance of the Will of Them both. For that which we read that He said on the approach of His Passion, *Howbeit not what I will, Mat. 26, but what Thou wilt, Father;* as if there were or had been one ^{39.} will of the Father, another of the Son; is but the utterance of our weak nature, (weak still, however coupled with faith,) which our Head transfigured into Himself, when also He bore our sins. But that there is one Will of the Father and the Son, as Their Spirit also is one, Which being joined to

HOMIL. CXI. Them we get the knowledge of the Trinity; this though weakness do not yet suffer us to understand, let piety believe.

2. But since we have already mentioned, as the briefness of our discourse allowed, who they are to whom He promised, and how firm the promise is, let us see, as far as we are able, what this thing is that He deigned to promise. *I will,* saith He, *that they whom Thou hast given Me be with Me where I am.* As touching the created nature in which He was made of the seed of David after the flesh, neither was He Himself as yet where He was to be: but in saying, *Where I am,* He may have meant us to understand it of His being soon to ascend into Heaven, as affirming Himself to be already there where He was soon to be. He may also have meant it in the same sense as He had spoken to Nicodemus, *No man hath ascended into Heaven, save He which descended from Heaven, the Son of Man which is in Heaven.* For there also He said not, *Shall be,* but, *Is;* by reason of the Unity of Person, in which both God is Man, and Man is God. It is a promise therefore that we shall be in heaven: for thither was that form of a servant which He took of the Virgin lifted up and placed at the right hand of the Father. By reason of the hope of this so great good, the Apostle also saith; *But God, Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, by Whose grace we are saved: and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.* This then, the Lord Jesus may be understood to have said in the words, *That where I am they may be with Me.* And of Himself indeed He hath said that He was already there, but of us He hath said that He willeth that we should be there with Him, not shewn that we were already there. But the Apostle speaks of that as if it were already done, of which the Lord hath said that He willed it to be done. For the Apostle saith not, *Will raise up, and make to sit in heavenly places;* but *Hath raised up, and made to sit in heavenly places:* because he not vainly but faithfully accounts that to be already done, of which he doubteth not that it shall be done. On the other hand, if we would understand the Lord to speak in respect of the form of God in which He is equal with

the Father, in this saying, *I will that where I am they may be with Me*; let all conception of bodily images depart from the mind; whatever shall occur to the thought as long, broad, thick; coloured with any soever corporeal light, diffused through any soever dimensions of space, whether finite or infinite; from all these, as much as it is possible, let the mind avert its regard or aim. And concerning the Son Equal with the Father let it not be asked *where* He is, since none can find where He is not. But he that will needs seek, let him seek rather to be with Him; not everywhere as He is, but wherever it is possible for man to be. For He Who said to the man who even on the cross of his punishment made saving confession, *To-day shalt thou be with Me in Paradise*; as He was Man, His soul was that same day to be in hell, His flesh in the tomb; but as God, He was also in Paradise. And therefore the soul of that thief, absolved from its old misdeeds, and by His gift already blessed, although it had not power to be everywhere as He was; yet even that same day it had power to be with Him in Paradise, whence He Who is always everywhere had never departed. For this reason, clearly, He thought it not enough to say, *I will that where I am, they may be also*; but He added, *with Me*. For to be with Him, this is the great good; since even wretches can be where He is, because whosoever and wheresoever they be, there is He also: but only the blessed are with Him, because they cannot be blessed but by Him. Is it not truly said to God, *If I ascend into Heaven, Thou art there; and if I go down into hell, Thou art there?* Or truly is not Christ the Wisdom of God which reacheth every where by reason of its clearness? Howbeit, the Light shineth in darkness, and the darkness comprehendeth it not. And therefore, to take some sort of example from a thing visible, albeit widely dissimilar; just as a blind man, although he is where the light is, yet is he not with the light, but he is absent from it present; so the unbelieving and ungodly, or the man who though believing and godly, is not at present in a condition to behold the light of Wisdom, although he cannot be where Christ is not, yet is he not with Christ, at least, not by sight: for by faith the pious believer is, no doubt, with Christ:

JOHN
XVII.
24—26.

Ps. 139,

8.

Wisd. 7,

24.

c. 1, 5.

HOMIL. as He saith, *He that is not with Me is against Me.* But
CXI.
Mat. 12, when He said to God the Father, *I will that they whom*
30. *Thou hast given Me, be with Me where I am ;* He spake
1 John it altogether of that sight, whereby *we shall see Him as*
3, 2. *He is.*

3. Where the sense is clear and unclouded, let no man trouble it with a mist of contradiction ; let the words following bear witness to those which go before. Namely, when He had said, *I will that where I am they also be with Me,* immediately He goes on to say, *that they may see My glory, which Thou hast given Me : for thou lovedst Me before the foundation of the world. That they may see,* saith He ; not, that they may believe. This is the wages of faith, not faith itself. For if faith is rightly defined in the
Heb. 11, Epistle to the Hebrews, *the conviction of things which are*
1. *not seen ;* why should not the wages of faith be defined, The seeing of things which being believed were hoped for ? For when we shall see the glory which the Father gave to the Son, although we understand Him to speak in this place, not of that glory which the Father gave to His Equal Son by begetting Him, but which, when He was made Son of Man, the Father gave Him after the death of the Cross : when, I say, we shall see that glory of the Son, assuredly, then shall be the judgment of the quick and dead, then
Isa. 26, shall the ungodly be taken away that he may not see the
10. glory of the Lord. What glory, but that whereby He is
Matt. 5, God ? *For blessed are the pure in heart, for they shall see*
8. *God :* and the ungodly are not pure in heart, therefore shall not see. Then shall they go into everlasting punishment ; for so shall the ungodly be taken away, that he may not see
1d. 25, the glory of the Lord, but the righteous shall go into life
46. eternal. And what is life eternal ? *That they may know,*
v. 3. saith He, *Thee the only true God, and Jesus Christ Whom Thou hast sent :* certainly, not as those knew Him, who though not pure in heart, yet in the glorified form of a servant had power to see Him judging ; but as He is to be known by the pure in heart, *the only true God,* the Son together with the Father and the Holy Ghost, because the Trinity Itself is *the only true God.* If then we take this to be said in regard that He, the Son of God, is God equal and coeternal with the Father :

I will that where I am they may be with Me; we shall be in the Father with Christ; but He as He, we as we, where-soever we may be in the body. For if the name of place is to be given even where no bodies are contained, and the place of a thing is the *where* of that thing, the eternal place of Christ, where He always is, is the Father Himself, and the place of the Father is the Son; because *I*, saith He, *am in the Father, and the Father is in Me*; and in this prayer, as *Thou, Father*, saith He, *art in Me, and I in Thee*: and They are our place, because it is added, *that they also may be one in Us*: and we are the place of God, because we are His Temple; as He prays for us, Who died for us, and liveth for us, that we may be one in Them; because *His place was made in¹ peace, and His dwelling in Zion*: which dwelling are we. But what man is able to conceive those places, or the things that are in those places, apart from all capacity of space and all magnitude of body? Yet one is making no small progress, if at least whatever notion of this kind occurs to the eye of the heart, is denied, repudiated, disallowed; and one has a conception of a kind of light in which it is seen that these things must be denied, repudiated, disallowed; and one feels how sure that light is, and loves it, so as to rise therefrom and press onward to that which is within: which, when the mind, because it is weak and less pure than that inward truth, cannot penetrate into, yet not without groans of love and tears of longing desire does it perforce retire thence; and bears patiently, so long as it is in process of being purified by faith, and by sanctity of manners prepared that it may be able to dwell there.

4. How then shall we not be with Christ where He is, when with Him we shall be in the Father in Whom He is? Nor hath the Apostle forborne to speak of this to us, who though not yet possessed of the reality, still have hope thereof. For he saith, *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.* Lo, in the mean while, by faith and hope, where Christ is, there is our life with Him; because it is *with Christ in God*. Lo, that is as it were

JOHN
XVII.
24—26.

ch. 14,
10.

Ps. 76, 2.
¹ Heb.
Salem.

Col. 3,
1—4.

HOMIL.
CXI. already done which the Lord prayed might be done, saying, *I will that where I am they also may be with Me*: howbeit, now by faith. But when shall it be by sight? *When Christ saith He, Who is our life shall appear, then shall ye also appear with Him in glory.* Then shall we appear as the thing which then we shall be; because it shall then appear that we not in vain believed and hoped for it before we were that thing. He shall do this, to Whom when the Son had said, *That they may see My glory which Thou hast given Me,* He straightway subjoined, *Because Thou lovedst Me before the foundation of the world.* For in Him He loved also us before the foundation of the world, and then predestinated that which in the end of the world He shall make us to be.

v. 25. 5. *O righteous Father,* saith He, *the world hath not known Thee.* Because Thou art righteous, therefore hath not known Thee. For that world predestinated to condemnation
¹ merito ¹ deservedly hath not known: but the world which by Christ He hath reconciled to Himself hath known, not deservedly, but of grace. For what is it to know Him but life eternal? which assuredly to the condemned world He hath not given, to the reconciled world hath given. Therefore the reason why *the world hath not known Thee* is, because Thou art righteous, and hast allotted to its deserts that it should not know Thee. And the reason why the reconciled world hath known Thee is, because Thou art merciful, and, not for its deserts but of grace, didst come to its help, that it should know Thee. As it is further said: *But I have known Thee.* The very Fountain of Grace is God by nature, but Man of the Holy Ghost and the Virgin by ineffable
Rom. 7,
25. grace: and so, because of Him, for that *the grace of God is through Jesus Christ our Lord,* And these, saith He, *have known because Thou didst send Me.* This is the reconciled world. But *because Thou didst send Me,* therefore have they known: consequently, by grace have known.

v. 26. 6. *And I have made known to them,* saith He, *Thy Name, and will make it known.* Have made known by faith, will make known by sight: have made known to them sojourning with an end, will make known to them reigning without end. *That the love,* saith He, *which Thou hast loved Me [withal], may be in them, and I in them.* It is not a usual

form of expression, "*ut dilectio quam dilexisti Me, in ipsis sit, et Ego in ipsis:*" for in the usual form it would be said, "*dilectio qua dilexisti Me.*" This expression indeed is translated from the Greek^a: but there are also similar Latin phrases; as we say^b, "Fidelem servitutem servivit," "strenuam militiam militavit," when it should seem that it should have been said, "Fideli servitute servivit," "strenua militia militavit." And such as this expression, "*Dilectio quam dilexisti Me,*" such also the Apostle has used, "*Bonum certamen certavi,*" *I have fought a good fight*: he saith not, ^{2 Tim.} "Bono certamine," ["with a good fight,"] which would be ^{4, 7.} the more usual, and, so to say, the more correct expression.—But the love which the Father hath loved the Son withal, how is it in us also, but because we are His members, and are loved in Him seeing He is loved whole, i. e. Head and Body? Therefore He hath added, *And I in them*; as much as to say, Because I am also in them. For it is in one way that He is in us as in His Temple; but in another way that we also are He, since in regard that He was made man to be our Head, we are His Body.—The Saviour's Prayer is ended, the Passion begins: therefore let the present discourse also be ended, that, touching the Passion, that which Himself shall grant, may in other sermons be discoursed.

^a ἡ ἀγάπη ἣν ἠγάπησάς με. Cod. Alex. Vat. and Elz. ἣν. Cod. Cant. Lat. *quam*. But the oldest copies of the Latin (Vercell. Veron. Colb.) *qua*: and Cod.

Cant. Gr. ᾧ.

^b "He served a faithful service," "He warred an active warfare," for, "with a faithful service," &c.

HOMILY CXII.

JOHN xviii. 1—12.

When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples. And Judas also, which betrayed Him, knew the place: for Jesus had oftentimes resorted thither with His disciples. Judas then, having received a band of men, and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, stood with them. As soon then as He had said unto them, I am He, they went backward, and fell to the ground. Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He: if therefore ye seek Me, let these go their way: that the saying might be fulfilled, which He spake, Of them which Thou gavest Me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which My Father hath given Me, shall I not drink it? Then the band and the captain and officers of the Jews took Jesus, and bound Him.

1. HAVING brought to an end the great and lengthened discourse which the Lord after the supper, now on the point

of shedding His blood for us, held to the disciples who were there with Him, and having added thereto the prayer which He directed to the Father, then, proceeding to the Passion, the Evangelist John thus begins: *When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples.* And Judas also, which betrayed Him, knew the place: for Jesus had oftentimes resorted thither with His disciples. This which He relates of the Lord's entering with His disciples into the garden did not take place immediately after His prayer was ended, of the words of which prayer he saith, *When Jesus had spoken these words*: but certain other things intervened, which are left out by this Evangelist, but are read in the others; just as there are many circumstances found in this Evangelist, which those in like manner have left untold. But how they all agree together, and nothing in any one Evangelist is at variance with the truth put forth by another: this whoso desires to know, let him seek not in these discourses, but in other laborious writings; and not by standing and hearing, but rather by sitting and reading, or by lending a most attentive ear and mind to him that readeth, let him learn these things. Yet let him believe before he knows whether it be so—be it that he can come to know it in this life, or be it that by reason of some impediments he cannot get this knowledge—that there is nothing written by any one Evangelist, so far as regards these whom the Church hath received into canonical authority, that can possibly be contrary either to his own, or to another's no less veracious narration. At this time therefore, as we have taken in hand the narrative of this blessed John, let us look to it, without comparison of the others, not dwelling on those points which are manifest, that, where need is, we may do this as cause requires. Well then, whereas he saith, *When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples*; we are not to take this as if He entered into that garden immediately after those words; but the saying, *When Jesus had spoken these words*, must mean this, that we should not suppose Him to have entered before He had ended those words.

JOHN
XVIII.
1. 2.

S. Aug.
de consensu
Evangelista-
rum:
infra,
Hom.
117, 2.

- HOMIL. CXII.
v. 2. 2. "*Sciebat et Judas, qui tradebat eum, locum.*" The order of the words is, *sciebat locum, qui tradebat eum*: And *Judas, which betrayed Him, knew the place*; because, saith he, *Jesus had oftentimes resorted thither with His disciples*. There then the wolf clad in sheep's clothing, and tolerated among the sheep by the deep counsel of the Master of the house, learned where, for a short time, he might scatter the flock, by treacherously attacking the Shepherd. *Judas then, saith he, having received a band of men, and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.* The band was composed, not of Jews, but of soldiers. Let it be understood therefore to have been received from the governor, as for the purpose of arresting a criminal, with due observance of the order of lawful authority, that none might dare oppose the arrest: though that both so large a band had been drawn together, and that it came so fully armed, was in order either to deter from, or also to quell, all opposition, should any dare to defend Christ. For in such sort was His power hidden and veiled with infirmity, that His enemies could deem these precautions necessary against Him, against Whom nothing would have availed, but what He Himself would; He, the Good, Who putteth the bad to good use, and bringeth good things out of bad, in order to make good men of bad, and to distinguish good from bad.
- v. 3. 3. *Jesus therefore*, as the Evangelist goes on to say, *knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, stood with them. As soon then as He had said unto them, I am He, they went backward, and fell to the ground.* Where now is the band of soldiers, and the officers of the chief men and Pharisees? Where the terror and defence of weapons? For though that was so great a crowd, fierce in hate and terrible with arms, yet did that one word, *I am He*, spoken by Him, without any weapon smite them through, drive back, lay them prostrate. For God was latent in that Flesh; and the Eternal Day was so hidden by the members of that humanity, that it needed to be sought with lanterns and torches, to be
- v. 4—6.

put to death by the darkness! *I am He*, saith He; and beats down the ungodly. What shall He do when He comes to judge, Who did this when about to be judged? What shall be His might when He comes to reign, Who had this might when He was at the point to die? And now also everywhere by the Gospel Christ saith, *I am He*; and the Jews are looking for Antichrist that they may go backward and fall to the ground, because forsaking heavenly things they desire earthly! Surely it was to lay hold on Jesus that the persecutors came with the traitor. Whom they sought they found; they heard the word *I am He*; then why did they not lay hold on Him, but went backward and fell; but because so He would, who could whatever He would? But then, had He never suffered Himself to be taken by them, they indeed would not have done the thing they came for, but neither would He have done that for which He came. They in their rage sought Him to put Him to death; but He also sought us by dying for us. And therefore, because when they would hold Him and could not, He shewed His power, let them hold Him now, that by means of them, all unwitting, He may do His will.

4. *Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He: if therefore ye seek Me, let these go their way: that the saying might be fulfilled, which He spake, Of them which Thou gavest Me have I lost none. If, saith He, ye seek Me, let these go their way. He bids^a His enemies, and they do the thing He bids them; they suffer those to go their way whom He wishes not to go to destruction¹. But were they not to die afterward? Then why, if they died then, would it be their destruction, but because they did not yet so believe on Him as those believe who go not to destruction?*

5. *Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Only this Evangelist has expressly mentioned the name of this servant, just as Luke*

Luke 22, 51.

^a *Inimicos videt.* Morel. Element. Crit. p. 129, 130. conjectures that it should be *inimicos jubet*. And so it is read in the Catena Aurea of Thom. Aquin. ED. PAR. This has been adopted with the authority of Ms. Laud. 143.

HOMIL. only, that the Lord touched his ear and healed him. But
 CXII. *Malchus* is by interpretation, "one that shall reign." What
 then is the significance of the cutting off and healing of the
 ear, but the renewal of the hearing by cutting off the old-
 Rom. 7, ness, that it may be in *newness of the Spirit, not in oldness*
 6. *of the letter?* And who can doubt that he to whom this is
 done by Christ shall reign with Christ? Moreover, that he
 was found a servant, this also pertaineth to that oldness
 Gal. 4, *which gendereth to bondage, which is Agar.* But when
 24. soundness was imparted, therein was liberty prefigured. Yet
 the Lord reproveth the deed of Peter, and forbade him to go
 further, saying, *Put up thy sword into the sheath: the cup*
which My Father hath given Me, shall I not drink it? For
 in his own deed, the disciple wished only to defend his
 Master, and had no thought of a thing to be signified.
 Therefore must both he be admonished unto patience, and
 this thing be written for our understanding. That He saith
 the cup of suffering was given Him by the Father, is just
 Rom. 8, what the Apostle saith, *If God be for us, who is against*
 31. 32. *us? He that spared not His own Son, but delivered Him*
up for us all. Yet is He also the Author of this cup that
 drank it: whence the same Apostle also saith, *Christ loved*
 Eph. 5, *us, and delivered Himself up for us an oblation and sacrifice*
 2. *unto God for an odour of a sweet smell.*

v. 12. 6. *Then the band and the captain and officers of the Jews*
laid hold upon Jesus, and bound Him. Laid hold upon^b
 Him Whom they came not near unto: since He is the Day,
 whereas they continued to be the darkness; nor was it said
 Ps. 34, to them, *Draw near to Him, and be enlightened.* For had
 5. Vulg. they thus drawn near, they would have laid hold upon Him
 & LXX. not with hands to kill Him, but with the heart to receive
 Him. But now when they laid hold on Him in that way,
 then they went further from Him; and bound Him by Whom
 they should rather have wished to be loosed. And there
 were perchance among them those who then put their
 bonds upon Christ, and afterward, being delivered by Him,
 Ps. 116, said, *Thou hast broken my bonds in sunder.* Let this be
 16. enough for to-day; that which follows shall be handled,
 God willing, in another discourse.

^b *Comprehenderunt*: Aug. alludes to John 1, 5. *et tenebræ eam non comprehenderunt.*

HOMILY CXIII.

JOHN xviii. 13—27.

And led Him away to Annas first: for he was father-in-law to Caiphas, which was the high priest that same year. Now Caiphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. But Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And the servants and officers stood there, by a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. The high priest then asked Jesus of His disciples, and of His doctrine. Jesus answered him, I spake openly to the world: I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou Me? ask them which heard Me, what I have said unto them: behold, they know what I said. And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me? Now Annas had sent Him bound unto Caiphas the high priest.

HOMIL.
CXIII.

But Simon Peter was standing and warming himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew.

1. WHEN the persecutors had taken and bound, delivered Eph. 5, up by Judas, the same Lord, *Who loved us, and delivered*
2.
Rom. 8, *Himself up for us*, and Whom the Father spared not, but
32. *delivered Him up for us all*; (that, as for Judas, it may be understood, that far from being laudable for the good we have by this delivering up, he is damnable for the wickedness which he had in his wish;) *they led Him*, John the Evangelist relates, *to Annas first*. Nor does he omit to mention why this was done: *for*, saith he, *he was father-in-law to Caiphas, which was the high priest that same year. Now Caiphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.* It Mat. 26, is but natural that Matthew, as wishing to relate the circumstances more briefly, mentions only His being taken to Caiphas; for in fact the reason why He was taken to Annas first, was, that this person was father-in-law to Caiphas: where it is to be understood that the said Caiphas wished it so to be.

v. 15. 2. *But*, saith he, *Simon Peter followed Jesus, and so did another disciple*. Who this disciple was, is not to be rashly affirmed, seeing it is not mentioned. It is the wont however ch. 13, of this same John thus to signify himself, and to add, *whom*
23: 19, *Jesus loved*. Perhaps then, he may be the person here:
26. but be who it may, let us look to what follows. *But Peter*
v. 16, 17. *stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.* Behold, that most firm pillar, touched but by one breath of air, trembles all over! Where is now that boldness of promising, and confident vaunting of himself? Where now those words that he

spake, *Why cannot I follow Thee now: I will lay down my life* ^{J. HN. XVIII. 15—18.}
for Thee? To follow the Master, is it to deny oneself to be
 His disciple at all? to lay down one's life for the Lord, ^{ch. 13, 27.}
 is it for fear of this very thing to quake at the voice of a
 servant woman? But what wonder if that proved true which
 God predicted, that false which man presumed? Of course,
 in this matter of the Apostle Peter's denial, which has now
 begun, we should bear it in mind, that Christ is not only
 denied by that person who saith that He is not Christ; but ^{supra p. 766. note.}
 by that person also, who being a Christian denies that he is
 such. For the Lord said not to Peter, Thou shalt deny that
 thou art My disciple, but, *Thou shalt deny Me.* Con- ^{Mat. 26, 34.}
 sequently, he denied Him, when he denied that he was His
 disciple. Now in so doing, what did he but deny himself
 to be a Christian? For though Christ's disciples were
 not yet called by this name: because it was after His ascen-
 sion that *the disciples were first called Christians at Antioch:* ^{Acts 11, 26.}
 yet the thing already existed that was afterwards to be called
 by that name; already disciples existed, who were after-
 wards called Christians, and by whom this common name,
 as also the common faith, was transmitted to those that came
 after. Consequently in denying himself to be Christ's dis-
 ciple, he denied the thing itself of which the being called
 "Christians" is the name. How many since then, I say not
 of old men and old women, in whom very satiety of this life
 might make it easier to despise death in confessing Christ;
 nor only of those of either sex who are yet in the prime of
 life, of which age one naturally expects fortitude; but how
 many even boys and girls have been able to do this, and what
 an innumerable fellowship of holy martyrs courageously and
 with violence hath entered into the kingdom of heaven, which
 thing at that time he was not able to do, who received the
 keys of that kingdom! See here of whom it is said, *Let*
these go their way, when He delivered Himself up for us,
 Who by His blood redeemed us; *that the saying might*
be fulfilled which He spake, Of them which Thou gavest Me,
have I lost none. Since, for Peter to go hence straight from
 denying Christ, what were it but to go to perdition¹?

3. *And the servants and officers stood there, by a fire of* ^{1 iret, periret v. 18-21.}
coals; for it was cold: and they warmed themselves. It was

HOMIL. not winter, but yet it was cold: as it is sometimes wont to
CXIII. be even at the time of the vernal equinox. *And with them was Peter also standing, and warming himself. The high priest then asked Jesus of His disciples, and of His doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither all the Jews resort; and in secret have I spoken nothing. Why askest thou Me? ask them which heard Me, what I have said unto them: behold, they know what I said.* A question arises here which must not be passed by, how the Lord Jesus said, *I spake openly to the world*; and especially, that He saith, *In secret have I spoken nothing*. Even in this more recent discourse, which He spake to His disciples after the
ch. 16, supper, did He not say to them, *These things have I spoken*
25. *unto you in proverbs: the hour cometh when I shall no more speak to you in proverbs, but shall tell you openly of My Father?* If then even with His own more intimate disciples He spake not openly, but promised an hour when He should speak openly, how can He have spoken openly to the world? Moreover, as the authority of the other Evangelists doth witness, even to those His own disciples He certainly did speak much more plainly, in comparison with
Mat. 13, those who were not His disciples, when He was with them
10. alone, apart from the multitudes: for then He opened to
Mark 4, them the parables which He put forth closed to others.
33. 34. What means it then, *In secret have I spoken nothing?* But we must understand this, *I spake openly to the world*, to be all one as if He had said, Many heard Me. Moreover, that same *openly*, was in some sense openly, in some sense not openly. Openly it was, because many heard: and again it was not openly, because they did not understand. And even what He spake to the disciples, certainly He spake it not in secret. For how can a man be said to speak in secret, when he speaks in the presence of so many men: seeing it is written, *In the mouth of two or three witnesses every word*
Deut. shall stand: especially if what He speaks to few he wishes
19, 15. through them to become known to many; as the Lord Himself said to those as yet few whom He had with Him, *What*
Mat. 10, *I say unto you in darkness, that say ye in the light: and*
27. *what ye hear in the ear, that preach ye upon the house-tops?*

Consequently even what seemed to be said by Him secretly, in some sense was not said in secret: because it was not so said, that they to whom it was said, should hold their peace thereof; nay, but that they should on every hand preach it abroad. Therefore a thing can be said to be spoken at once openly and not openly, or at once in secret and not in secret, in the same sense in which it is said, *That seeing they may see, and not see.* For how should they see, except as it was spoken openly, not in secret? and how again should the same persons *not see*, except as not openly, but in secret? Yet the very things which they had heard and not understood, were such that they could not justly and truly criminate Him withal: and as often as by putting questions they essayed to find whereof they might accuse Him, He so answered them, that all their wiles were beaten back and their calumnies frustrated. Therefore He said, *Why askest Thou Me? Ask them which heard what I spake to them: behold, these know what I said.* JOHN XVIII. 21—23.

4. *And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest Thou the high-priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?* v. 22. 23. What could be more true, more gentle, more just, than this answer? For it is His, concerning Whom that prophetic word had gone before: *Speed Thee, and prosperously go forward^a, and reign:* Ps. 45, 4. *because of truth, and gentleness, and righteousness.* If we bethink us Who He was that received that blow, should we not wish either fire from heaven to consume the smiter, or for the earth to cleave asunder and swallow him up, or that he should be caught up and whirled away by a demon, or smitten with whatever suchlike or any even more dreadful punishment? For what was there of all these that He could not by His power have commanded, by Whom the world was made, were it not that He chose rather to teach us the patience by which the world is overcome? Here some man will say: Why did He not what Himself hath enjoined? For instead of thus answering the smiter, He should have turned to him the other cheek. Yea, but Matt. 5, 39.

^a *Intende et prospere procede*, Vulg. *ἐντεινον καὶ κατευοδοῦ.*

HOMIL. did He not both answer truly, gently, and righteously, and,
CXIII. not merely turn the other cheek to the smiter for a second blow, but yield His whole body in a readiness to be fixed upon the tree? And hereby He rather shewed, what needed to be shewn, namely, that those His own great precepts of patience are to be put in practice, not by outward shew of the body, but by preparedness of the heart. For visibly to present the other cheek, is no more than even an angry man can do^b. How much better then, that He both with mild answer speaks the truth, and with tranquil mind is prepared to endure even worse outrages? For blessed is he who in all the unrighteous dealing that he suffers for righteousness' sake, can truly say, *My heart is ready, O God, my heart is ready*: for of this comes that which there follows, *I will sing and give praise*; which Paul and Barnabas even in hardest bonds were able to do.

Ps. 57, 7.
1 Paul
and
Silas,
Acts 16,
25.

5. But let us see to the sequel of the Gospel narrative.
v. 24. *And Annas sent Him bound unto Caiphas the high priest.*
Mat. 26, 57. *To him, as Matthew tells, they were leading Him from the first, because he was the chief of the priests of that year. Namely, it is to be understood that the office was held in alternate years by the two high priests, i. e. chiefs of the priests, which at that time were Annas and Caiphas, whom Luke the Evangelist mentions, when relating at what time the Lord's forerunner John began to preach the kingdom of heaven, and to gather disciples. For so he saith: The chief of the priests being Annas and Caiphas, the word of the Lord came upon John son of Zacharias in the wilderness, &c. Consequently, those two high priests held office by turns, each for his year: and it was the year of Caiphas when*

supra
p. 668. cf.
Joseph.
Ant. 18,
22. and
43.
Luke 3,
2.

^b Comp. de Mendacio, 27. ("Seventeen Short Treatises," p. 410.) Also de Serm. Dom. in Monte, i. 58 ff. Epist. 138. §. 12 ff. ("In fact, that these precepts are meant more of the preparedness of the heart, which is within, than of the overt act: that in the hidden temper of the mind we should keep patience together with benevolence, and in the outward conduct do that which seems likely to do good to those to whom we ought to wish well; is clearly shewn by this, that

the Lord Jesus, that great pattern of patience, being smitten on the cheek, made answer, *If I have spoken ill, &c.* So that He by no means fulfilled His own precept, if we look only to the words of it. For He did not present the other side to the smiter, nay withheld it, lest he who had done the wrong should aggravate his guilt: and yet He was come, ready not only to be smitten on the face, but even to be crucified, &c."

Christ suffered. To him therefore, according to Matthew, ^{JOHN XVIII. 25—27.} the Lord was taken when He was arrested: only first, according to John, they came with Him to Annas: not because he was the other's colleague, but as he was his father-in-law. And we must take it that this was done agreeably with the will of Caiphas: or else that their houses were so situated, that it was not right to pass by Annas on their way.

6. But the Evangelist having told how Annas sent Him bound to Caiphas, returns to that point of the story at which he had left Peter, to give the full account of what had befallen in the house of Annas concerning his threefold denial. *But* ^{v. 25.} *Simon Peter, saith he, was standing and warming himself: in this he recapitulates what he had said before: thereupon he joins on what followed. They said therefore unto him, Art not thou also one of His disciples? He denied it, and said, I am not.* Already he had once denied: behold here the second time. Then that the third denial may be completed, *One of the servants of the high priest, being his kinsman* ^{v. 26. 27.} *whose ear Peter cut off, saith, Did not I see thee in the garden with Him? Peter then denied again: and immediately the cock crew.* Behold, the prediction of the Physician is fulfilled: the presumption of the sick man is brought home to him. For not that came to pass, which Peter had told of himself, *I will lay down my life for Thee*; but ^{ch. 13, 38.} that did come to pass which the Lord had foretold, *Thou wilt deny Me thrice.* Howbeit, Peter's threefold denial being now completed, here let this sermon be completed; that what thereafter was done concerning the Lord before Pontius Pilate the governor, we may set out to consider from another commencement.

H O M I L Y CXIV.

JOHN xv. 28—32.

Then bring they Jesus unto Caiphas into the hall of judgment : and it was early ; and they themselves went not into the judgment hall, lest they should be defiled ; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man ? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death : that the saying of Jesus might be fulfilled, which He spake, signifying what death He should die.

v. 24. 1. WHAT was done with or concerning our Lord Jesus Christ in the house of Pontius Pilate the governor, so far as John the Evangelist relates the facts, this let us in the next place see. He returns, namely, to that point of his recital where he had left it for the purpose of giving the whole account of Peter's denial. For he had already said, *And Annas sent Him bound to Caiphas the high-priest :* and having from that point gone back to where he had left Peter warming himself at the fire in the hall, first brings to a close the whole story of Peter's denial, in its three acts, and then
v. 28. says, *So they bring Jesus unto Caiphas^a into the prætorium*

^a *Ad Caipham*, and so in the treatise de Consensu Evang. iii. 27. where, without mention of any other reading, Aug. offers a brief explanation of the difficulty arising from this, certainly erroneous, reading. Mill says on the testimony of Lucas Brug. that many

Latin Mss. have it: so has the old Saxon version: Lachmann cites Cod. Vercell. *missum ad Caipham principem sacerdotum*; Colbert. *ad Caipham et ad Pilatum*. No trace of it is found in the Greek authorities.

(or judgment-hall): *unto Caiphas*, as he had mentioned that the Lord was sent to him by Annas, his colleague and father-in-law. But if to Caiphas, why *into the prætorium*? for by this he means none other than the place where the governor Pilate dwelt. Either therefore, upon some urgent cause, Caiphas had gone from the house of Annas, where both had come together to hear Jesus, to the prætorium or residence of the governor, leaving Jesus to be heard by his father-in-law: or else Pilate had his prætorium in the house of Caiphas, and the house was large enough to allow its own master to dwell apart, and the judge apart.

2. *Now it was early, and they themselves*, i. e. those who brought Jesus, *went not into the prætorium*, i. e. into that part of the house which Pilate occupied, if the same was the house of Caiphas. But the reason why they went not in, he explains, saying, *That they might not be defiled, but that they might eat the passover*. For they had begun to keep the days of unleavened bread: during which days it was defilement for them to enter the dwelling of one of another nation. O impious blindness! They would be defiled, forsooth, by a dwelling which was another's, and not be defiled by a crime which was their own! They feared to be defiled by the prætorium of an alien judge, and feared not to be defiled by the blood of an innocent brother: to speak for the present only of this in which those bad men's conscience was guilty: for that He was also the Lord, Whom their impiety was leading to execution, the Giver of life, Whom they were putting to death, is not to be put to the score of conscience, but of ignorance.

3. *Pilate then went out unto them, and said, What accusation bring ye against this man?* *They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.* Let those be questioned and make answer, who are delivered from unclean spirits, the sick that are made whole, the lepers that are cleansed, the deaf that hear, the dumb that speak, the blind that see, the dead that rise again, and, that which surpasses all, the fools that are wise: let these say whether Jesus be a malefactor. But they that said this were those of whom He had already foretold by the Prophet, *They rewarded Me evil for good.*

HOMIL.
CXIV.
v. 31.

4. *Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death. What is this that their frantic cruelty speaketh? Were they not putting Him to death Whom they put forward to be put to death? or peradventure is the cross not a putting to death? So beside themselves are they who pursue with hate the Wisdom which they should ensue with love! But what meaneth this, It is not lawful for us to put any man to death? If the man is a malefactor, why is it not lawful? Did not the Law enjoin concerning malefactors, especially*

Deut.
13, 5.

such as they accounted Him to be, namely, seducers from their God, that they should not spare them? But it is to be understood that they spoke of its being not lawful for them to put any man to death, in respect of the holiness of the feast-day, which they had now begun to celebrate; in which regard also they dreaded to be defiled by entering into the judgment-hall. Are ye so hardened, ye false Israelites? have ye so lost all feeling by excessive wickedness as to think yourselves unpolluted by the blood of an innocent man only because ye have made over the shedding of it to another? Will Pilate any more than yourselves slay Him with his own hands Whom ye have thrust upon his hands to be slain? If ye have not wished Him to be slain, if ye have not laid wait against Him, not bought with money that He should be betrayed to you, if ye have not seized, bound, haled Him, if your hands put Him not forward to be slain, your voices demanded not that He should be slain, then prate that He was not put to death by you. But if by all these your own foregone

ch. 19,
6.
Ps. 57,
4.

deeds, withal, ye cried, Crucify Him, Crucify Him, hear what the prophet also crieth against you: As for the children of men, their teeth are as weapons and arrows, and their tongue a sharp sword. See here with what weapons, with what arrows, with what sword ye put the Righteous to death, when ye said it was not lawful for you to put any man to death! Hence also, whereas the chief priests came not, but sent, to take Jesus, yet Luke the Evangelist in that part of his

Luke 22,
52.

narrative saith, But Jesus said unto those who were come unto Him, the chief priests, and magistrates of the temple, and elders; As against a thief are ye come out, &c. As then

in the case of the chief priests, though they came not in their own persons to take Jesus, yet, in the persons of those whom they sent for this purpose, what did they but virtually come themselves in the power of their bidding? so all who with impious voices clamoured for Christ to be crucified, did, though not by themselves, yet by him who by their clamour was driven on to this wickedness, themselves kill Him.

5. But in this which John the Evangelist subjoins, *That* v. 32. *the saying of Jesus might be fulfilled which He spake, signifying by what death He should die*, if we will take this to be spoken of the death of the cross, as if the reason why the Jews said, *It is not lawful for us to put any man to death*, (or, to kill any man,) were this, that to be killed is one thing, to be crucified another: I do not see how this can be suitably taken to be the meaning, seeing this was spoken by the Jews in reply to the words of Pilate, in which he had said to them, *Take ye Him, and judge Him according to your Law*. Then could they not have taken Him and themselves crucified Him, if by this sort of execution they wished to avoid killing any man? But who can fail to see how absurd it would be that it should be lawful for them to crucify any man, and not lawful to kill any man? Moreover, the Lord Himself calls this same death of His, namely, the death of the cross, by this term of killing or putting to death, as we read in Mark, where He saith, *Behold, we go up to Jerusalem: and the Son of Man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles: and they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him; and the third day He shall rise again*. Mark 10, 33, 43. Surely then in thus speaking, the Lord signified by what death He should die, not that He here meant the death of the cross, but that the Jews should deliver Him to the Gentiles, i.e. to the Romans: for Pilate was a Roman, and the Jews had sent Him into Judæa as governor. It was therefore in order that *this* saying of Jesus might be fulfilled, namely, that He should be delivered to the Gentiles, and they should kill Him, which Jesus had foretold should come to pass, that when Pilate, who was the Roman judge, would have given Him back to the Jews that they might

HOMIL. judge Him according to their Law, they refused to take Him,
CXIV. saying, *It is not lawful for us to put any man to death.*

And so was fulfilled the saying of Jesus which He spake before concerning His death, that He should be delivered up by the Jews to the Gentiles, and these should kill Him; an act of less wickedness than the Jews committed, who in this way would fain make themselves as it were to have no hand in the putting of Him to death; thereby shewing not that they were innocent, but that they had lost their wits.

HOMILY CXV.

JOHN xviii. 33—40.

Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence. Pilate therefore said unto Him, Art thou a King then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice. Pilate saith unto Him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this Man, but Barabbas. Now Barabbas was a robber.

1. WHAT Pilate said to Christ, or what answer He made to Pilate, is in the present sermon to be considered and handled. Namely, when it had been said to the Jews, *Take ye him, and judge him according to your Law:* and they had made answer, *It is not lawful for us to put any man to death:* Then Pilate entered into the judgment hall again, v. 33, 34.

HOMIL.
CXV. *and called Jesus, and said unto Him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me? Undoubtedly the Lord knew both the thing He asked, and the answer Pilate would make: but yet it was His will that it should be spoken, not that He might know, but that it might be written,*

v. 35.36. *because it was His will that we should know it. Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence. This it is which it was the will of our Good Master that we should know: but first we were to be shewn the vanity of the opinion concerning His kingdom, entertained by men, whether Gentiles or Jews, from whom Pilate had heard that: as if the reason why He must be punished with death were, that He had affected a kingdom to which He had no right; or because the reigning are wont to look with an evil eye upon those destined to reign; and forsooth there were need to beware lest His kingdom should be adverse either to the Romans or to the Jews. Now the Lord might have answered at once, My kingdom is not from hence, &c. to the first question put by the governor, Art thou the King of the Jews? but in putting a question in return, namely, whether he spake this of himself, or had been told it by others, it was His will to shew by Pilate's reply that this had been laid to Him as a crime by the Jews in their*

Ps. 94,
11. *conference with the governor: thus laying open to us the thoughts of men which He knew, that they are vain; and to them after Pilate's answer, making a reply which now both to Jews and Gentiles was more seasonable and suitable, My kingdom is not of this world. But if He had immediately made this answer to Pilate's interrogatory, He might have seemed to have made it, not to the Jews as well, but only to the Gentiles as holding this opinion concerning Him. Now, however, Pilate in answering, Thine own nation and high-priests delivered thee unto me, has removed from himself the surmise which might have been entertained of him, that he had spoken of himself*

what he had said about Jesus being King of the Jews; JOHN XVIII. 36. proving that by the Jews he was told this thing. Then, in going on to say, *What hast thou done?* he makes it plain enough that such was the crime laid to the charge of Jesus: as much as to say, If thou deniest that thou art a King, *what hast thou done* to be delivered up to me? As if it would be no wonder that He were delivered up to the judge to be punished, should He say that He was a King: but if He should not say this, there was need to ask of Him what else He perchance had done, for which He would deserve to be delivered up to the judge.

2. Hear therefore, Jews and Gentiles; hear, Circumcision; hear, Uncircumcision; hear, all ye kingdoms of the earth: I bar not your domination in this world, *My kingdom is not* v. 36. *of this world.* Fear ye not with that most vain fear, which the elder Herod, when it was told him that Christ was born, Matt. 2, 3—16. was dismayed withal, and slew so many infants to make sure that death might reach Him, being more of fear than of wrath made ruthless: *My kingdom*, saith He, *is not of this world.* What would ye more? Come to the kingdom which is not of this world; come, by believing; and not be fierce by being afraid. He saith indeed in the prophecy, concerning God the Father, *But I am set by Him as King upon* Ps. 2, 6. *Sion His holy mountain:* but that Sion and that mountain LXX. & Vulg. is not of this world. For what is His kingdom, but they that believe on Him, to whom He saith, *Ye are not of the* ch. 17, *world, even as I am not of the world?* Though He would 16. have them to be in the world: wherefore He said of them to the Father, *I pray not that Thou shouldest take them from* ib. 15. *the world, but that Thou shouldest keep them from the evil.* Accordingly in this place also He saith not, *My kingdom is not* in this world, but, *is not of this world.* And when in proof of this He' added, *If My kingdom were of the world, then would My servants fight, that I should not be delivered to the Jews,* He said not, *But now is My kingdom not here, but, not from hence.* For His kingdom is here even unto the end of the world, having the tares mixed up with it even until the harvest: for *the harvest is the end of the world,* when *the* Mat. 13, *reapers shall come,* i. e. the Angels, *and shall gather out of* 38—41. *His kingdom all offences;* which of course could not be, if

HOMIL. His kingdom were not here. But yet it is not *from hence* ;
CXV. because it sojourns as a stranger in the world : for to His

ch. 15, kingdom He saith, *Ye are not of the world, but I have chosen*
19. *you out of the world.* They were therefore of the world, when they were not His kingdom, but belonging to the prince of this world. ‘Of this world,’ then, is, whatever of mankind, created indeed by the true God, is begotten from Adam of a vitiated and condemned stock : and that is become a kingdom no more of the world, whatever thereof in Christ
Col. 1, is begotten again. For so hath God *delivered us from the*
13. *power of darkness, and translated us into the kingdom of the Son of His love :* of which kingdom He saith, *My kingdom is not of this world, or, My kingdom is not from hence.*

v. 37. 3. *Pilate therefore said unto Him, Art thou a king then? Jesus answered, Thou sayest that I am a king.* Not that He was afraid to own Himself a king ; but, ‘*Thou sayest*’ is so balanced, as neither to deny that He is a king, for He is a king having a kingdom not of this world ; nor to own that He is such a king as could be thought to have a kingdom of this world. For that sort of king was meant by the interrogator in saying, *Art thou a king then?* And this saying, *Thou sayest,* is as much as to say, *Carnal, thou carnally sayest.*

4. And then He adds: *To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.* In the words, ‘*In hoc natus sum,*’ the syllable of the pronoun *hoc* is not to be made long, as if [it were the ablative case, and] the meaning were, *In hac re natus sum,* in this thing was I born : but it is to be made short [as accusative]^a, and is as if He had said, *Ad hanc rem natus sum, or Ad hoc natus sum, To this end was I born;* just as He saith, *Ad hoc veni in mundum, For this cause came I into the world.* For in the Greek Gospel there is no ambiguity in the word¹. Whence it is manifest, that He here spake of his temporal nativity by which He came incarnate into the world; not of that Generation without beginning, by which He was God by Whom the Father made the world. *Unto this* then, i. e.

¹ εἰς
τοῦτο

^a Meaning that the syllable *hoc*, where both the syllable and the vowel though long, has its *vowel* short, as are long.
being accusative, not as in the ablative.

to this end, said He that He *was born, and for this purpose* ^{JOHN XVIII. 38. 39.} *came into the world,* of course by His birth of the Virgin, ^{2 Thess. 3, 2.} that He should bear witness to the truth. But because *all men have not faith*, He further said, *Every one that is of the truth heareth My voice.* Hears with the inner ears, i. e. ¹obediently hears My voice: which is as much as to say, ¹obau- Believeth Me. When therefore Christ bears witness to the ^{dit} Truth, undoubtedly He bears witness to Himself, seeing it is His word, *I am the Truth*: and indeed He hath said in ^{ch. 14, 6.} another place, *I bear witness of Myself.* But in that He ^{ib. 8, 18.} saith, *Every one that is of the Truth, heareth My voice,* He hath commended the grace by which He calleth according to the purpose. Of which purpose the Apostle saith, *We know* ^{Rom. 8, 28.} *that all things work together for good to them that love God, to them who are called according to the purpose,* the purpose, to wit, of the Caller, not of the called: which is elsewhere put more openly thus, *Be thou partaker of the afflictions of* ^{2 Tim. 1, 8. 9.} *the Gospel according to the power of God; Who saveth us, and calleth us with an holy calling, not according to our works, but according to His purpose and grace.* For if we consider the nature in which we were created, seeing He Who is the Truth created all men, who is there that is not of the Truth? But not all men have this bestowed on them by the Truth Itself, that they should hear the Truth, i. e. ²obediently hear the Truth, and believe on the Truth; ²obau- clearly, with no foregoing merits, lest *grace be no more grace.* ^{diant Rom. 11, 6.} For if He had said, Every one that heareth My voice is of the Truth, it might be thought that a person is said to be *of the Truth*, because he obeys the Truth: now He saith not this, but, *Every one that is of the Truth obeyeth My voice*: and consequently, a person is not of the Truth by reason that he hears His voice, but hears His voice by reason that he is of the Truth: i. e. because this very thing was by the Truth as a gift bestowed upon him. And what is this, but that by the gift of Christ he believes on Christ?

5. Pilate said unto Him, *What is Truth?* and waited not ^{v. 38. 39.} to hear the answer, but *when he had said this, he went out again unto the Jews, and said unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release*

HOMIL. CXV. *unto you the King of the Jews?* I suppose that just when Pilate said, *What is Truth?* the Jews' custom, that one should be released to them at the Passover, came into his mind at that instant, and that for this reason he did not wait for Jesus to tell him in answer what Truth is, that no time might be lost, when once he had called to mind this custom, which made it possible by means of the Passover to set Him at liberty: which thing it is manifest he greatly wished to do. Still he could not get this out of his thoughts, that Jesus was *the King of the Jews*; as if the Truth itself, of which he asked what It was, had fixed this notion in his heart just as in the title of the Cross. But hearing this, *they cried all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.* We blame you not, O Jews, that because of the Passover ye release the guilty, but only that ye kill the innocent: and yet were not this done, the Passover would not be made true. Howbeit, the shadow of the truth was held fast by the erring Jews, and, by a marvellous dispensation of the Divine Wisdom, through deceitful men was the truth of that same shadow receiving its fulfilment, while, in order that the Passover might be made, Christ as a sheep was led to the slaughter. Hereupon follows the injurious treatment put upon Christ by Pilate and his band; but this must be handled in another discourse.

v. 40.

Is. 53, 7.

HOMILY CXVI.

JOHN XIX. 1—16.

Then Pilate therefore took Jesus, and scourged Him. And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe, and they came to Him, and said, Hail, King of the Jews! and they smote Him with their hands. Pilate went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the Man! When the chief priests therefore and officers saw Him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard this saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto Him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against Me, except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin. And from thenceforth Pilate sought to release Him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: for whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard these sayings, he brought Jesus forth, and sat down in

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the judgment seat in a place that is called Lithostrotos (the Pavement), but in the Hebrew, Gabbatha. And it was the Parasceue of the Passover, about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him forth.

1. WHEN the Jews had cried that not Jesus would they have released unto them because of the Passover, but Barabbas the robber; not the Saviour, but the slayer; not the Giver of life, but the taker away thereof; *Then Pilate took Jesus, and scourged Him.* Pilate must be thought to have done this for no other purpose but only that the Jews, glutted with the injurious treatment inflicted, might think they had enough, and give over raging even unto death. To the same end it was that the governor permitted his band to do what follows; or perhaps even ordered it to be done, though the Evangelist does not mention this. For he tells us what the soldiers next did, but not that Pilate ordered them to do it. *And the soldiers, saith he, platted a crown of thorns, and put it on His head, and they put on Him a purple robe, and came to Him^a, and said, Hail, King of the Jews! and they smote Him with their hands.* Thus were the things fulfilled which Jesus had foretold concerning Himself; thus was a pattern set to the martyrs for bearing all that the persecutors should list to do unto them; thus, hiding for a little space His dread power, did He commend His patience to be first imitated: thus did the kingdom which was not of this world overcome the proud world, not with fierceness of fighting but with lowliness of suffering: thus was that grain of wheat which was to be multiplied, sown in horrible disgrace to sprout forth in marvellous glory.
2. *Pilate went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no*

ch. 12,
24.

v. 4. 5.

^a *Et veniebant ad eum*: oldest copies of Lat. and the Vulg. in agreement with Cod. Vat. *καὶ ἤρχοντο πρὸς αὐτόν*, which, though omitted by Cod. Alex.

is accredited by many other Mss, most of the versions, Cyril. Alex. and Nonnus.

fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the Man! Hence it appears that these things were not done by the soldiers without Pilate's knowledge, whether ordered or only permitted by him; his purpose being, as we mentioned above, that Christ's enemies might revel to their hearts' content in these mockeries, and not go on to thirst for blood. Jesus comes forth, *wearing the crown of thorns and the purple robe*; not bright with imperial glory, but covered with reproach; and it is said to them, *Behold the Man*: if upon the King ye look with an evil eye, now spare because ye see Him cast down; He is scourged, crowned with thorns, clad with a garment of mockery, scoffed at with bitter taunts, smitten with the palms of men's hands; His disgrace boils, let your hate cool. But it does not cool; rather it burns and increases.

3. *When the chief priests therefore and officers saw Him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.* Behold another greater cause of ill-will. For the former seemed a small matter, as that of unlawfully daring to affect sovereignty: and yet on the part of Jesus neither of these was an act of lying usurpation, but both are true; He both is the Only-Begotten Son of God, and is King set by Him upon His holy hill of Sion: and both would now be proved, but that the mightier He was, the more patient He chose to be.

4. *When Pilate therefore heard this saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.* This silence of our Lord Jesus is found by comparing the narratives of all the Evangelists to have had place not on one occasion only, but as well before the chief priests and before Herod, to whom, as Luke shews, Pilate had sent Him for audience, as before Pilate himself: so that not in vain did the prophecy go before concerning Him: *as a lamb before his shearers was without voice, so He opened not His mouth*; then, namely, when to His questioners He made no

HOMIL. CXVI. answer. For although to some interrogations He often did make answer, yet, with a regard to those occasions on which He would make no answer, was this similitude of the lamb given, that His might be seen to be the silence not of guilt but of innocence. Therefore, on whatever occasion during His trial He opened not His mouth, as a lamb He opened it not, not as one of evil conscience, whom men were convicting of sins of his own, but as the Meek One, Who was undergoing immolation for the sins of others.

v. 10. 11. 5. *Then saith Pilate unto Him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against Me, except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin.* Behold, He hath made answer: and yet, wheresoever He answered not, not as of guilt or in guile, but as a lamb, i. e. as simple and innocent, *He opened not His mouth.* Consequently, where He answered not, as a sheep He held His peace; where He answered, as the Shepherd He taught. Let us learn therefore what He hath said, which

Rom. 13, also He hath taught by the Apostle: that *there is no power but of God*; and that he sins worse who of ill-will delivers up the innocent to the power to be put to death, than doth the power itself, if for fear of another greater power it puts the innocent to death. For the power which God had given to Pilate was such, that he also was subject to this power of Cæsar. Wherefore, *Thou wouldest not have, saith He, against Me any power, i. e. however little thou hast, unless this same, whatever it be, were given thee from above.* But since I know how much it is, for it is not so much that it should be free to thee to exercise it in every way: *therefore he that delivered Me unto thee hath the greater sin.* For he delivered Me to thy power as having ill-will against Me, but thou art about to exercise the same power against Me as being afraid for thyself. Not indeed because of fear has a man a right to put a man, specially the innocent, to death: but yet to do this out of jealousy is much more evil than to do it out of fear. And therefore He, the True Master, saith not, *He that delivered Me unto thee, he hath the sin, as if the other had it not:* but He saith, *Hath the greater sin;*

that Pilate might understand that he too had sin. For it does not follow that the one is none at all, because the other is greater. JOHN XIX. 12—14.

6. *From thenceforth Pilate sought to release Him.* What v. 12. means this saying, *From thenceforth*, as if till then he did not seek it? Read what goes before, and thou wilt find that he has been all along seeking to release Jesus. *From thenceforth*, therefore, is to be understood to mean, Because of this, i. e. to this intent, that he might not have sin by putting to death an innocent man delivered unto him, albeit a less sin than the Jews had, who had delivered the same unto him to be put to death. *From thenceforth*, then, i. e. in order that he might not do this sin, he, not now first, but as he had done from the first, *sought to release Him.*

7. *But the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar.* They thought to make Pilate more afraid, by holding out the terror of Cæsar, that he might put Christ to death, than above when they said, *We have a Law, and by our Law he ought to die, because he made himself the Son of God.* For it was not their Law that he was afraid of, that therefore he should put Christ to death: but he was more afraid of the Son of God, lest he should put Him to death. But now, he could not despise Cæsar, the author of his power, as he despised the Law of an alien nation.

8. Yet the Evangelist still goes on, and says: *When Pilate therefore heard these sayings, he brought Jesus forth, and sat down in the judgment seat in a place that is called Lithostrotos (the Pavement), but in the Hebrew Gabbatha. And it was the Parasceue of the passover, about the sixth hour.* Concerning the hour at which the Lord was crucified, since, because of the testimony of another Evangelist, who hath said, *And it was the third hour, and they crucified Him,* Mark 15, 25. there is wont to arise much discussion, when we come to the place where the crucifying is related, if the Lord will, we will discourse upon this question as we shall be enabled. When Pilate, therefore, sat down in the judgment seat, *he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I*

HOMIL. CXVI. *crucify your King?* He still wishes to get the better of the fear they had suggested as concerning Cæsar, desiring to break their purpose by the consideration of the ignominy to themselves, in saying, *Your King shall I crucify?* when he could not soften them by the consideration of the ignominy of Christ: but he is presently overcome by fear.

v.15.16. 9. For *the chief priests answered, We have no king but Cæsar. Then delivered he Him therefore unto them to be crucified.* For indeed it would seem to be a most open contravening of Cæsar, if, when they professed to have none other king but Cæsar, he should wish to thrust upon them another king, by dismissing unpunished the person whom, for daring this, they had delivered up to him to be put to death. *He delivered Him, therefore, unto them to be crucified.* But did he desire any thing else before; when he said, *Take ye him, and crucify him;* or even still earlier, *Take ye him, and judge him according to your Law?* And why were they so unwilling; saying, *It is not lawful for us to put any man*
 ch. 18, *to death;* in every way shewing an eagerness that He
 31. should be killed not by them, but by the governor, and therefore refusing to receive Him to kill Him, if they do now receive Him to kill Him? Or if this be not the fact, why is it said, *Then delivered he Him therefore unto them to be crucified?* Or is there a difference? Certainly there is. For it is not said, *Then delivered he Him therefore unto them,* to crucify Him, but, *to be crucified:* i. e. to be crucified upon the doom and by the power of the governor. Howbeit, that the Evangelist hath said that He was delivered unto them, is to shew them implicated in the crime from which they essayed to hold themselves aloof: for Pilate would not have done this, save to fulfil the thing which he perceived they desired. What follows, however, *And they took Jesus, and led Him forth,* may be referred now to the soldiers, the governor's officers. For afterwards it is said
 ch. 19, more clearly, *When therefore the soldiers had crucified Him:*
 23. though even if the Evangelist attributes the whole to the Jews, he does no more than right; for they themselves took the boon they had most eagerly craved, and were themselves the doers of whatever they extorted from Pilate that it should be done. But these matters which follow must be treated of in another discourse.

H O M I L Y CXVII.

JOHN XIX. 17—22.

And He bearing His own cross went forth into a place called the place of Calvary, in the Hebrew Golgotha: where they crucified Him, and two other with Him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin: KING OF THE JEWS. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.

1. WHEN Pilate had judged and condemned the Lord Jesus Christ at his judgment seat, *they took Him at about the sixth hour, and led Him forth. And He bearing His* v. 16.
own cross went forth into a place called the place of Calvary, in the Hebrew, Golgotha, where they crucified Him. What is it then that Mark the Evangelist saith, *And it was the* Mark 15, 25.
third hour, and they crucified Him; except it be that at the third hour the Lord was crucified by the tongues of the Jews, at the sixth by the hands of the soldiers? That we may understand that the fifth hour was now past, and somewhat of the sixth begun, at the time when Pilate sat on the judgment seat, which is called by John, *about the sixth hour;* and that when He was led forth and nailed to the tree with the two thieves, and those things took place beside His cross which are related to have taken place, then the Mat. 27,
 sixth hour was fully complete; from which hour even until 45.
 the ninth that there was darkness by the hiding of the sun, Mark 15, 33.
 the authority of the three Evangelists, Matthew, Mark, and

HOMIL. Luke, doth jointly testify. But since the Jews essayed to
 CXVII. shift the crime of putting Christ to death from themselves to
 Luke 23, the Romans, i. e. to Pilate and his soldiers, therefore Mark,
 44. suppressing the mention of the hour at which Christ was
 crucified by the soldiers, which was the beginning of the
 sixth hour, chose rather expressly to record the third hour,
 being that at which we may understand them to have cried
 ch. 19, 6. out before Pilate, *Crucify him, crucify him*: that so it may
 be seen that not those alone crucified Jesus, i. e. the soldiers
 who at the sixth hour hanged Him to the tree; but the Jews
 also, who at the third hour clamoured for His crucifying.

2. There is also another solution of this question, namely,
 that the hour here should not be taken to be the sixth hour
 of the day, as in fact John does not say, "And it was about
 ch. 19, the sixth hour of the day," or simply, "about the sixth
 14. hour;" but he says, *And it was the Parascene of the Pass-
 over, about the sixth hour*. Now Parascene in our tongue
 means Preparation; only in observances of this kind the
 Jews like better to use the Greek word, even those of them
 1 Cor. 5, who speak more in Latin than in Greek. Well, *it was the
 7. Preparation of the Passover*. Now, as the Apostle saith,
Christ our Passover is sacrificed: and if we reckon the
 preparation of *this* Passover from the ninth hour of the night,
 (for that seems to be the time when the chief priests pro-
 nounced sentence of sacrificing the Lord, saying, *He is guilty
 Mat. 26, of death*; when He was still under audience in the house of
 66. the High Priest: whence we may suitably take it that at
 that point of time began *the preparation of the true Passover*,
 of which the Passover of the Jews was a shadow, i. e. of the
 sacrifice of Christ, from the instant of His being sentenced
 by the Priests to be sacrificed,) undoubtedly from that hour
 of the night, which is conjectured to have been the ninth, to
 the third hour of the day, at which Mark the Evangelist
 testifieth that Christ was crucified, there are six hours, three
 of the night and three of the day. Whence in this Parascene
 of the Passover, i. e. this preparation of the sacrifice of
 Christ, which had begun at the ninth hour of the night, it
 was now about the sixth hour; i. e. the fifth was past, and
 the sixth had now begun to run its course, when Pilate
 ascended the judgment seat: for *the Preparation*, which

had begun at the ninth hour of the night, was still going on until the doing of the thing which was in preparation, i. e. the sacrificing of Christ; which thing was done at the third hour according to Mark, not of the Preparation, but of the day; and the same was also the sixth, not of the day but of the Preparation; namely, reckoning six hours from the ninth of the night to the third of the day. Of these two solutions of the present difficult question, let each choose which he likes. But he will be better able to judge which to choose, if he reads what with great pains has been reasoned "Concerning the Agreement of the Evangelists^a." And if it should be possible to find other solutions of the question, the consistency of Evangelic truth will only be more abundantly defended against the calumnies of infidel and impious vanity. Now, having thus briefly handled this matter, let us return to the narrative of John the Evangelist.

3. *And, saith he, they took Jesus, and led Him out: and bearing His own cross He went forth into a place called the place of Calvary, in the Hebrew Golgotha, where they crucified Him.* He was going therefore to the place where He was to be crucified; Jesus, *bearing His own cross.* A great spectacle! but then to impiety, a great disport to look upon; to piety a great mystery: impiety sees in it a great display of ignominy; piety, a great strengthening of faith: impiety looks on, and laughs at a King bearing, instead of the rod of sovereignty, the wood of his punishment; piety looks on and sees the King bearing that Cross for Himself to be fixed thereon, which He would thereafter fix even on the brows of kings; an object of contempt in the eyes of the impious,

^a De Consensu Evangelistarum iii. 13. (§. 40—50.) where St. Augustine proposes the two solutions above given, and expresses his confident persuasion, that by one or other of them "procul dubio soluta est quæstio quæ maxime solet et contentiosorum concitare impudentiam, et infirmorum imperitiam perturbare." Comp. Enarr. in Ps. lxiii. §. 5. Eusebius, as reported by Severus in the Catena, seeing no way of reconciling the two statements, sought to set aside the difficulty by the assumption of an error in the earliest copies of St. John's Gospel: in furtherance of which hypothesis, Ammonius,

Severus, and Theophylact explain that the error consisted in a mistake between the numeral signs for *three* and *six*, namely the letters gamma and digamma (Vau episemon, or Gabex) Γ and F. Of the more important Mss, two (D, L) in place of ἑκτῇ have τριτῇ, which is doubtless due to the copyists: and the assertion of the Alexandrine Chronicle (p. 411.), that such was the reading of the best copies, and indeed of St. John's autograph (ιδιόχειρον) preserved at Ephesus, is little deserving of credit. See Dr. Townson's *Discourses on the Gospels*, and Mr. Greswell's *Dissertations on the Harmony of the Gospels*, iii. 229.

HOMIL. in that same thing in which thereafter the hearts of the saints
CXVII. should glory. Thus to that Paul who should one day say,

Gal. 6, *But God forbid that I should glory, save in the cross of our*
14. *Lord Jesus Christ*, the Lord commended that very cross by

Matt. 5, bearing it on His shoulders; and for that candle which
15. was to be lighted and not to be put under a bushel, the Lord

v. 17. 18. bore the candlestick. Well then, *He bearing His own cross*
went forth into a place called the place of Calvary, in the
Hebrew Golgotha: where they crucified Him, and two other
with Him, on either side one, and Jesus in the midst. These,

Mat. 27, as we have learned from the recital of the other Evangelists,
38. were the two thieves with whom Christ was crucified, and

Mark 15, 27. between whom He was fixed: He, of Whom the prophecy
Luke 23, which went before had said, *And He was numbered with the*
33. *wicked.*

Is. 53, *wicked.*
12.

v. 19. 20. 4. *And Pilate wrote a title, and put it on the cross. And*
the writing was, JESUS OF NAZARETH THE KING
OF THE JEWS. *This title then read many of the Jews:*
for the place where Jesus was crucified was nigh to the city;
and it was written in Hebrew, and Greek, and Latin, KING
OF THE JEWS^b. These three tongues, namely, were

S. Aug. there eminent before all others; the Hebrew, because
Serm. of the Jews who gloried in God's law; the Greek, because
218, 6. of the wise men of the Gentiles; the Latin, because of the
Romans, at that time bearing rule over many and indeed
almost all nations.

v. 21. 22. 5. *Then said the chief priests of the Jews to Pilate, Write*
not, The King of the Jews; but that he said, I am King of
the Jews. Pilate answered, What I have written I have
written. O ineffable power of the working of God even in
the hearts of the ignorant! Did not some hidden voice in
the heart of Pilate inwardly, with (if one may so say) a sort
of loud-voiced silence, make that to be heard, which so long

Tit. Ps. time before was prophesied in the writing of the Psalms,
lvii. *Destroy not the inscription of the title?* Behold! he does
lviii. not destroy the inscription of the title; what he hath written
(Al-tas-chith.) he hath written. But even the chief priests who wished this
to be destroyed, what said they? *Write not, say they, the*

^b This addition seems to have been not noticed by Lachmann.
peculiar to St. Augustine's copy: it is

King of the Jews; but that he said, I am the King of the Jews. What speak ye, ye madmen? Why do ye gainsay the doing of that which ye can in no wise change? For shall it therefore be not true, because Jesus said, *I am the King of the Jews?* If that cannot be destroyed which Pilate hath written, can that be destroyed which the Truth hath spoken? But is Christ King of the Jews only, or also of the Gentiles? Yea, of the Gentiles also. For when He had said in the prophecy, *But I am set by Him as King upon Zion His holy mountain, preaching the precepts of the Lord:* lest, on account of the Mount Zion, any should say that He was set as King only of the Jews, He hath straightway subjoined, *The Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.* Whence also Himself by His own mouth, speaking among the Jews, saith, *And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd.* Why then would we have a great mystery to be understood in this title, in which it was written, *The King of the Jews*, if Christ is King of the Gentiles also? Because truly the wild olive is made partaker of the fatness of the olive, not the olive made partaker of the bitterness of the wild olive. For in that the title was written according to truth concerning Christ, *The King of the Jews*, what Jews are to be understood but the seed of Abraham, the sons of promise, who are also sons of God? Since, *Not they who are sons of the flesh, saith the Apostle, these are the sons of God; but they who are sons of promise are counted for the seed.* And those were Gentiles to whom he said, *But if ye are Christ's, then are ye Abraham's seed, heirs according to the promise.* King therefore of the Jews is Christ, but of the Jews who are such by *circumcision of the heart, in the spirit, not in the letter; whose praise is not of men, but of God;* of them who belong to the *Jerusalem which is free, our mother, eternal in the Heavens;* the spiritual Sarah, who casts from the house of liberty the bondwoman and her sons. For therefore, what Pilate hath written, he hath written; because what the Lord hath said, He hath said.

JOHN
XIX.
21. 22.

Ps. 2, 6.

ch. 10,
16.

Rom.
11, 17.

Rom. 9,
7. 8.

Gal. 3,
29.

Rom. 2,
29.

Gal. 4,
22—31.

H O M I L Y CXVIII.

JOHN XIX. 23, 24.

Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots.

1. THE things which were done beside the Lord's cross, we are to handle, as He shall aid, in the present discourse.

v. 23.24. *Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots.* It is done, as the Jews wished: not they themselves, but the soldiers who executed Pilate's orders, upon his doom have crucified Jesus: and yet if the wills, if the plottings, if the pains, in fine, if the extorting clamours of the Jews be taken into account, clearly the Jews, more than the soldiers, have crucified Jesus.

2. But the parting and casting lots upon His raiment must not be spoken of merely in passing. For though all four

Evangelists have mentioned this circumstance, yet the rest have done it more briefly than John: and those have left it shut up, but he has unfolded the matter most openly. Thus Matthew says: *And when they had crucified Him, they divided His garments, casting lots* (sortem mittentes). Mark: *And crucifying Him, they divided His garments, casting lots* (sortem mittentes) *upon them, what each should take.* Luke: *But dividing His garments, they cast lots* (miserunt sortes). But John has also told how many parts they made of His garments, i. e. four, that they should have one each. Whence it appears that there were four soldiers who in crucifying Him executed the governor's orders. As in fact He says plainly, *Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat; understand, They took: so that the meaning is, They took His garments, and made four parts, to every soldier a part; and also they took His coat.* And he has so expressed himself, that we see there was no casting of lots for the other garments, but only for the coat which they took along with the rest, but did not in like manner share among them. For of this he goes on to say, in explanation, *Now the coat was without seam, woven from the top throughout.* And relating why they cast lots for that, he saith, *They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be.* It appears therefore that in respect of the other garments they had equal shares, so that there was no need to cast lots: but in respect of that one, they could not have each a share, except it were rent, that each should uselessly have a rag of it: which that they might not do, they chose rather that it should come to one of them by lottery. With the relation of this Evangelist agrees moreover the prophetic testimony, which also he straightway subjoins, saying, *That the Scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots.* For it saith not [of the garments generally], *They cast lots* (sortiti), but, *They parted* (partiti): neither saith it, *Casting lots they parted;* but while in respect of the other garments it makes no mention at all of lots, it then says, *And upon My vesture they did cast lots;* meaning, for that remain-

HOMIL. ing coat. Of which matter I will say what He shall give,
CXVIII. when first, considering the cavil which may spring up here, as if the Evangelists were at variance among themselves, I shall have driven it out of the field by demonstrating that in none of the other Evangelists' words is there any contradiction to John's account.

3. For Matthew, in saying, *They divided His garments, casting the lot*, would have it to be understood, that among the particulars of the whole affair of dividing the garments, one was that of the coat for which they cast lots; because, certainly, in dividing among them all the garments, of which that was one, for it they cast lots. Of the like kind also is the saying of Luke, *Dividing His garments, they cast lots*: namely, in making the division, they came to the coat, for which the lottery was made, thus completing the whole business of the division of His garments among them. And what difference does it make, whether it be said, *Dividing, they cast lots*, as Luke hath it, or, *They divided, casting the lot*, as Matthew; except that Luke in saying, *lots*, hath put the plural for the singular; which manner of speech is not unusual in holy Scripture; though it appears that some copies have *sortem* (*the lot*), not *sortes** (*lots*). Only Mark, then, seems to have brought in some matter of questioning: namely, in saying, *Casting the lot upon them, what each should take*, he seems to have spoken as if the lot were cast for all the garments, not for the coat only. But here also, it is the brevity that makes the obscurity: for the saying, *Casting the lot upon them*, is all one as if it were said, Casting the lot while the division was taking place: which was the fact. For the whole affair of the division of the garments would not be complete, unless it were shewn by the lot who should take the coat also, that so the contention of the sharers might be put an end to, or rather, that none might arise at all. Therefore the saying, *What each should take*, since this is the object of the lottery, is not to be referred to all the garments which were divided; for the lot was cast to shew who should take the coat: concerning which, as he has forborne to

* Of the Latin copies, Luke 23, 34. Cod. Veron. and Colbert. *sortem*, agreeing with the received and best accredited agreement with Cod. Alex. κλήρον: reading κλήρον.

mention what sort of coat it was, and how it came that, after the division into equal parts, it alone remained, to be put to the lot that it might not be rent; on that account is this saying put, *What each should take* (quis quid tolleret, *who should take what*), i. e. who should take that: as if the whole had been said thus: *They divided His garments, casting the lot upon them*, who should take the coat which remained over and above after the equal shares.

JOHN
XIX.
24.

4. Haply some man may ask what is signified by the dividing of the garments into that number of parts, and by the casting of lots for the coat. The four-parted raiment of the Lord Jesus was a figure of His four-parted Church, diffused, that is, throughout the whole world as consisting of four parts, and to each of the said parts distributed equally, i. e. in concord. In which regard He saith elsewhere that He will *send His angels to gather His elect from the four winds*: and what is that, but from the four parts of the world, East, West, North, South? But that coat which went by lot, signifies the unity of all the parts, which unity is held together by the bond of charity. Now concerning charity, the Apostle, being to speak thereof, saith, *I shew you a supereminent, or surpassing, way*: and in another place he hath, *To know also the charity of Christ which surpasseth knowledge* (super-eminentem scientiæ); and again elsewhere, *But above* (super) all these things, *charity which is the bond of perfectness*. If then charity both hath the more surpassing way, and surpasseth knowledge, and is above all the commandments, well may the garment by which it is signified be said to be *woven from the top* (desuper). It is *without seam*, moreover, that it be not at any time unseamed: and it comes to one person, because into One it gathereth all. Just as in the Apostles, though the number twelve itself had place, i. e. parted into four of three each, and they all were questioned, only Peter made answer, *Thou art Christ, the Son of the Living God*; and to him it is said, *To thee I will give the keys of the kingdom of heaven*, as if he alone received power of binding and loosing: whereas both in that confession he spake as one for them all, and this gift he received with them all as representative of unity itself: one for all, on the ground that unity is in all. Whence also the Evangelist here, when he had said, *Woven from the top*,

Matt.
24, 31.

1 Cor.
12, 31.

Eph. 3,
19.

Col. 3,
14.

infra
Hom.
124, §.5:
Serm.
149, 7.

HOMIL. *desuper contexta*, hath added, *per totum, throughout, or*
 C^{XVIII.} *through the whole piece*, which if we refer to the thing
 signified, none is without his part thereof, that is found to
 belong to the whole: from which *whole*¹, as the Greek tongue
 sheweth, the Church is called Catholic. In the lot, moreover,
 what is meant but the shewing forth of the grace of God? For that in the person of one it came to all, seeing the lot was agreed upon by them all, is so, that the grace of God comes in unity to all: and when men cast lots, they yield not to the person or merits of any, but to the secret judgment of God.

5. Nor let any say that these things did not signify ought good, because they were done by evil men, to wit, not by followers but by persecutors of Christ. For then what shall we say of the Cross itself, which certainly was in like manner made and fastened by enemies and men impious against Christ? And yet we rightly understand to be signified by it
 Eph. 3, 18. that which the Apostle saith, *What is the breadth, and length, and height, and deep*. It is broad, namely, in the cross beam, on which the hands of the suspended are stretched forth, and signifies good works in the breadth of charity: it is long, from the cross beam to the ground, where the back and the feet are fixed, and signifies perseverance in length of time even unto the end: it is high in the top part, which rises upward from the cross beam, and signifies the supernal end to which all works are referred: because all that in breadth and length are well and perseveringly done, are to be done with a regard to the height of the Divine rewards: it is deep in that part which is fixed in the earth; for there it is hidden and cannot be seen, howbeit all of it that is apparent and eminent arises thence, just as our good things do one and all proceed from the depth of the grace of God, which cannot be comprehended and judged. But even if the Cross of Christ signify only
 Gal. 5, 24. this that the Apostle saith, *But they that are Jesus Christ's have crucified the flesh with its passions and lusts*, how great a good is it! Yet neither is this the work of any, save
 ib. 5, 16. of that which *lusteth against the flesh*, the Good Spirit; whereas that cross is the work of the enemy, i. e. the evil spirit. In fine, what is, as all know, the sign of Christ, save

the Cross of Christ? Which sign unless it be applied whether to the brows of the believing, or to the very water out of which they are regenerated, or to the oil wherewith they are anointed with the chrism, or to the sacrifice whereby they are fed, none of these is duly¹ performed. Then how^{rite} shall it be said that no good is signified by that which evil men do, when by the Cross of Christ which evil men made, in the celebration of His Sacraments every good we get thereby is signed?—But let this suffice thus far: what follows, at another time, as God shall aid, we shall see as we discourse thereof.

HOMILY CXIX.

JOHN xix. 24—30.

These things therefore the soldiers did. Now there were standing by the cross of Jesus His mother and His mother's sister, Mary [the wife] of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own [home]. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth. When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost.

1. AFTER the Lord was crucified, and after that the dividing of His garments was completed by also casting lots, let us
v. 24-27. see what the Evangelist relates next. *And the soldiers indeed, saith he, did these things. Now there stood by the cross of Jesus His mother, and His mother's sister, Mary (the wife) of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own (home).* This surely is the hour of which Jesus, when about
ch. 2, 4. to turn the water into wine, had said to His mother, *What have I to do with thee, woman? Mine hour is not yet come.*

This then was the hour, at that time not yet come, the hour JOHN XIX. 24—27. in which it would be right for Him, being at the point to die, to acknowledge her of whom He was in mortal manner born. At that time therefore, being about to work as God, her who was the mother not of His Godhead but of His infirmity, He repulsed as one unknown: but now already suffering as man, with man's affection He commended her of whom He was made Man. For at that time, He that created Mary was making Himself known by power; but now, That supra Hom. viii. to which Mary had given birth was hanging on the Cross.

2. Here then a subject of morals comes in. He is doing that which He admonisheth to be done, and by His own example hath, as the Good Teacher, instructed His own, that it is the duty of pious sons to have a care of their parents: as though the wood on which were fixed the members of Him that was dying, were even the chair of the Master that was teaching. Out of this sound doctrine had Paul the Apostle learned that which he taught, when he said: *But if¹ Tim. any provide not for his own, and chiefly for them of his own^{5, 8.} household, he hath denied the faith, and is worse than an infidel.* And what so pertains to *one's own household*, as parents to sons, or sons to parents? Of this most wholesome precept, I say, the Master of the Saints was setting an example in His own practice, when, not as God for the servant whom He had created and was ruling, but as Man for the mother of whom He was born and whom He was leaving, He provided another to be, in some sort, a son to her in His stead. For why He did thus, that which follows shews: the Evangelist, namely, saith, *And from that hour that disciple took her unto his own: by that disciple meaning himself.* For in this way he is wont to make mention of himself, that Jesus loved him: Who, we know, loved them all, but him above the rest and with a more familiar love: insomuch that at their common meal He caused him to lie on His bosom: I suppose that ch. 13. He might thereby more loftily enhance the excellency of 23. this present Gospel which He would preach through that disciple.

3. But to what "his own" did John receive the mother

HOMIL. of the Lord? For it cannot be supposed that he was not of
 CXIX. the number of them who said to Him, *Lo, we have left all,*
 Mat. 19, *and followed Thee.* True: but among them it was said to
 27-29. him also, Whosoever shall forego these for My sake, shall
 receive in this world an hundredfold as much. That disci-
 ple had therefore an hundredfold more than he had fore-
 gone, unto which he might receive the mother of Him Who
 bestowed the same. But then this *hundredfold more* which
 the blessed John received, he received in that society, in
 Acts 4, which *no man said that any thing was his own, but they*
 32-35. *had all things common;* as it is written in the Acts of the
 2 Cor. Apostles. For in that way were the Apostles *as men having*
 6, 10. *nothing, and possessing all things.* In what sense then did
 the disciple and servant receive the mother of his Master
 and Lord *unto his own*, where *no man said that any thing*
was his own? Or, because we read shortly after in the same
 book: *For as many as were possessors of lands or houses*
sold them, and brought the prices of the things that were
sold, and laid them down at the Apostles' feet: and dis-
tribution was made unto every man according as he had
need: are we to understand that in such manner was dis-
 tribution made to this disciple as he had need, that blessed
 Mary had her portion there as being his mother; and must
 we rather take that which is here said, *From that hour that*
disciple took her unto his own, in this sense, that to him it
 pertained to care for all her necessities? *He received her*, then,
unto his own, not house and land, of which he possessed
 none of his own, but offices of duty, which by special ap-
 pointment he was charged to execute.

v. 28-30. 4. Then he subjoins: *After this, Jesus knowing that all*
things were now accomplished, that the Scripture might be
fulfilled, saith, I thirst. Now there was set a vessel full of
vinegar: and they filled a sponge with vinegar, and put it upon
hyssop, and put it to His mouth. When Jesus therefore had
received the vinegar, He said, It is finished: and he bowed His
head, and gave up the ghost. Who can so dispose the things
 which he does, as this Man disposed the things which He
 suffered? Yea, but the Man, *the Mediator between God and*
men: the Man of whom we read it foretold, *He is Man, and*

who shall know Him? Since the men by whom these things were done knew not the Man to be God. For He was Man ^{JOHN XIX. 28—30.} apparent, Who was God latent; He was suffering all these things as He was apparent; and the Same was disposing all these things as He was latent. He saw then, that all things were finished which behoved to be done ere He should receive the vinegar and give up the ghost; and that this also might be finished which the Scripture had foretold, *And in My thirst they gave Me vinegar to drink*, He said, *I thirst*: as much as to say, This ye have left undone, give what ye are. For indeed the Jews themselves were the vinegar, in their degeneracy from the wine of the Patriarchs ^{Enarr. in Psal. 61. §. 9.} and Prophets; and as it were from a *full vessel*, filled full of the iniquity of this world, having an heart as a *sponge*, fraudulent, so to say, with its hollow and tortuous hiding-places. But the *hyssop* on which they put the sponge full of vinegar, seeing it is a lowly herb and purges the breast, we suitably take to mean the lowliness of Christ; which they surrounded and imagined themselves to have circumvented. Whence that saying in the Psalm, *Purge me with hyssop, and I shall be cleansed*. For by Christ's humility we are cleansed: because, unless He had *humbled Himself, being made obedient* ^{Phil. 2,} *even unto the death of the cross*, His blood had not been shed ^{8.} for the remission of sins, that is, for our cleansing.

5. Nor let it make a difficulty, how the sponge could be brought to the mouth of Him that on the cross was lifted up from the earth. For, as in the other Evangelists we read ^{Mat. 27,} what this Evangelist has passed by, this was done upon a ^{48.} reed, that so in the sponge such a draught might be lifted up ^{Mark 15, 36.} to the heights of the cross. By the reed, however, was signified the Scripture which in the doing of this thing was receiving its fulfilment. For as we speak of the tongue, as the Greek or

^a Jerem. 17, 9. LXX. βαρεία ἡ καρδία παρὰ πάντα, καὶ ἄνθρωπος ἐστὶ καὶ τὸς γνώσεται αὐτόν; Vet. Lat. ap. Aug. c. Faust. 13, 8. Grave (βαρεία) cor per omnia et Homo est, et quis agnoscet Eum? ("Man, in order that the heavy-hearted might through the form of a servant by faith be made whole, and acknowledge Him as God, Who for them was made Man, that their faith might not be in man, but in Man Who is God. And yet the heart is heavy

through all, and He is Man: taking the form of a servant. And who acknowledgeth Him? Who, being in the form of God, &c. And of a truth the heart is heavy through all: thus even in His own disciples was this same heavy heart, when He said to them, Am I so long time with you, and have ye not known Me?") Vulg. after S. Jerome: Præsum est cor omnium et inscrutabile, quis cognoscet illud?

HOMIL. CXIX. Latin or any other, meaning the sound which is produced by the tongue, so may the reed mean the writing which is made by a reed. Only, it is a most common usage by which we call the significant sounds of the human voice by the name of tongues: but then, that the Scripture should be called a reed, the less it is in common use, the more is it mystically figurative. The doers of these things were the impious people; the Sufferer, the merciful Christ. The doers knew not what they did; but the Sufferer not only knew what was done and why done, but also by the means of them that were doing evil, Himself was doing good.

Luke 23, 34.

ch. 10, 18.

¹ abit.

² obiit.

6. *When Jesus therefore had received the vinegar, He said, It is finished.* What, save what the prophecy had predicted so long before? Then, because nothing remained that yet ere He died behoved to be done, as He that had *power to lay down His life, and to take it again*, now that all was accomplished of which He had been waiting for the accomplishment, *He bowed His head, and gave up the ghost.* Who so sleeps when he will, as Jesus died when He would? who so lays aside his clothing when he will, as He put off the flesh when He would? Who so ¹departs from a place when he will, as He ²departed this life when He would? What must we hope or fear to find His power when He judgeth, if it was seen to be so great when He died!

HOMILY CXX.

JOHN XIX. 31.—XX. 9.

The Jews therefore, because it was the Parasceue, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that He was dead already, they brake not His legs: but one of the soldiers with a spear opened His side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye also may believe. For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken. And again another Scripture saith, They shall look on Him whom they pierced. And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which came to Jesus by night first, bearing a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' Parasceue; for the sepulchre was nigh at hand. The first day of the week

cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that He must rise again from the dead.

v. 31. 1. THE Lord Jesus, all things being accomplished which He foreknew must be accomplished before His death, having given up the ghost when He would, let us see what comes next in the narrative of the Evangelist. *The Jews therefore, saith he, because it was the Parasceue, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.* Not meaning that their legs might be taken away, but the persons whose legs were broken, which was done that they might die and be removed from the tree; lest by hanging on the crosses they should make the great holy-day hideous with the horror of an excruciating death, lasting all through¹ the day.

Ed. Louvain. diurni, 2. *Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that He was dead already, they brake not His legs: but one of the soldiers with a spear opened His side, and forthwith came thereout blood and water.* It is an heedful expression that the Evangelist has used; that he does not say, Pierced His side, or wounded, or the like, but *opened*: that therein might, as it were, be thrown wide the door

¹ diurni,
Ed. Louvain.
vaindiurni.
v. 32—
34.

of life, from which the Sacraments of the Church have flowed JOHN XIX. 35—37.
 out, without which there is no entering in unto life which is Serm.
 true life. That blood was shed for the remission of sins: that 311, 3.
 water tempers the cup of salvation; this gives both laver and
 drink. In fore-announcement of this it was that Noe was Gen. 6,
 bidden to make a door in the side of the ark, by which 16.
 should enter thereinto the living creatures that should not
 perish in the flood, by which creatures the Church was pre-
 figured. With regard to this it was, that the first woman Gen. 2,
 was made out of the side of the man as he slept, and was 22.
 called *Life*, and *Mother of all living*. Significant she was,
 truly, of a great good before the great evil of her transgression. Enarr.
 Here the second Adam with bowed head slept upon the in Ps. 126. §. 7.
 cross, that thence might be formed for Him a wife, even 138. §. 2.
 that which flowed forth from His side as He slept. O death, supra Hom.
 by which the dead come to life again! What cleaner than 15. §. 8.
 this blood! What than this wound more healing! p. 234.

3. *And, saith the Evangelist, he that saw it bare record,* v. 35.
and his record is true: and he knoweth that he saith true,
that ye also might believe. He says not, *That ye also may know;*
 but, *that ye may believe;* for that person knows who has
 seen, and let him that has not seen believe his testimony.
 Now, to believe is more a matter of faith than to see is. For
 what is it to believe, but to have faith or trust? *For these* v. 36, 37.
things were done, that the Scripture should be fulfilled, A
bone of Him shall not be broken. And again another *Scripture*
saith, They shall look on Him Whom they pierced. Here
 are two testimonies from the Scriptures, referred to the two
 several matters which he relates to have taken place. Thus,
 because he had said, *But when they came to Jesus and saw*
that He was dead already, they brake not His legs, to this
 pertains the testimony, *Ye shall not break a bone thereof:* Exod. 12, 46.
 which precept was given to those who were commanded to
 celebrate the Passover by the sacrificing of a sheep in the
 old Law, which was the shadow going before of the Lord's
 Passion. Accordingly, *Christ our Passover is sacrificed:* 1 Cor. 5, 7.
 Whom also Esaias the Prophet had foretold; *As a sheep* Is. 53, 7.
He was led to be sacrificed. Again, because he had further
 said, *But one of the soldiers with a lance opened His side;*
 to this pertains the other testimony, *They shall look on Him* Zech. 12, 10.

HOMIL. *Whom they pierced: which is a promise of Christ, to come*
 CXX. *in that flesh which they crucified.*

v. 38, 39. 4. *And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which came to Jesus by night first, bearing a mixture of myrrh and aloes, about an hundred pound weight.* The sentence is not to be pointed so as to mean, *first bearing a mixture of myrrh*, but so that the expression *first* pertains to the preceding words. Nicodemus namely had come to Jesus by night first, as the same John hath related in the former part of his Gospel. Here therefore it is to be understood that Nicodemus came to Jesus not then for the only time, but then for the first time; and that he afterwards often came, that he might by hearing become His disciple: which fact, in our times at least, in the revelation of the body of the most blessed Stephen, is declared welnigh to all nations^a. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. The Evangelist seems to me to say it not without a meaning, *as the manner of the Jews is to bury*: for in so saying he hath admonished us, if I mistake not, that in offices of this kind which are performed for the dead, the custom of each nation ought to be observed.

v. 41. 5. *Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.* Even as in the womb of the Virgin Mary none was conceived before Him, none after Him; so in this tomb none before Him none after Him was buried.

v. 42. *There laid they Jesus therefore because of the Jews' Parasceue; for the sepulchre was nigh at hand.* He means that

^a He alludes to the then recent history of the discovery of the reliques of S. Stephen, together with those of Nicodemus and Gamaliel, as related by Lucian the Presbyter to have taken place in the month of December, A.D. 415. Lucian's Epistle containing his account of the discovery will be found together with the other documents in the Appendix to the Seventh Volume of

S. Augustine. See also Serm. 316—324. (In the allusion to this history in Serm. 316 §. 3. it is said, that the discovery was made by means of Nicodemus, qui ibi sepeliri meruit ubi et iste (Stephanus), quia per illum et iste inventus est: but in Lucian's own narrative it is said to have been Gamaliel who appeared to him in the vision, and directed him to the place of sepulture.)

the burying was hastened, that the evening might not come on first; when now because of the Parasceue (which the Jews in our parts more usually call in Latin *Cœna pura*^b, “the pure supper”) it was not lawful to do any thing of this kind. JOHN XX.
1—7.

6. *The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.* It is the first day of the week, (*una sabbati*), which the Christian custom now, because of the Lord’s Resurrection, calls the Lord’s Day: which Matthew alone of the Evangelists has called *prima sabbati*^c. *Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.* Some copies also of the Greek have, *They have taken away my Lord*^d, which may seem to have been said in more eager affection of love or service; but this we do not find in most of the copies which we have at hand. ch.xx.1.

7. *Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.* Here we must remark, and bid you to observe, the recapitulation, how there is a going back to that which had been omitted; while yet this is joined on as if it were the sequel. For, having said, *They came to the sepulchre*, he went back to relate how they came; and says, *So they ran both together*, &c. Where he shews how *that other disciple*, outrunning his fellow, *came first to the sepulchre*; by *that other disciple* meaning himself, but relating all as if it were of a different person. v. 3. 4.

8. *And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth* v. 5—7.

^b S. Iren. adv. Hær. 1, 10, fin. Vers. Lat. *Hominem factum in sexta die quæ est in cœna pura*. Tertull. adv. Nat. 2. 13. *Judæi enim festi, sabbata et cœna pura*, &c. Adv. Marcion, 5, 4. *Dies observatis et menses et tempora et annos et sabbata, ut opinor, et cœnas puras et jejunia et dies magnos.*

^c So in the Latin of Matt. 28, 1. *εἰς μίαν σαββάτων*, *in prima sabbati*: but in Mark 16, 9. *πρώτη σαββάτου*, the Latin also has *prima sabbati*.

^d Codex Fuldensis Vulg. *tulerunt Dominum meum*: but it does not appear that any of the extant Greek copies recognises the pronoun.

HOMIL. CXX. *the linen clothes lie, and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself.* Think we these things are without significance? Let me not be supposed to think so. But we are hastening on to other matters on which we are compelled to dwell by necessity of some question or obscurity. For as for these things which in themselves are plain, to enquire what they severally signify is indeed a holy delight, but for them who have leisure; which we have not.

- v. 8. 9. *Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.* He came first, and entered in last. Neither does this, truly, lack a meaning, but I lack the leisure for it. *And he saw, saith he, and believed.* Here some, not enough attending, suppose that the thing which John believed was this, that Jesus was risen; but what follows shews that it was not so. For what means it that he has straightway added, *For as yet they knew not the Scripture, that He must rise again from the dead?* Consequently, he could not believe the Lord to have risen, when he knew not even that He must rise again. 'Then *saw* what? *believed* what? Saw, surely, the empty tomb, and believed, what the woman had said, that He was taken from the tomb.
- Serm. 244, 1.
- v. 9. *For as yet they knew not the Scripture, that He must rise again from the dead.* And accordingly when they were told it by the Lord Himself, although it was most openly spoken, yet they understood not, and, as being accustomed to be spoken to in parables by Him, they supposed Him to be signifying thereby some other thing. But what follows let us defer for another discourse.
- Luke 18, 34.

HOMILY CXXI.

JOHN XX. 10—29.

Then the disciples went away again unto their own home.

But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God. Mary Magdalene came and told the disciples, I have seen the Lord, and these things spake He unto me. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He shewed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. And when He had

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CXNI.

said this, *He breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe. And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.*

- v. 10. 1. THAT the Lord was taken away from the sepulchre, Mary Magdalene had brought tidings to His disciples Peter and John: and they coming thither found only the linen clothes in which the body had been wrapped: what else then could they believe, but what she had told; what she herself had believed? *Then the disciples went away again unto their own home: "ad semetipsos,"* i. e. to the place where they dwelt, and whence they had run to the sepulchre.
- v. 11. *But Mary stood without at the sepulchre weeping.* The men went away again, but stronger affection kept the weaker sex there on the spot. And the eyes which had sought the Lord and found Him not, had now nought to do but to weep, sorrowing more that He was taken away from the sepulchre, than that He had been put to death on the tree; since of so great a Master, Whose life was taken from them, not even the burial-place was left them for a memorial^a. And so this sorrow held the woman fast at the sepulchre. *While*

^a Nec memoria remanebat: "not de Cura pro mortuis gerenda §. 6. even a *memoria*," i. e. the tomb containing the dead body. See St. Aug. 532.) ("Seventeen Short Treatises," p.

therefore she wept, she stooped down, and looked into the sepulchre. Why she did this, I know not. For she was not ignorant that He was not there Whom she sought: since it was she that brought tidings to His disciples that He was taken thence; and they had come to the sepulchre, and not only by looking in but by going in had sought the Lord, and not found Him. What means it then, that as she wept she once more stooped down and looked into the sepulchre? Was it because in the excess of her sorrow she knew not how to trust either their eyes or her own? Or rather was it caused by a divine instinct in her mind that she should look in? For she looked in, and saw two Angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. What means it that the one was sitting at the head and the other at the feet? Is it that, because what in Greek are called Angels, in our tongue are Messengers, they in this manner signified that Christ's Gospel is to be preached from the head to the feet, from the beginning even unto the end? They say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him. The Angels would stay her tears: in so saying, what did they but in a sort speak to her a message of joy to come? For that they said, Why weepest thou? was as much as to say, Weep not. But she supposing them to have questioned her as not knowing, discloses to them the cause of her tears. Because, saith she, they have taken away my Lord: calling her Lord, the lifeless body of her Lord, from the whole denoting the part; just as we all confess Jesus Christ God's Only Son our Lord, which means the Word and soul and flesh in one, nevertheless to have been crucified and buried, albeit His flesh alone was buried. And I know not, saith she, where they have laid Him. This was the greater cause of sorrow, because she knew not whither to go for consolation of her sorrow. But the hour was now come in which, even as was in a sort announced to her by the Angels' forbidding her to weep, joy should succeed to weeping.

2. In short, When she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou?

- HOMIL. CXCI. *whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni; which is to say, Master. Let none take it amiss of the woman that she called the gardener, Sir, or, My Lord, and Jesus, Master. For in the one case she was beseeching, in the other, she recognised: there, she was honouring a man from whom she craved a favour, here she knew again the Teacher from Whom she was learning to discern between things human and things divine. She called him, Lord, whose servant she was not, that by his means she might come unto the Lord Whose she was. It was in one sense therefore that she spake that word *Lord*, when she said, *They have taken away my Lord*; in another that she said, *My lord, if thou have borne Him hence*. Thus also the Prophets called them *lords*, who were men;*
- Ps. 68, 5. *but in another sense, Him of Whom it is written, The Lord is His name. But seeing this woman had already turned herself back to see Jesus when she supposed Him to be the gardener, and certainly was speaking with Him at the time, what means it that she is again said to have turned herself to say to Him, Rabboni; what, but that, having then turned in body she supposed Him to be what He was not, and now turned in heart, she recognised Him for what He was?*
- v. 17. 3. *Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God.* There is in these words that
- Supra Hom. xxvi. 3. p. 401. note. which we must, though briefly indeed, yet attentively consider. Jesus, namely, in making this answer to this woman who knew Him for her Master, and called Him so, was teaching her the faith: and that Gardener, in her heart as in
- Serm. 246, 3. His own garden, was sowing the grain of mustard-seed. Then what means this, *Touch Me not?* And indeed, as if one had asked the reason of the prohibition, He hath added, *For I am not yet ascended unto My Father.* What is this? If standing on earth He is not to be touched, how when sitting in heaven should He be touched by men? And certainly before He ascended, He offered Himself to be touched

by His disciples, as Luke the Evangelist witnesseth, *Handle, ^{JOHN XX. 17.} and see, that a spirit hath not flesh and bones as ye see Me* have: or when He said to the disciple Thomas: *Put hither ^{Luke 21, 39.} thy finger, and see My hands; and reach hither thine hand, ^{infra} and thrust it into My side.* Now who can be so absurd as to say, that He was willing to be touched by the disciples indeed before He ascended unto the Father, but not willing to be touched by the women except when He should have ascended unto the Father? Nay, even if one were so minded, he would not be suffered to hold this foolish opinion. For we read it of females also, that after His Resurrection, before He ascended to the Father, they touched Jesus: among them too, this same Mary Magdalene: as Matthew relates that Jesus met them, saying, *All hail: and they drew ^{Matt. 28, 9.} near, and held Him by the feet, and worshipped Him.* This is omitted by John, but what Matthew tells is true. It remains therefore, that there is a spiritual meaning latent here: which whether we may find, or whether we be by no means able to find, yet that it is there we must by no means doubt. Either therefore this is so spoken, *Touch Me not, for I am not yet ascended unto My Father*, that in that woman there is a figure of the Church of the Gentiles, which did not believe on Christ until He was ascended unto the Father; or, Jesus would have men so to believe in Him, i. e. so to touch Him spiritually, as that Himself and the Father are One. For to that person's innermost perceptions He is, in some sort, ascended unto the Father, who is become so far forth proficient in Him as to recognise in Him the Equal with the Father: otherwise, men do not rightly touch, i. e. otherwise not rightly believe on Him. Now Mary might in such sort believe, as that she thought Him unequal to the Father, which thought is forbidden when it is said to her, *Touch Me not*: i. e. Do not thou believe in Me in such wise as thou art yet minded in thy thoughts of Me: let not thy perception reach but to the thing I was made for thee without passing beyond to That by Which thou wast made. For how can it be said that she did not as yet carnally believe on Him, for Whom she was weeping as for a man? *For I am not yet ascended*, saith He, *unto My Father.* There shalt thou touch Me, when thou believest Me to be

HOMIL. God not unequal unto the Father. *But go unto My brethren, CXXI. and say unto them, I ascend unto My Father and your Father.*

He saith not, Unto our Father: consequently, in one sort Mine, in another yours: by nature Mine, by grace yours. *And unto My God and your God.* Neither said He here, our God: consequently here also, in one sense Mine, in another yours; *My God*, under Whom am I also a Man; *your God*, between whom and Him I am Mediator.

v. 18-20. 4. *Mary Magdalene came and told the disciples, I have seen the Lord, and these things said He to me^a. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He shewed unto them His hands and His side. For the nails had transfixed His hands, the lance had opened His side: where, to heal the hearts of the doubting, the prints of the wounds were preserved. But to the substance of a Body in which was Godhead, closed doors were no obstacle. For truly He had power to enter in by doors not open, in Whose birth His mother's virginity remained inviolate^b. Then were the disciples glad when they saw the Lord. He said then unto them again, Peace be unto you.*

^a *Quia vidi Dominum, et hæc dixit mihi.* Vulg. Copt. Sahid.—Cod. Vat. has ἐώρακα and αὐτῇ (to her), with which agrees Cod. Vercell. Lat.—Cod. Veron. Lat. omits the pronoun. Cod. Cantab. Gr. αὐτῇ with the addition ἐμήνυσεν αὐτοῖς. Colbert. *quia hæc dixit, et manifestavit eis.* None of the Greek authorities has μοι.

^b So the Ancients generally. The Greeks, as represented by Euthymius, that the Lord, the doors remaining closed, suddenly appeared in the midst of the disciples, ὡς Θεὸς καὶ ὡς λεπτοῦ καὶ κοῦφου καὶ ἀκηράτου γενομένου τοῦ σώματος αὐτοῦ, “as God, and while His Body was now become subtle and light and unalloyed.” St. Augustine, Sern. 247. §. 2. “Some are so staggered by this circumstance, that they are almost in peril of unbelief while alleging against Divine miracles the prejudices of their own reasonings. ‘If it was body, if flesh and bones, if that which rose from the sepulchre was

the same that hung upon the tree, how could it enter through closed doors? If it could not, the thing did not take place. If it could, how could it?’ If thou comprehendest the ‘how,’ it ceases to be a miracle: and if thou think it not a miracle, thou art near to denying that He rose from the sepulchre. Look back to thy Lord’s miracles from the beginning, and render me a reason of them one by one.” He proceeds to compare it with the miraculous conception and perpetual virginity of the Blessed Virgin: the walking upon the sea, &c. “If then thou once begin to discuss according to man’s sense the rationale of miracles, I fear lest thou lose the faith. Knowest thou not that nothing is impossible to God? If any therefore shall say to thee, If He entered through closed doors, it was not a body, answer thou, Nay, if He was touched, it was body; if He ate, it was body: and He did that by a miracle, not by nature.”

The iteration is confirmation: it is in fact He that giveth ^{JOHN} the *peace upon peace* promised by the Prophet. *As My* ^{XX.} *Father sent Me*, saith He, *I also send you*. We know the ^{22—28.} *Isai. 26,* Son Equal with the Father, but here we recognise the words ^{3.} of the Mediator. For He shews Himself the medium or means, in saying, He Me, and I you. *And when He had* ^{v. 22.} *said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost*. By breathing on them He signified that the Holy Ghost is not the Father's only, but His. *Whose* ^{v. 23.} *soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained*. The charity of the Church, which by the Holy Ghost is shed abroad in our hearts, remitteth the sins of them that have part in her: but the sins of those who have not part in her she retains. Therefore, it was immediately after He had said, *Receive ye the Holy Ghost*, that He straightway subjoined this concerning remission and retention of sins.

5. *But Thomas, one of the twelve, called Didymus, was* ^{v. 24—28.} *not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe. And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Put forth hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God. He saw and touched the Man, and confessed the God Whom He saw not, neither touched: yea, but by the means of this that he saw and touched, he believed That, with all doubt now removed. Jesus saith unto him, Because thou hast seen Me, thou hast believed. He saith not, Hast touched Me, but, Hast seen Me: for seeing is a sort of general sense. Thus it is wont to receive the names of the other four senses, as when we say, 'Hear, and see how well it sounds:' or, 'Smell, and see how sweet it smells:' 'Taste, and see how good it tastes:' 'Touch, and see how pleasantly warm it is.'*

HOMIL.
CXXI. In each the word was, See, though there be no denying that sight in strictness of speech belongs to the eyes. Whence here also the Lord saith, *Put forth hither thy finger, and see My hands:* what saith He other than, Touch and see? And yet his eyes were not in his finger. Well, whether by beholding, whether also by touching, *Because thou hast seen Me*, saith He, *thou hast believed.* Though it may be said, that the disciple did not dare to touch, when the Lord offered Himself to be touched: for it is not written, And Thomas touched. Howbeit, whether it were by looking, or whether also by touching, that he saw and believed, that which follows doth more extol and enhance the faith of the Gentiles, *Blessed are they that have not seen, yet have believed.* He used words of past time, as He Who looking upon the thing that should come to pass knew it in His predestination already come to pass. But the present discourse must now be checked from prolixity: the Lord will give that we may at another time discourse concerning the matters which remain.

HOMILY CXXII.

JOHN XX. 30, 31.—XXI. 1—11.

And many other signs truly did Jesus in the presence of His disciples, which are not written in this book : but these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through His name. After these things Jesus shewed Himself again to the disciples at the sea of Tiberias ; and on this wise shewed He Himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately ; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore : but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat ? They answered Him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship ; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon,

HOMIL.
CXXII.

and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

1. AFTER narrating the history how the disciple Thomas, when the marks of the wounds were offered to him to touch, saw what he had refused to believe, and believed, John the Evangelist interposes these words, and says: *And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.* This passage seems as if it were meant to mark the end of the book: but yet it is related here, after this, how the Lord manifested Himself at the sea of Tiberias, and in the draught of fishes gave a sacred emblem of the Church¹ as it is to be at the last in the resurrection of the dead. I think then, that it is for the purpose of emphatically marking this, that an end as it were of the book is interposed, to serve withal as a kind of opening to the following narrative, making it more eminently conspicuous; which narrative begins thus: *After these things Jesus shewed Himself again to the disciples at the sea of Tiberias; and on this wise shewed He Himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee.*

2. It is wont to be enquired concerning the disciples going to fish, why Peter and the sons of Zebedee returned to what they were before they were called by the Lord: namely, they were fishermen when He said to them, *Follow Me, and I will make you fishers of men.* For truly at that time they did follow Him, so that leaving all they cleaved to Him as their Master: insomuch that when that rich man went away from Him sorrowful, to whom He had said, *Go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow Me,* Peter said to Him, *Lo, we have left all, and have*

¹ sacramentumch. xxi.
v. 1—3.Matt. 4,
19.Mat. 19,
21. 22.

ib. 27.

followed Thee. How is it then that now as it were forsaking their Apostleship, they become the thing they were before, and return to the thing they had left; as though they had forgotten that which had been said to them, *No man putting his hand to the plough and looking back is fit for the kingdom of heaven?* If they had done this when Jesus was deceased, before He rose from the dead:—which indeed they could not, because the day on which He was crucified had their whole attention, until His burial, which took place before evening: and the following day was the Sabbath, when it was not lawful for them, as observing the custom of their fathers, to do any work; but on the third day the Lord rose again, and brought them back to the hope which already they had begun to have no more concerning Him:—still if they had done it at that time, we might suppose them to have done it in the feeling of despair which had taken possession of their minds. But now after He was restored to them alive from the sepulchre, after presenting to their eyes and hands, not only to see but also to touch and handle, the most evident verity of His flesh restored to life again; after inspecting the marks of the wounds, even unto confession of the Apostle Thomas, who had before said that he would not otherwise believe; after receiving, by His breathing upon them, the Holy Ghost: after the words uttered by His mouth in their ears, *As the Father sent Me, I also send you: whose sins ye remit they are remitted unto them, and whose ye retain they are retained:* on the sudden they come to be as they had been, fishers not of men but of fish.

3. To such then as this staggers, we must answer, that they were not forbidden to seek their necessary subsistence by the exercise of their craft, a lawful and permitted one, saving always the integrity of their Apostleship, if at any time they had no other means of subsistence. Unless perchance some man shall dare to think or say that the Apostle Paul had not reached the perfection of them who left all to follow Christ, because, that he might not burden any of them to whom he preached the Gospel, he earned his living by his own hands: therein all the more making good that which he saith, *I laboured more than they all;* and then adding, *yet not I, but the grace of God which was with me:* thus making

JOHN
XXI.
1—3.

Luke 9,
62.

S. Aug.
de Op.
Monach.
4 ff.
("Se-
venteen
Short
Trea-
tises,"
p. 473.)
2 Thess.
3, 8.
1 Cor. 15,
10.

HOMIL. CXII. it clear that this also was to be set down to the grace of God, that both in mind and body he was able to labour more than they all, even to that degree that he both ceased not from preaching the Gospel, and yet did not sustain this present life *by the Gospel*, as they did; albeit he was sowing it much more widely and productively through so many nations among whom Christ's name had not been prophesied; wherein he shews that to live, i. e. to have a livelihood by the Gospel, was not a matter of necessity imposed upon the Apostles, but a power or right given them. Which power the same Apostle Rom. 15, 20. mentions, saying, *If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless, saith he, we have not used this power.* And a little afterwards; *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. But I have used none of these things.* It is therefore sufficiently plain, that the Apostles were not commanded, but empowered, to *live only of the Gospel*, and to reap carnal things from them to whom by preaching the Gospel they sowed spiritual things; that is to say, to receive sustenance of their flesh, and as soldiers of Christ to take their due wages as from Christ's subjects¹. Whence this same illustrious soldier had said a little above concerning this matter, *Who goeth a warfare at any time at his own charges?* Which thing nevertheless he was himself doing, in that he laboured more than they all. If then the blessed Paul, that he might not use in common with the other preachers of the Gospel the power which undoubtedly he had in common with them, but might *go a warfare at his own charges*, lest the Gentile nations, utterly alien from the name of Christ, should be offended by that which might seem to be a venal teaching; if he, otherwise educated as he was, learned a craft which he did not know, in order that while the teacher is maintained by his own hands, no hearer might be burdened; how much more might blessed Peter, who was already a fisherman, do a work which he knew how to do, if at that present time he found no other means of living?

4. But some man will answer, And why found he no other

¹ a provincialibus.
v. Hom. xiii. 17.
1 Cor. 9, 7.

means, seeing the Lord promised, saying, *Seek ye first the kingdom of God and His righteousness, and all these things shall he ¹ added unto you?* Why, even so, the Lord did make good that which He promised. For who but He ² added unto him the fishes, by causing them to come to be taken? as indeed He must be believed to have for none other end brought upon His disciples the penury by which they were compelled to go a-fishing, but because He would exhibit the foreordained miracle: so would He at once feed the preachers of His Gospel, and enrich that same Gospel by that sign ³ of an inward and spiritual truth, which He would give them to lay to heart in the number of the fishes. Of which matter, that which He shall add to our store, must we also now speak.

5. *Saith, then, Simon Peter, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered Him, No. And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his coat ⁴ unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.*

6. A great mystery ⁵ this, in the great Gospel of John: and, the more emphatically to bespeak our regard thereunto, it is written last. Well then: that there were seven disciples occupied in this fishing, Peter, and Thomas, and Nathanael, and the two sons of Zebedee, and two other, whose names

JOHN
XXI.
3—11.
Matt. 6,
33.
¹ appo-
mentar.
² appo-
suit.
³ sacra-
mentum.

v. 3-11.
S. Aug.
Serm.
248-252.
Quæst.
83. n. 8.
Brevic.
Collat.
cum
Don.
iii. 16.

⁴ tunica

⁵ sacra-
mentum.

HOMIL. are not given, these by making the number seven, signify the
CXII. end of time. For all time revolves in a period of seven days.

v. 4. To this it looks, that *in the morning Jesus stood upon the shore*; because the shore is also the end of the sea, and so signifies the end of the world. It betokens also the same end
v. 11. of the world, that Peter *drew the net to land*, i. e. to shore. Which thing the Lord Himself hath opened, where, in another place He hath given a similitude taken from the casting of a
Mat. 13, draw-net into the sea: *And they draw it*, saith He, *to the*
48. 49. *shore*: and expounding the shore, what it meant, He saith, *So shall it be in the end of the world.*

7. That, however, is a parable by word, not by action: but in action, as in this place the Lord hath betokened the Church how it shall be in the end of the world, so in another fishing He hath betokened the Church how it should be in this present time. Now, in that He did that in the beginning of His preaching, but this after His resurrection, He shews that the former draught of fishes signifies the good and the bad which the Church now hath in it: but the latter only the good, which the Church shall have for ever, when the resurrection of the dead is completed in the end of the world. Accordingly, Jesus there did not, as here, stand upon the shore, when He commanded them to take the fish: but, *He entered*
Luke 5, *into one of the ships, which was Simon's, and prayed him*
3—7. *that he would thrust out a little from the land. And He sat down therein, and taught the people. Now when He had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.* And there the fishes which they caught were in the ships: they did not as here draw the nets to land. By these signs, and whatever other may be found, there, the Church in this world, but here, in the end of the world, is figured: therefore the first took place before, the last after, the Lord's resurrection; because there the Lord represented us as called, here as brought to life again. There, the nets are not thrown on the right side, lest they should denote only the good, nor on the left, lest only the bad: but generally, *Let down your nets*, saith He, *for a draught*, that we may understand good and bad to be meant: whereas here He saith, *Cast to the right side of the ship*, to denote those that shall stand on the right hand, the good only. There,

the net, for signification of schisms, was breaking: but here, because in that consummate peace of the saints there shall be no schisms, it concerned the Evangelist to say, *And for all they were* “*tanti*” i. e. *so large*¹, *yet was not the net broken*; ^{JOHN XXI. 11.} ¹ *τοσοδ- των*. as though he looked back to that other occasion where the net was broken, and by contrast of that evil would set off this good. There, the multitude of fishes taken was so great, that the two ships were filled and began to sink, *mergerentur*, i. e. were loaded even to the point of sinking: for they did not sink, only were in danger. For whence arise in the Church the great evils under which we groan, but because there is no bearing up against so great a multitude which, welnigh unto the submersion of discipline, enters in with its manners utterly alien from the path of the saints? But here they cast the net to the right side, *and now they were not able to draw it for the multitude of fishes*. What meaneth, *now were not able to draw it for the multitude of fishes*, but as those who on the right hand, i. e. within the nets of the Christian name, depart this life, shall come to light only on the shore, i. e. in the end of the world, when they rise again? Therefore they were not able so to draw the net as to discharge into the ship the fishes they had taken, as was done in that former case with all those by which the net was burst and the ships overloaded. Moreover, these of the right side, after their departure out of this life, the Church hath still, but hidden from sight, in the sleep of peace, as in the deep, until the net come unto the shore to which they are drawing it, *as it were two hundred cubits off*. Now that which in the former miracle was figured by the two ships, in regard of the circumcision and the uncircumcision, the same I take to be figured in this place by the two hundred cubits, in regard of the elect of either kind, the circumcision and the uncircumcision; being as much as to say, hundred and hundred; because in the sum of number hundred the figure passes to the right^b. Lastly, in the former fishing, the number of the fishes is not expressed, as though in that were fulfilled that which was foretold by the prophet: *I have preached* ^{Psa. 40,} *and spoken: they are multiplied above number*: but here⁶ they are not a sort above number, but there is of them the

^b In the Roman numeral notation, as xc. c. ci. cc.

HOMIL. particular number, *a hundred and fifty and three*; of which
CXXII. number we are with the Lord's assistance to render the reason.

8. Now if we would fix upon the number that shall denote
Deut. 9, the Law, what should it be but ten? For we know of course
10. that the Decalogue, i. e. those ten well-known commandments, were first written by the finger of God on the two tables of stone. But the Law, while grace aideth not, maketh transgressors, and is only in the letter: for because
2 Cor. 3, of this especially the Apostle saith, *The letter killeth, but
6. the Spirit giveth life*. Then let Spirit be added to letter, that the letter kill not whom the Spirit quickeneth not, but that we may do the commandments of the Law, not by our own strength, but by gift of the Saviour. But when grace is added to the Law, i. e. the Spirit to the letter, then it may be said that number seven is added to number ten. For that by this number, i. e. seven, is signified the Holy Ghost, is attested by proofs of Holy Writ, to which we must give heed. Namely, holiness or sanctification specially pertaineth to the Holy Spirit: accordingly, albeit the Father
ch. 4, 24. is Spirit, and the Son Spirit, because *God is Spirit*; and the Father is Holy, the Son Holy: yet by a name proper to Himself the Spirit of Them Both is called the Holy Spirit. Where then for the first time was the word, sanctification, heard in the Law, but on the seventh day? For God did not hallow or sanctify the first day, on which He made light; or the second, on which the firmament; or the third, on which He parted the sea from the land, and the earth brought forth herb and tree: or the fourth, on which the heavenly bodies were created: or the fifth, on which the living creatures that live in the waters or fly in the air: or the sixth, on which the living soul that is on the dry land, and man
Gen. 2, himself: but, *He sanctified the seventh day, on which He
3. rested from His works*. Meetly therefore by the number seven is the Holy Spirit betokened. Esaias also the Prophet
1s. 11, saith, *The Spirit of God shall rest upon Him*; and then
2. 3. enlarging thereupon in regard of His sevenfold work or office, he saith, *The Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and piety, and the Spirit of the fear of God shall fill Him*.

And what in the Apocalypse? Speaks it not of *the seven Spirits of God*, albeit He is *one and the same Spirit dividing His own to every man as He will?* But the sevenfold working of One Spirit is so named by the same Spirit Who was with the writer, that he should speak of seven Spirits. When therefore to the number ten of the Law the Holy Spirit is added in the form of number seven, it becomes seventeen; which number, growing by the sum of all the numbers from one up to itself, reaches to the sum of a hundred and fifty-three. Thus if to one thou add two, of course thou hast three; to those add three and four, and together they make ten; and then if thou add all the numbers up to seventeen, the sum reaches to the number aforesaid: i. e. if to ten, the amount had by adding from one to four, thou add five, it becomes fifteen; to these add six, and we get twenty-one; to these add seven, and it becomes twenty-eight; to these add eight and nine and ten, and we get fifty-five; to these add eleven and twelve and thirteen, and it becomes ninety-one; to these again fourteen and fifteen and sixteen, and we get an hundred and thirty-six; to this number add the remaining number of which we speak, i. e. seventeen, and the number of the fishes will be complete. Therefore the thing signified is not just an hundred and fifty-three saints only to rise unto eternal life, but thousands of saints pertaining unto the grace of the Spirit: by which grace we agree with our adversary, the Law of God; so that while the Spirit giveth life, the letter killeth not, but that which by the letter is commanded, while the Spirit aideth, is fulfilled, or, if aught be not fulfilled, it is remitted. All therefore who pertain unto that grace are by this number figured, i. e. figuratively signified. Which number containeth also thrice the number fifty, and the number three over and above, in regard to the mystery of the Trinity: moreover, the number fifty is made up of seven multiplied by seven, and one added; for seven times seven make forty-nine. That the one is added, is to signify that He is One, Who is denoted by the number seven because of His sevenfold operation: and we know that the Holy Ghost was sent, after the Lord's Ascension, on the fiftieth day, and the disciples were bidden to wait for that promised sending.

JOHN
XXI.
10.

Rev. 3,

1.

1 Cor.

12, 11.

Matt. 5,

25.

supra

Hom.

xlv. 13.

p. 610,

note.

HOMIL. 9. Not without a meaning, therefore, are these fishes said
 CXXII. to be both *so many*, and *so great*: i. e. an hundred and
 v. 11. fifty-three, and great. For so it is written: *And drew the
 net to land, full of great fishes, an hundred and fifty and*
 Matt. 5, *three*. For, when the Lord had said, *I am not come to*
 17—20. *destroy the Law, but to fulfil*, namely, as He was about to
 give the Spirit through Which men should have power to
 fulfil the Law, thereby adding the seven to the ten; after a very
 few words interposed He saith, *Whosoever therefore shall break*
one of these least commandments, and shall teach men so, he
shall be called least in the kingdom of Heaven: but he that
shall do and teach them, shall be called great in the kingdom of
Heaven. This man therefore shall be able to belong to the
 number of the great fishes. But the other, the least, who
 undoes in his deeds what he teaches in words, may indeed
 have place in the Church such as it is denoted by the first
 draught of fishes, having in it good and bad, seeing this too
 is called the kingdom of Heaven: in regard of which He
 Mat. 13, saith, *The kingdom of Heaven is like unto a net cast into the*
 47. *sea, and gathering of every kind*^a. Where He means also
 good and bad: which, He saith, shall be separated on the
 shore, i. e. at the end of the world. And indeed, to shew
 that these *least*, who teach good things by speaking which
 they undo by evil living, are reprobates, and shall not as the
 least have place in eternal life, but shall have no place there
 at all; when He had said, *Shall be called least in the kingdom*
of Heaven, He straightway subjoins, *For I say unto you,*
that except your righteousness shall exceed the righteousness of
the Scribes and Pharisees, ye shall not enter into the kingdom
of Heaven. Those, surely, are the Scribes and Pharisees, who
 Mat. 23, *sit in Moses' seat*, and of whom He saith, *What they say do*
 2. 3. *ye: but what they do, that do ye not: for they say, and do not:*
 they teach by their discourses that which they undo by their
 lives. It follows therefore, that he who is least in the kingdom
 of heaven, such as the Church now is, shall not enter into the
 kingdom of Heaven, such as the Church shall then be; since,
 as teaching that which he undoes, he shall not pertain unto the
 society of them who do that which they teach, and therefore

^a *Ex omni genere piscium*. Vercell. edited Vulg. All the Greek copies,
 Veron. Colb. S. Hilar. p. 75. and the *ἐκ παντὸς γένους*.

shall not be in the number of the great fishes : since *he that shall do and teach, the same shall be called great in the kingdom of Heaven.* And because he shall be great here ; therefore shall he be there, where that *least* shall not be. For to that degree shall they be great there, that *he who is least* there JOHN XXI. 11. *is greater than he,* than whom here is none greater. But Matt. 11, 11. yet those who are great here, i. e. who in the kingdom of Heaven, where the net gathers good and bad, do the good things they teach, the same shall be greater in that eternity of the Kingdom of Heaven, they who are denoted by the fishes which belong to the right side, and to the resurrection of life.—It comes next that we should discourse, what God shall give, concerning the Lord's repast with these seven disciples, and what He spake after the same, as also concerning the conclusion of the Gospel : but this must not be pent up into the present sermon.

H O M I L Y CXXIII.

JOHN xxi. 12—19.

Jesus saith unto them, Come and dine. And none of the disciples durst ask Him, Who art Thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed Himself to His disciples, after that He was risen from the dead. So when they had dined, Jesus saith to Simon Peter, Simon, son of Joannes¹, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him again the second time, Simon, son of Joannes, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed my lambs. He saith unto him the third time, Simon, son of Joannes, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake He signifying by what death he should glorify God.

¹ *supra*
p. 112.
note.

S. Aug. 1. THE Gospel of blessed John the Apostle comes to a
Serm. close with the Lord's manifesting Himself for the third time
146.147. to His disciples: in which Gospel we have already handled,
253. as we were able, the former part, down to the place where is related the taking of the hundred and fifty-three fishes by the disciples to whom He shewed Himself, and how, though

they were great, *yet were not the nets broken*. What follows ^{JOHN} ^{XXI.} is next to be considered, and in so far as the Lord aids, to ^{12—19.} be discoursed upon, as the matter shall seem to require.

Namely, when the fishing was done, *Jesus saith unto them*, v. 12. *Come and dine. And none of the disciples durst ask Him, Who art Thou? knowing that it was the Lord.* Then if they knew, what need was there to ask? and if there was no need, why is it said, *They durst not*, as if there were need, ^{S. Chrys.} but they did not dare to do so? Well then, the meaning is ^{Hom. in} this: so mighty was the evidence of truth in the appearing ^{Ev. Jo-} ^{ann. 87.} of Jesus to those disciples, that none of them durst, not only deny, but even doubt; since if any doubted, he would be bound to ask. Therefore the saying, *None of them durst ask Him, Who art Thou?* is as much as to say, None of them durst doubt that it was He.

2. *Jesus then cometh, and taketh bread, and giveth them*, v. 13. *and fish likewise.* Behold also, we are told what they dined upon: concerning which repast we also will say somewhat sweet and wholesome, if He will feed us also. Above it is told that these disciples, when they came to land, *saw a fire of coals there, and fish laid thereon, and bread.* Where the meaning is not that there was bread also laid upon the coals, but we are to understand, They saw. Which word if we repeat in the place where it is to be understood, the whole may be said in this way: *They saw a fire of coals there, and fish laid thereon, and they saw bread.* Or thus rather: *they saw a fire of coals there, and fish laid thereon, they saw also bread.* At the Lord's bidding they brought also of the fish which themselves had caught; and though it is not expressed by the narrator that they did this, yet it is not left unmentioned that the Lord ordered it: for He saith, *Bring of the fish which ye have now caught.* And who can suppose that they did not do as He ordained? Of these then the Lord made a dinner for those His seven disciples, to wit, of the fish which they saw laid upon the coals, adding to this some of those which they had caught; and of the bread, which it is no less mentioned that they saw. "Piscis assus, ^{ch. 6, 41.} Christus est passus:" the roasted fish, is Christ in His Passion. He also is the Bread which descended from heaven. With this is the Church incorporated unto the participating

HOMIL. of eternal bliss. In which regard it is said, *Bring of the*
 CXXVII. *fish which ye have now caught*; that all we who have this hope in us might know, that in those seven disciples, by which number seven in this place we may understand our universality to be figured, we communicate in that so great mystery, and are associated in that same bliss. This is the dinner of the Lord with His disciples: at which John, albeit he had many other things to say of Christ, brings his Gospel to a close, with a great contemplation, and that, a contemplation of great things. For here the Church, such as it is to be in the good only, is signified by the draught of the hundred and fifty-three fishes; and to them who believe, hope, love these things, the participation of so great bliss is by this dinner be-tokened.

v. 14. 3. *This is now the third time that Jesus shewed Himself to His disciples, after that He was risen from the dead.* Which we must not refer to the manifestations themselves, but to the days (that is, on the first day when He rose again; and eight days after, when the disciple Thomas saw and believed; and on this day when He did this of the fishes, though after how many days He did this is not said :) for on the first day itself He was seen more than once, as the comparison of the testimony of all the Evangelists demonstrates; but, as I said, His manifestations are to be numbered by days, so that this is the third; namely, the first manifestation, also to be reckoned as one because of the one day, no matter how often or to whom He shewed Himself, was on that day on which He rose; the second manifestation, after eight days; and this the third: and after this, as oft as He would, until the fortieth day, on which He ascended into Heaven, although not all are written.

v. 15-19. 4. *So when they had dined, Jesus saith to Simon Peter,*
¹ diligis *Simon, son of Joannes, lovest¹ thou Me more than these? He*
² amo *saith unto Him, Yea, Lord; Thou knowest that I love² Thee.*
He saith unto him, Feed My lambs. He saith to him again
the second time, Simon, son of Joannes, lovest¹ thou Me? He
saith unto Him, Yea, Lord; Thou knowest that I love² Thee.
He saith unto him, Feed My sheep. He saith unto him the
³ amas *third time, Simon, son of Joannes, lovest³ thou Me? Peter was*
grieved because He said unto him the third time, Lovest

thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake He, signifying by what death he should glorify God. To this came he in the end, the denier and the lover: by presuming, elated; by denying, prostrated; by weeping, cleansed; by confessing, proved; by suffering, crowned: to this end came he, that he should of perfect love die for His name with Whom of perverse eagerness he had promised to die. Let him do, being made strong by His resurrection, that which he unripely engaged to do, being weak. For this must needs be, that first Christ should die for the salvation of Peter, then Peter die for the preaching of Christ. That which his human temerity had begun to dare, was a putting that first which should come last, whereas the Truth had settled this order. Peter thought to lay down his life for Christ, he that was to be delivered, for Him that was to deliver; albeit Christ was come to lay down His life for all His, among whom was Peter himself; which thing, behold, is now done. Now henceforth may we have firmness of heart to undergo death for Christ, by His own gift taking unto us the true courage, not by our error presumptuously taking upon us a false courage. Now may we not dread the end of this life; because in the Lord's rising again the pattern of another life is gone before. Now mayest thou, Peter, not fear death; because He liveth Whom thou didst mourn as dead, and Whom thou wouldest of carnal love have forbidden to die for us. Thou didst dare Mat. 16, to put thyself in the way before thy Leader, thou didst dread 21. 22. the persecutor who came after Him: henceforth, the price being poured out for thee, mayest thou follow Him that bought thee, yea, follow Him altogether, even unto the death of the cross. Thou hast heard the words of One Whom now thou hast proved true; the Same hath foretold thy passion, Who foretold thy denial.

5. Howbeit, first the Lord asks, that which He knew, and not once only, but a second and a third time; whether Peter

JOHN
XXI.
15—19.

HOMIL. CXXIII. loveth Him: and just that number of times receiveth none
Comp. other answer of Peter, than that He is loved; just that
Hom. 124, 4. number of times giveth none other charge to Peter, than that
p. 1081. His sheep be fed. For the thrice denying there is rendered
Serm. 285, 3. a thrice confessing, that the tongue be not less servant unto
Enarr. in Ps. 37. love than it had been servant unto fear, nor death immi-
§. 13: nent seem to have then elicited more of speech, than Life
90 (2), present shall elicit now. Be it the office of love to feed the
§. 12. Lord's flock^a, if it was the token of fear to deny the Shepherd.
 They who with this mind feed the sheep of Christ, that they
 will needs have them to be theirs, not Christ's, are con-
 victed of loving themselves, not Christ: through lust, of
 getting either glory, or dominion, or gain; not through
 charity, of obeying, and succouring, and pleasing God.
 These then are the men against whom this so oft repeated
 word of Christ sounds the alarm: the men of whom the
Phil. 2, 21. Apostle groans, that they *seek their own, not the things that
are Jesus Christ's*. For what meaneth this, *Lovest thou Me?*
feed My sheep, but all one as if it were said, *If thou love Me*,
 think not that thou feedest; but My sheep feed thou as Mine,
 not as thine; seek thou in them My glory, not thine; My
 dominion, not thine; My gain, not thine: be not of the
 fellowship of those who belong to the *perilous times, lovers
of themselves*, and the rest that is linked to this beginning of
2 Tim. 3, 1—5. evils. For, the Apostle having said, *For men shall be lovers of
themselves*, goes on to say, *lovers of money, overbearing,
proud, blasphemers, disobedient to parents, unthankful,
wicked, irreligious, without affection, false accusers, incon-
tinent, fierce, without kindness, traitors, shameless, blinded,
lovers of pleasures more than lovers of God; having a show
of godliness, but denying the power thereof*. All these evils
 flow from that, as from a spring-head, which he puts first,
lovers of themselves. With good reason, therefore, is it said
 to Peter, *Lovest thou Me?* and he answers, *I love Thee*; and
 this is the rejoinder, *Feed My sheep*: and this a second, this
S. Aug. de Civ. D. xiv. 7. a third time. (Where also it is shewn that that which we ex-

^a So St Augustine constantly inter-
 prets, that Peter is required to prove
 his love by feeding the flock of Christ:
 but the Greek expositors, as S. Cyril
 Al., S. Chrysost., Euthymius, that

St. Peter having by his trine confession
 effaced his trine denial is by these
 words, *Feed My sheep*, reinstated in
 his Apostolic office.

press by the two words *amor* and *dilectio* is one and the same thing. For the Lord also the last time saith not, *Diligis Me*, but, *Amas Me*?) Not ourselves then, but Him let us love; and in feeding His sheep, seek the things that are His, not that are our own. For in some inexplicable manner, I know not how, it comes to pass, that whoso loveth himself, not God, loveth not himself; and whoso loveth God, not himself, loveth his own self. For he who hath not power of himself to live, dies by loving himself: therefore he loves not himself, who loves so that he does not live. But when a man loves Him by Whom man lives, by not loving himself he does more love himself, while the reason why he loves not himself is, that he may love Him by Whom he lives. Therefore, let them which feed the sheep of Christ, not be *lovers of themselves*, that they feed them not as their own, but as His, and wish of them to get gain unto themselves, as *lovers of money*; or to be lords over them, as *overbearing*; or to glory in the honours they receive from them, as *proud*; or to go even to the length of making heresies, as *blasphemers*; and not yield to the holy fathers, as *disobedient to parents*; and as *unthankful*, render evil for good to those who correct them because they are loath that they should perish; as *wicked*, murder souls, both their own and others; as *irreligious*, rend the motherly bowels of the Church; as *without affection*, have no compassion for the weak; as *detractors*, essay to blemish the fair fame of the saints; as *incontinent*, not curb the worst of lusts; as *fierce*, be ever wrangling and going to law: as *without kindness*, know not to help the distressed; as *traitors*, betray to the enemies of the godly the things which they have discovered that they are obliged to conceal; as *shameless*, drive before them all human sense of shame by unblushing effrontery; as *blinded*, understand *neither what they say nor whereof they affirm*; set carnal pleasures above spiritual joys, as *lovers of pleasures more than lovers of God*. For these and such like wickednesses, whether they all meet in one man, or have dominion some over some men, others over others, all spring, so to say, from this as their root, that men are *lovers of themselves*. Against which vice must those be above all on their guard, who feed the sheep of Christ, lest they *seek their own*,

JOHN
XXI.
15—19.

1 Tim.
7.

HOMIL. *not the things which are Jesus Christ's*, and put to the
 CXXIII. uses of their lusts them for whom was shed the blood of
 Christ. The love of Whom ought in him that feeds His
 sheep to grow unto a spiritual ardour so great that it shall
 even overcome the natural fear of death, by which we would
 fain not die even when we would fain be with Christ. For
 Phil. 1, thus even the Apostle Paul saith that he hath *a desire to be*
 23. *dissolved and to be with Christ*: and yet doth he groan being
 2 Cor. 5, *burthened, and would fain not be stripped, but clothed upon,*
 4. *that mortality may be swallowed up of life.* And here the
 v. 18. 19. Lord saith to this His lover; *When thou shalt be old, thou*
shalt stretch forth thine hands, and another shall gird thee,
and lead thee whither thou wouldest not. For this He said
to him, signifying by what death he should glorify God.
Shalt stretch forth, saith He, *thine hands,* that is, shalt be
 crucified. But that thou mayest come to this, *another shall*
gird thee, and shall lead thee, not whither thou wouldest,
 but, *whither thou wouldest not.* First He told him what
 should be, then how it should be. For not when crucified,
 but of course when about to be crucified, was he led whither
 he would not: for being crucified, he went, not whither he
 would not, but indeed whither he was fain to go. Because
 he would fain be loosed from the body, to be with Christ, but
 then, if that might be, he desired eternal life without the
 irksomeness of death: to which irksomeness he was led
 unwilling, but from it was led out willing: unwilling he came
 to it, but willing he overcame it; and left behind him this
 affection of infirmity, by reason of which no man likes to die;
 an affection so natural, that not even old age had power to
 remove it from blessed Peter, to whom it was said, *When thou*
art old thou shalt be led *whither thou wouldest not.* For our
 consolation even the Saviour took this affection also upon
 Mat. 26, Himself, saying, *Father, if it be possible, let this cup pass*
 39. *from Me*: Who yet, we know, was come to die, and had no
 ch. 10, necessity of death, but the will to die, by power about to lay
 18. down His life, and by power to take it again. But however
 great the repugnance against death, the strength of love
 ought to overcome it; that love, wherewith we love Him
 Who, while He is our Life, was willing to endure even death
 for us. For were there nothing, or little, of irksomeness in

death, the glory of the martyrs would not be so great as it is. JOHN XXI. 18, 19.
Howbeit, if the good Shepherd, Who laid down His life for His sheep, hath even of those sheep made for Himself so ib. 11. many martyrs; how much more ought those to strive even unto death for the truth, and even unto blood against sin, to Heb. 12, 4. whom He committeth the sheep themselves, to feed, i. e. to teach and rule! And consequently, with the example of the Shepherd going before, who does not see that the shepherds are more bounden to keep close to the pattern of the Shepherd, if many even sheep have copied His pattern, under Whom, the One Shepherd in the one flock, the shepherds too are themselves sheep? For He hath made all those His sheep, for whom all He suffered; seeing He also, that He might suffer for all, Himself became a sheep.

H O M I L Y CXXIV.

JOHN xxi. 19—25.

And when He had spoken this, He saith unto him, Follow Me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on His breast at supper, and said, Lord, which is he that betrayeth Thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, Thus will I that he tarry till I come, what is that to thee? follow thou Me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, Thus will I that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

cf. Ser.
146.147.
253.

1. IT is no small question, why, when the Lord manifested Himself the third time to the disciples, He said to the Apostle Peter, *Follow Me*; but of the Apostle John, *Thus^a will I that he tarry until I come; what is that to thee?* Upon this question, to be, so far as the Lord shall grant, whether fully treated of, or resolved, we bestow the last discourse of the present work. The Lord, then, having foretold

^a *Sic eum volo manere*: so Codd. Veron. Colbert. Victor.: others, *Si sic eum*, or *si eum—sic manere*, in agree-

ment with Cod. Cantab. Gr. *ἐὰν αὐτὸν θέλω μένειν οὕτως*. Lachmann, *Si sic*.

to Peter by *what death he should glorify God*, saith to him, *Follow Me*. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on His breast at supper, and said, Lord, which is he that betrayeth Thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, *Thus will I that he tarry till I come; what is that to thee? follow thou Me*. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, *He shall not die; but, Thus will I that he tarry till I come; what is that to thee?* Thus far reaches in this Gospel a question, which by its profundity in no slight degree exercises the mind of him that would search it out. Namely, why is it said to Peter, *Follow Me*, and not said to the rest who were there with him? And yet unquestionably they did follow Him, as disciples their Master. But if it means following unto the suffering of death, did Peter alone suffer for the Christian truth? Was there not there among those seven the other son of Zebedee, John's brother, who after the Lord's Ascension is manifestly shewn to have been put to death by Herod? But some man will say, that because James was not crucified, it might well be said to Peter, *Follow Me*; seeing he experienced not only death, but also the death of the Cross. Be it so, if nothing else can be found that shall be more suitable. Then why is it said of John, *Thus will I that he tarry till I come; what is that to thee?* and then it is repeated, *Follow thou Me*; as though the reason why John should not follow were this, that the Lord willed him to tarry until He come? Who can easily believe that the thing meant was other than what the brethren believed, to wit, *that that disciple should not die*, but tarry in this present life until Jesus should come? But then John has put this sense away from us, by declaring in open contradiction thereto that the Lord did not say this thing. For why should he subjoin, *Jesus said not, He shall not die*, but lest what had proved false should be left fixed in men's minds?

2. But, if so please any man, let him yet stand out; and say that that is true indeed, which John saith, namely, that the Lord *did not say that that disciple should not die*, but nevertheless this is signified by such words as he relates Him

JOHN
XXI.
19—25.

Acts 12,
2.

HOMIL. CXXIV. to have spoken: and let him assert that the Apostle John is yet alive, and as for that sepulchre of his at Ephesus, maintain that he sleeps there, not lies dead^b. Let him take unto him for argument, that they say the earth in that spot perceptibly swells and bubbles like boiling water; and that this is caused by his breathing, let him uphold, be it with consistent or be it with pertinacious asseveration. For there cannot lack that shall believe this, if there lack not that affirm

Deut. 34, 6. Moses also to be alive; because it is written, that his sepulchre is not found, and because he appeared with the Lord on the

Mat. 17, 3. Mount, where was Elias also, of whom we read that he did not die, but was caught up. As if the body of Moses could

2 Kings 2, 11. not be somewhere so hidden out of sight, that it should be altogether unknown to men where it was, and thence be for a season divinely raised up, when Elias and he appeared together with Christ: just as for a season many bodies of

Mat. 27, 52, 53. Saints arose when Christ suffered, and after His resurrection appeared, as it is written, to many in the holy city. But yet, as I was saying, if some deny Moses to be dead, whom the very Scripture in which we read that his sepulchre is nowhere found, doth nevertheless without any ambiguity witness to be dead; how much rather shall John by occasion of the present words, where the Lord saith, *Thus will I that he tarry till I come*, be believed to be alive, sleeping under the earth? Of whom also they have a tradition, (which is found

^b It seems to have been thought by some, that St. John was caught up into heaven like Enoch and Elijah: see the work, falsely ascribed to St. Hippolytus Portuensis, de Consummatione Sæculi, p. 14. in the Appendix to Fabricius's Edition of that writer. Photius Biblioth. 229, quotes Ephraim Theopolit. of Antioch, a writer of the sixth century, for the same opinion. The Apocryphal writings to which St. Augustine alludes are not known to be in existence, but a similar story is related in Niceph. Hist. Eccl. ii. 42. comp. Photius u. s. Isidor. Hispalensis de Vita et obitu Prophet. et Sanct. (Orthodoxogr. i. p. 598.) Aretas in Apocalyps. p. 741. Fabric. Cod. Apocr. N. T. p. 533. Not many years before these Homilies were preached, an impostor had appeared, pretending himself to be the Apostle St. John; see Severus Sulpitius in his Life of

St. Martin of Tours.—Of earlier writers, compare Tertull. de Anima, c. 50. Obiit et Joannes, quem in adventum Domini remansurum frustra fuerat spes. "John also died, of whom it was vainly expected that he would remain until the Lord's coming." S. Hil. de Trin. vi. 39. seems to speak doubtfully: Joannes sic usque ad adventum Domini manens, et sub sacramento divinæ voluntatis relictus et deputatus, dum non neque non mori dicitur et manere. "John so remaining until the Lord's coming, and left under the mystery of the Divine will in our account of him, while it is not said that he should not die, and is said that he should remain." S. Ambros. Expos. in Psal. 118. Serm. 20. §. 12. de morte ejus aliqui dubitaverunt. "Of his death some have doubted."

in some though apocryphal writings,) how he ordered a sepulchre to be made for him, being at the time in perfect health; and how, when this had been dug and most carefully prepared, he laid himself therein as in a bed, and straightway gave up the ghost; howbeit, as those suppose, who take these words of the Lord in this meaning, he did not actually die, but lay like one deceased; and being thought to be dead, was buried asleep; and so remains until Christ come, giving tokens the while of his being alive, by the heaving of the dust; which dust is supposed to be stirred by the breathing of the sleeper, so as to rise from beneath to the surface of the grave. I think it superfluous to combat this opinion. Be it for them who know the spot, to see whether the earth in that place does this, or is thus affected as they say; as in fact we have been told this by men of no slight authority.

3. In the mean while, let us yield to an opinion which we are not able to refute by sure proofs; lest again there arise another question to be asked of us, Why over the buried dead the very soil seems in a manner to live and breathe. But put the case, that by a great miracle, such as the Almighty hath power to do, a living body is all the while in deep sleep beneath the earth, until the end of the world come, is the present so great question hereby solved? Nay rather, it becomes a greater and a more difficult question, why Jesus, loving this disciple as He did above the rest, insomuch that it was granted to him to lie in His bosom, should as a great boon bestow upon him a long sleep in the body; whereas He released the blessed Peter, by the great glory of martyrdom, from the burden of the body, and granted to him that which the Apostle Paul hath said and written that he desired, *to be dissolved and to be with Christ*. But if, ^{Phil. 1, 23.} which is rather believed to be the case, the reason why Saint John tells that the Lord *said not, He shall not die*, was, that He might not be thought to have meant this in those words which He did say, and his body in his sepulchre lies lifeless as the bodies of other dead; it remains only, that if the thing really does take place there which common fame reports, namely, that the earth as fast as it is heaved off grows up from beneath, it is, either to commend his precious death,

HOMIL. seeing it hath not martyrdom to commend it^c, (for he was not
CXXIV. put to death by the persecutor for the faith of Christ,) or for some other reason hidden from our knowledge. Still the question remains, Why the Lord should say concerning a man that should die, *Thus will I that he tarry till I come?*

4. And then that circumstance in these two Apostles Peter and John, who but must be struck by it, and put upon enquiry, Why the Lord loved John more, when Peter loved the Lord Himself more? For wherever John makes mention of himself, in order that without expressing his name it may be understood that none other than he is meant, he adds this, that the Lord loved him: as if He loved him alone, to distinguish him by this mark from the rest; though assuredly He loved them all: then what would he have to be understood in saying this, but that he was loved with a more ample love? which God forbid we should think him to say falsely. Moreover, what greater token could Jesus give of His own greater love towards him, than that a man, partaker of so great salvation with the rest, his fellow-disciples, should yet alone recline upon the bosom of the Saviour Himself? Further, that the Apostle Peter loved Christ more than others, many proofs indeed may be brought forward: but not to go a long way off for others, in what we read a little above in the lesson before the present, about this same third manifestation of the Lord, it appears plainly enough: where, interrogating him, He saith, *Lovest thou Me more than these?*
supra
v. 15. Which thing assuredly He knew, and yet put the question, that we also who read the Gospel, might by means both of His question and the other's answer, know the love of Peter towards the Lord. As for this, that Peter in his answer, *I love Thee*, did not add, *more than these*; he answered just

Serm.
147, 2.

^c Polycrates Ep. ad Victor. ap. Eus. H. E. v. 24. calls St. John *μάρτυς καὶ διδάσκαλος*, "Martyr and Doctor," adding that "he lies buried at Ephesus." S. Chrysost. Hom. 65 in Matt. inclines, by reason of that saying of our Lord, Matt. 20, 22-23, to hold that he was a martyr in the stricter sense of the word: similarly Theophylact in l.—On the meaning of the saying, *Follow thou Me*, and *If I will that he tarry* &c. Theophylact records two different opinions of the

ancient expositors. Some thought that *Follow Me* meant, 'Go thou into all the world, preach the Gospel, feed the universal flock:' while St. John was to *tarry* in Galilee, *until I come*, i. e. 'until the destruction of Jerusalem;' or else, 'until it please Me to call him to preach the Gospel out of the holy Land.' Others expounded that our Lord by these sayings denoted the different time and manner of the death of the two Apostles.

what he knew. For he could not know how much the Lord was loved by any other, because he could not see the heart of another. But yet in the former words, in saying, *Yea, Lord, Thou knowest*, he hath himself sufficiently declared that the Lord with knowledge asked the thing he asked. Consequently, the Lord knew not only that he, Peter, loved, but also that he loved Him more than those. And yet if we propound the question, Whether of twain is the better man; whether he that loves Christ more, or he that loves Him less; who will stand in doubt to answer, that the better man is he that loves more? Again, if we propound, whether of twain is the better man, whether he whom Christ loves less, or he whom He loves more; that he is the better man who is more loved by Christ, will without doubt be our answer. So then, in the comparison which I put first, Peter is preferred to John; in the other, John to Peter. Well then, we propound a third thus: Which of two disciples is the better; he who less than his fellow-disciple loves Christ, and is more loved by Christ than his fellow-disciple: or he whom Christ loves less than his fellow-disciple, albeit himself more than his fellow-disciple loves Christ? Here, plainly, the reply lingers, and the question becomes greater. For my part, as far as my understanding goes, I might easily answer, that he is the better man who more loves Christ, the happier man he whom Christ loves more; if only I saw clearly how to defend the justice of our Deliverer in loving that man less by whom He is loved more, and that man more by whom He is loved less.

5. I will essay therefore, in the manifest mercy of Him Whose justice is hidden, according to the strength which Himself shall give, to shew you the solution of this so great question: for thus far it has been propounded, not expounded. But for the expounding thereof, let us set out with this: that we must remember, that our life in this *corruptible body which presseth down the soul* is a wretched life. ^{Wisd. 9, 15.} Howbeit, we that are already redeemed through the Mediator, and have received for earnest the Holy Ghost, have a blessed life in hope, though in the reality we do not yet possess it. *But hope that is seen is not hope: for what a man seeth, why doth he hope for? But if what we see not we hope for, by patience we wait for it.* ^{Rom. 8, 24, 25.} Now it is in the ills each suffers,

HOMIL. not in the good things he enjoys, that there is need of patience.
 CXXIV. This life therefore, of which it is written, *Is not the life of*
 Job 7, 1. *man upon earth temptation?* in which we daily cry unto
 Matt. 6, the Lord, *Deliver us from evil*, man is constrained to tolerate,
 13. even after remission of sins: albeit that he came into this misery,
 De peccat. me- the first sin was the cause. For the punishment is lengthened
 ritus et out more than the fault; lest the fault should be thought
 remiss. small, if with the fault the punishment also should come to
 ii. 54-56. an end. And therefore, either for the shewing forth of the
 misery we have deserved, or for the amendment of this
 unstable life, or for the exercise of needful patience, the
 punishment does in temporal wise hold the man, even when
 the fault does not hold him down unto eternal damnation.
 Such is the condition of these present days, the evil days
 Ps. 34, which we pass in this mortal state, albeit therein we *love to*
 12. *see good days*; a condition to be lamented indeed, but not to
 be found fault with. For it comes of God's just anger,
 Job 14, speaking of which the Scripture saith, *Man that is born of*
 1. *woman is of short life, and full of anger*: seeing God's anger
 is not as man's, i. e. a perturbation of an excited mind, but
 a calm settling of just punishment. In this His anger, God,
 Psal. 77, as it is written, not shutting up His tender mercies, besides
 9. other consolations of the wretched which He ceaseth not to
 Gal. 4, afford to mankind, *in the fulness of time* at which He knew
 4. this behoved to be done, *sent forth His Son*, the Only-Begotten,
 by Whom He created all things, that He, still continuing
 2 Tim. to be God, should be made Man, and be *the Mediator between*
 1, 5. *God and men, the Man Christ Jesus*: on Whom believing,
 being by the laver of regeneration loosed from the guilt of all
 sins, both original, (to wit, contracted by the natural generation
 or birth, which, most of all, the new birth or regeneration was
 ordained to counteract,) and of the rest which are contracted
 by evil living, they should be set free from lasting damnation,
 and live in faith, hope, and charity, sojourning as strangers in
 this world and in its laborious and perilous temptations, but
 should walk in the consolations of God, both bodily and
 spiritual, unto the beholding of Him, keeping the way, which
 same Christ was made unto them. And because even walking
 in Him they are not without sins, which, by reason of the weak-
 ness of this life overtake them unawares, He hath given them

alms-deeds for salutary remedies, by which their prayer should be aided, wherein He hath taught them to say, *Forgive us our debts, as we also forgive our debtors.* Thus fares the Church by blessed hope in this troublesome life : of which Church the Apostle Peter, by reason of the primacy of his Apostleship, is by figurative generality the representative. For, as it regards himself in his proper person, by nature he was one man, by grace one Christian, by more abundant grace one and withal the chief Apostle : but when it was said to him, *To thee I will give the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven,* he denoted the universal Church, which in this world by divers temptations, like as by rains, floods, tempests, is shaken, and falleth not, because it is founded upon the rock, "*super petram*," from which Peter had his name. For it is not "a Petro petra," but "Petrus a petra," not from Peter hath the Rock its name, but Peter his from the Rock, just as "Christ" is not so called from "Christian," but "Christian" from "Christ." Since, that the Lord said, "*Super hanc petram ædificabo Ecclesiam meam*," Upon this Rock will I build My Church, was because Peter had said, *Thou art Christ, the Son of the Living God.* Upon this, then, saith He, upon this Rock, Which thou hast confessed, will I build My Church. For the Rock was Christ : upon which foundation Peter himself also was built. For other foundation can no man lay save that which is laid, which is, Christ Jesus^a. The Church therefore, which is founded in Christ, did

^a S. Aug. Retract. i. 21. "In a certain place of the book which I wrote while a presbyter *Contra Epistolam Donati*, I said concerning the Apostle Peter, that on him as the rock the Church is founded ; which sense is also sung by the mouth of many in the verses of the most blessed Ambrose, where speaking of the cock, he saith, *Hoc, ipsa petra ecclesiæ Canente, culpam diluit.* But I know that I have since very often expounded that saying of the Lord, *Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam*, to mean, Upon Him Whom Peter confessed, saying, *Thou art Christ, the Son of the Living God* : and so that Peter, named from this Rock, should figuratively repre-

sent the Church which is built upon this rock, and which hath received the keys of the Kingdom of Heaven. For it is not said to him, *Tu es petra*, but, *Tu es Petrus*. Now *Petra erat Christus, The Rock was Christ* ; Whom having confessed, as the whole Church confesseth Him, he was called Peter. Which of these two senses is the more probable, let the reader choose." In his extant works, St. Augustine is constant to the latter interpretation. Comp. *supra* Hom. 118, 4. Sermon. 270, 2. Non *supra* Petrum quod tu es, sed *supra* petram quam confessus es. *Ædificabo autem Ecclesiam meam* : ædificabo te, qui in hac responsione figuram gessisti Ecclesiæ. Sermon. 149, 7 : 295, 1. 2. Lib. de Agone

HOMIL. in Peter receive from Him *the keys of the Kingdom of Heaven:*
CXXIV. that is, the power of binding and loosing sins. For that which in strictness of speech the Church is in Christ, the same, by significance, is Peter in the Rock: in which significance the Rock means Christ, Peter the Church. This Church then, which Peter represented, so long as it exists in the midst of evils, by loving and following Christ is delivered from evils. Now it doth more *follow* Him in them who strive for the Truth even unto death. Howbeit, it is said to the whole universally, *Follow Me:* to that whole, for which universally Christ suffered: of Whom the same Peter saith, *1 Pet. 2, Christ suffered for us, leaving us an ensample, that we should follow His steps.* Behold here in what regard it is said, *Follow Me.* But there is another life, immortal, which is not amid evils: there we shall see *face to face*, that which here, by much proficiency in attaining unto the sight of the truth, is seen *through a glass, darkly.* Two lives, therefore, preached and commended unto her of God, the Church knoweth: of which, one is in faith, the other in sight; one in time of sojourning, the other in eternity of abiding; one in labour, the other in rest; one in the way, the other in its home; one in the work of action, the other in the wages of contemplation; one declines from evil and does good, the other hath no evil to decline from, and hath great good to enjoy; one fights with the enemy, the other reigns without an enemy; one is courageous in things adverse, the other hath no sense of ought adverse; one curbs carnal lusts, the other is wholly given up to spiritual delights; one is anxious with care of getting the victory, the other in the peace of victory is without a care; one in temptations is helped, the other without any temptation rejoices in the Helper Himself; one succours the needy, the other is there where it finds none needy; one forgives others' sins that its own may be forgiven, the other neither hath ought done to it that it need forgive, nor does ought that it need ask to be forgiven; one is scourged by evils that it be not lifted up in its good things, the other with such fulness of grace is free from all evil, that

Christiano §. 32. Enarr. in Psa. 108, 1. Quædam dicuntur quæ ad apostolum Petrum proprie pertinere videantur, nec tamen habent illustrem intellectum, nisi um referuntur ad Ecclesiam ejus ille

agnoscitur in figura gestasse personam, propter primatum quem in discipulis habuit; sicuti est, *Tibi dabo claves regni cælorum:* &c.

without any temptation to pride it cleaves to the Supreme Good; one discerns between good and evil, the other beholds the things that alone are good : therefore, the one is good but as yet wretched ; the other better, and blessed. The first is signified by the Apostle Peter ; the last by John. The first is wholly spent here even unto the end of this world, and there finds an end ; the last is deferred, to be completed after the end of this world, but in the world to come hath no end. Therefore to this it is said, *Follow Me* ; but of that other, *Thus will I that he tarry till I come ; what is that to thee ? Follow thou Me.* For what is this ? So far as I understand, so far as I take it in, what is this but, *Follow thou Me*, by copying the pattern of enduring temporal evils ; let the other *tarry until I come* to render the good things that are for ever and ever ? Which may be more openly expressed in this wise : Let perfected Action *follow Me*, informed by the ensample of My Passion : but let begun Contemplation *tarry until I come*, to be perfected when I am come. For that which follows Christ is the pious fulness of patience reaching even unto death : but that which tarries until Christ come, the fulness of knowledge to be then made manifest. Here, truly, we are enduring the evils of this world in the land of the dying, there we shall see the good things of the Lord in the land of the living. For this that He saith, “ *volo eum manere,*” *I will that he tarry till I come*, is not to be understood as if it had been said, *remanere* or *permanere*, to remain or continue ; but in the sense, “ to wait :” since the thing signified by his person is not now, but when Christ comes, to be fulfilled. But the thing signified in his person to whom it is said, *Follow Me*, must be done now, else shall there be no coming unto that which is looked for. Now in this active life, the more we love Christ, the more easily we are delivered from evil. But then He loves us less, such as we now are ; and indeed delivers us hence, that we may not be always such. There, however, He loves us more : because there will be in us nothing to displease Him, or that He should take away from us : nor doth He love us here for any other purpose but to heal us and translate us from the things He loveth not. Here then less, where it is not His will that we remain : there more, whither it is His will that we pass, and whence He willeth not

HOMIL. that we pass away and perish. Then let Peter love Him,
 CXXIV. that from this mortality we may be delivered: let John be loved of Him, that in that immortality we may be preserved.

6. But in this way it is shewn why Christ loved John more than Peter, not why Peter more than John loved Christ. For it cannot be that if Christ love us more in the world to come, where we shall live with Him without end, than in this from which He is rescuing us, that we may be in that for ever, therefore we shall love Him less when we shall be better: since better we can in no wise be, except by more loving Him. Why then did John love Him less than Peter did, if John denoted that life in which the Lord shall be loved much more, except as this saying, *I will that he tarry*, i. e. wait, *till I come*, hath this meaning, that this same love which shall then be greater, we have not yet, but wait for it as future, that when He shall come we may have it? For, as the same Apostle saith in his Epistle, *It hath not yet appeared what we shall be; we know that when He shall appear, we shall be like Him, for we shall see Him as He is*. Then, consequently, what we shall see, we shall love more. But the Lord Himself, in the foresight of that life of ours which is to be, knowing what manner of life it shall be in us, doth by predestination love more, so by loving to bring us safe thereunto. Wherefore, since *all the ways of the Lord are mercy and truth*, our present misery we know, because we feel; and therefore the mercy of the Lord which we wish to be exhibited to us in delivering us from our misery, we love more, and every day, especially for remission of sins, crave and have the same: this was signified by Peter, loving more and less beloved; because Christ loves us less being wretched than being blessed. But the contemplation of the Truth, such as it shall then be, we love less, because we do not yet know nor have it: this is signified by John, loving less and therefore waiting until the Lord come, both for the fulfilling of the contemplation itself, and of the love thereof in us, such as is due to it; but more beloved, because the thing which in him is figured is that which makes us blessed.

7. Let no man part these marked Apostles. Both in that which Peter served to mark, they both were; and in that which John served to mark, they both were to

1 John
 3, 2.

Ps. 25,
 10.

be. In regard of the sign, the one followed, the other tarried: but in believing, they both endured the present evil things of this life's wretchedness, both looked for the future good things of that life's blessedness. And not they alone, but the whole holy Church doeth this, the spouse of Christ, to be from these temptations delivered, in that felicity preserved. Of which two lives Peter and John were figures, each severally: but yet both in this, temporally, they both walked by faith, and that, to eternity, they both will enjoy by sight. For all saints, therefore, inseparably pertaining to the body of Christ, in regard to their pilotage through this most stormy life, the chief of the Apostles, Peter, received the keys of the kingdom of Heaven for the binding and loosing of sins: and for all saints too, in regard to their most quiet harbourage in that life of perfect shelter, John the Evangelist lay in the bosom of the Lord. Since both as touching the binding and loosing sins, not Peter alone, but the whole Church doth this: and as touching those sublime verities, the Word in the beginning, God with God, and the rest concerning Christ's Godhead and the Trinity and Unity of the Godhead Itself, which in that kingdom are to be contemplated *face to face*, but now, until the Lord come, to be looked at *through a glass darkly*, not John alone, by preaching to ¹indite thereof, drank from the fountain of ¹ ructa-
the Lord's bosom: but the Lord Himself hath shed abroad ^{ret} over the whole earth the Gospel itself, that all His, each according to his capacity, may drink thereof. There are who have thought, and those no mean expositors of the S. Hie-
sacred Word, that the reason why John the Apostle was ^{ronym.}
loved more than others by Christ, was, that he never married, ^{c. Jovi-}
and from his earliest childhood lived in perfect chastity. ^{nian.}
This indeed doth not evidently appear in the canonical ^{i.}
Scriptures: but yet it does also much help the agreeableness of this opinion, that by him is signified that life in which there shall be no marriages. *This is that disciple which* v. 24. 25.
testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. It is not to be believed that

HOMIL. in respect of space, locally, the world could not contain
 CXXIV. them; for how could that be written in the world which
 being written it could not hold? but by the capacity of the
 readers, it may be, the things could not be comprehended:
 though indeed it very often happens, that, without detriment
 to one's belief of the things told, the words seem to be beyond
 belief. Which is not the case when some matter that was
 obscure or doubtful is explained by giving the cause and
 reason of the thing: but when a matter which is plain is
 either made more or made less than it is, yet without swerving
 from the straight path of denoting the truth; since although
 the words exceed the thing spoken of, the meaning of the
 speaker, as having no intention to deceive, is apparent, and
 he knows how far the thing is believed, while yet in speaking
 it the thing is often diminished from or added to, beyond
 what he would have to be believed. This manner of speech
 by a Greek term, used by the masters not only of the Greek
 but also of Latin composition, is called "hyperbole."
 Which mode is found as in this place, so in some other
 Ps. 73, 9. Divine Scriptures: such as, *They have set their mouth unto*
 Ps. 68, *the heaven*; and, *Of them that walk upon the tip of the*
 21. *hair in their wickednesses*^b; and many other suchlike
 sayings, which the holy Scriptures lack not, as also other
 tropes, i. e. modes of speech. Of which I would discourse
 with more pains, but that, the Evangelist here closing his
 Gospel, I also am compelled to bring my discourse to a
 close.

^b S. Aug. Epist. 149, 10. For your question concerning that in the sixty-seventh Psalm, *Veruntamen Deus conquassabit capita inimicorum suorum, verticem capilli perambulantium in delictis suis*, it seems to me to mean, that God will break in pieces the heads of His enemies, in their exceed-

ing pride, bearing themselves haughtily in their wickednesses. By an hyperbole, it represents pride so overweening and pacing with such haughty self-elation, as if in walking it set its foot upon the tip of the hair: "*quasi capilli verticem perambulando calcaret.*"

ON THE EPISTLE
OF
JOHN TO THE PARTHIANS^a,
TEN HOMILIES
BY
S. AURELIUS AUGUSTINE,

BISHOP OF HIPPO.

THE PROLOGUE.

YE remember, holy brethren, that the Gospel according to John, read in orderly course of Lessons, is the subject on which we usually discourse: but because of the now inter-

^a In this designation of St. John's first Epistle the manuscript copies of St. Augustine all agree, both here and in the incidental mention, Quæst. Evang. ii. 39. of St. John's *Epistola ad Parthos*; and that there is no error of transcription is further proved by the fact, that the present work appears in the Indiculus of Possidius under the title, In *Epistolam Joannis ad Parthos* Tractatus decem. And yet S. Augustine neither in these Tractates nor in any other of his extant works explains or comments upon this peculiar address. In the Latin Church, since Augustine, it frequently occurs in authors and in Mss. of the Vulgate. According to Venerable Bede, "Many ecclesiastical authors, and among them St. Athanasius, Bishop of the Church of Alexandria, witness that the first Epistle of St. John was written *ad Parthos*." (Cave Hist. Lit. i. 614.) But there is no indication elsewhere that St. Athanasius was acquainted with this superscription, and with the exception of a few very modern Mss. which have

πρὸς πάρθους in the subscription to the second Epistle, it seems to be unknown to the Greek Church. The tradition according to which St. John preached the Gospel in Parthia rests (so far as appears) on no ancient authority, and perhaps has no other foundation than the superscription itself: which may have originated either, as some critics have supposed, in an abbreviated form of *πρὸς παρθένους*, *To the Virgins*, or, as Gieseler suggests, in *τοῦ παρθένου*, as the designation of St. John himself, "The Epistle of John the Virgin;" an epithet which has gone with his name from very early times. In favour of this explanation it may be remarked, that Griesbach's Codex 30. has for the superscription of the Apocalypse, *τοῦ ἁγίου ἐνδοξοτάτου ἀποστόλου καὶ εὐαγγελιστοῦ παρθένου ἡγαπημένου ἐπιστηθίου Ἰωάννου θεολόγου*: "The Apocalypse of the holy, most glorious Apostle and Evangelist, the Virgin, the Beloved, who lay in the bosom (of the Lord), John the Theologus."

PROLOG. vening solemnity of the holy days, on which there must be certain Lessons recited in the Church, which in such sort come every year that they cannot be other than they are^b: the order which we had undertaken is of necessity for a little while put to a stand, not put an end to. But when I was thinking what matter of discourse upon the Scriptures, agreeably with the cheerfulness of these days, I might undertake with you, as the Lord shall vouchsafe to grant, during the present week, being such an one as might be finished in these seven or eight days; the Epistle of blessed John occurred to me: that whereas we have for a while intermitted the reading of his Gospel, we may in discoursing upon his Epistle not go from his side: the rather, as in this same Epistle, which is very sweet to all who have a healthy palate of the heart to relish the Bread of God, and very meet to be had in remembrance in God's Holy Church, Charity is above all commended. He has spoken many words, and nearly all are about Charity^c. He that hath in himself that which he is to hear, must needs rejoice at that which he heareth. For so shall this reading be to that man, as oil upon flame; if that be there which may be nourished, it is nourished and groweth and abideth. Again, to some it ought to be as flame to fuel; that if he burned not, by added discourse he may be set on fire. For in some that which is there, is nourished: in some it is kindled, if it be not there: that we all may rejoice in one Charity. But where charity, there peace; and where humility, there charity. Now let us hear himself: and at his words, what the Lord suggests, that let us speak also to you, that ye may well understand.

^b From S. Aug. Sermon. 232, l. and 239, l. it appears to have been the custom, that during seven or eight days after Easter Sunday, the history of the Resurrection from all four Evangelists should furnish the Gospel Lessons: but not always in the same order, St. Luke being sometimes read before St. Mark. And in fact the second of these Homilies, which one of the oldest

Mss. assigns to Easter Monday, appears from the opening of it to have been preached on the day which had for its Lesson the narrative of St. Luke concerning the two disciples to whom Christ appeared on the way to Emmaus. BEN.

^c Some Mss. have in the title of these Homilies the addition, *De Caritate*.

HOMILY I.

1 JOHN i. 1.—ii. 11.

That which was from the beginning, which we have heard, and which we have seen with our eyes, and our hands have handled, of the Word of life: and the life was manifested, and we have seen, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us: the things which we have seen and heard declare we unto you, that ye also may have fellowship with us: and that our fellowship may be with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son shall cleanse us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: not for our's only, but also for the sins of the whole world. And in this we do know Him, if we keep His commandments. He that saith he knoweth Him, and keepeth not His com-

HOMIL.
I.

mandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected. In this we know that we are in Him, if in Him we be perfect. He that saith he abideth in Him ought himself also so to walk, even as He walked. Beloved, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard. Again, a new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. For he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

1. *THAT which was from the beginning, which we have heard, which we have seen with our eyes^d, and our hands have handled, of the Word of life. Who is he that with hands doth handle the Word, except in that The Word was made flesh, and dwelt in us? Now this Word Which was made flesh that It might be handled, began to be flesh, of the Virgin Mary: but not then began to be the Word, for the Apostle saith, That which was from the beginning. See whether his Epistle does not bear witness to his Gospel, where ye lately heard, In the beginning was the Word, and the Word was with God. Perchance, Concerning the Word of life one may take as a sort of expression concerning Christ, not the very body of Christ which was handled with hands. See what follows: And the Life was manifested. Christ therefore is the Word of Life. And whereby manifested? For It was from the beginning, only not manifested to men: but It was manifested to Angels, who saw It and fed on It as their bread. But what saith the Scripture? Ps. 78, Man did eat Angels' bread. Well then, the Life was manifested in the flesh; because it rested on manifestation, that That which can be seen by the heart only, should be seen*

^d ὁ ὅς ἐθεασάμεθα. Which we have looked upon. Vulg. quod perspeximus. Aug. om.

by the eyes also, that It might heal the hearts. For only by ^{1 JOHN} the heart is the Word seen: but the flesh is seen by the I. 1. 2. bodily eyes also. We had wherewith to see the flesh, but had not wherewith to see the Word; *the Word was made flesh*, which we might see, that so that in us might be healed wherewith we might see the Word.

2. *And we have seen and are witnesses.* Perhaps some ^{v. 2.} of the brethren who are not acquainted with the Greek do not know what the word *witnesses* is in Greek: and yet it is a term much used by all, and had in religious reverence; for what in our tongue we call *witnesses*, in Greek are "martyrs." Now where is the man that has not heard of martyrs, or where the Christian in whose mouth the name of martyrs dwelleth not every day? and would that it so dwelt in the heart also, that we should imitate the passions of the martyrs, not persecute them with our cups ^e! Well then, *We have seen and are witnesses*, is as much as to say, We have seen and are martyrs. For it was for bearing witness of that which they had seen, and bearing witness of that which they had heard from them which had seen, that, while their testimony itself displeased the men against whom it was delivered, the martyrs suffered all that they did suffer. The martyrs are God's witnesses. It pleased God to have men for His witnesses, that men also may have God to be their witness. *We have seen*, saith he, *and are witnesses*. Where have they seen? In the manifestation. What meaneth, In the manifestation? In the sun, that is, in this light of day. And how should He be seen in the sun Who made the sun, except as *In the sun He hath set His tabernacle; and Himself as a* ^{Ps. 19, 4. 5.} *Bridegroom going forth out of His chamber, exulted as a* ^{ante} *giant to run His course?* He before the sun, Who made the ^{luciferum.} sun, He before the day-star, before all the stars, before all ^{Psa. 110, 3.}

^e Edd. Non calcibus persequamur: "not virtually trample upon, or kick at them, persecuting the martyrs afresh by turning their festivals into luxurious orgies;" or "not merely walk after them." Morel. Elem. Crit. p. 208. cited by Ed. Par. proposes, *calcibus* persequamur: Complaining of these excesses. S. Aug. says, Enarr. in Psa. 69. §. 2: Adhuc illi inimici martyrum quia voce et ferro non possunt, *eos sua luxuria*

persequuntur. Atque utinam Paganos tantum doleremus! ... Videmus etiam portantes in fronte signum Ejus, simul in ipsa fronte portare impudentiam luxuriarum, diebusque et solemnitatibus martyrum non exultare, sed *insultare*. On Ps. 59. (al. 60.) §. 15. he has 'modò eos ebriosi *calcibus* persequuntur,' and one Oxford Ms. reads so here. Comp. *infra* Hom. iv. 4.

HOMIL. Angels, the true Creator, (*for all things were made by Him, and without Him was nothing made,*) that He might be seen by eyes of flesh which see the sun, set His very tabernacle in the sun, that is, shewed His flesh in manifestation of this light of day: and that Bridegroom's chamber was the Virgin's womb, because in that virginal womb were joined the two, the Bridegroom and the bride, the Bridegroom the Word, and the bride Gen. 2, the flesh; because it is written, *And they twain shall be one* 24. *flesh*; and the Lord saith in the Gospel, *Therefore they are* Mat. 19, *no more twain but one flesh.* And Esaias minds right well 6. that they are two: for speaking in the person of Christ he saith, *He hath set a mitre upon Me as upon a Bridegroom, and* Is. 61, *adorned Me with an ornament as a Bride.* One seems to speak, 10. yet makes Himself at once Bridegroom and Bride; because Enarr. in Ps. 101. §. 2. *not two, but one flesh: because the Word was made flesh, and dwelt in us.* To that flesh the Church is joined, and so there is whole Christ, Head and body.

3. *And we are witnesses, and shew unto you that eternal life, which was with the Father, and was manifested unto us: i. e. manifested among us: which might be more plainly expressed,* v. 3. *manifested to us. The things therefore which we have seen and heard, declare we unto you.* Those saw the Lord Himself present in the flesh, and heard words from the mouth of the Lord, and told them to us. Consequently we also have heard, but have not seen. Are we then less happy than those who saw and heard? And how does he add, *That ye also may have fellowship with us?* Those saw, we have not seen, and yet we are fellows; because we hold the faith in common. For there was one who did not believe even upon seeing, and would needs handle, and so believe, and said, John 20, *I will not believe except I thrust my fingers into the place of* 25—29. *the nails, and touch His scars.* And He did give Himself for a time to be handled by the hands of men, Who always giveth Himself to be seen by the sight of the Angels; and that disciple did handle, and exclaimed, *My Lord, and my God!* Because he touched the Man, he confessed the God. And the Lord, to console us who, now that He sitteth in Heaven, cannot touch Him with the hand, but only reach Him with faith, said to him, *Because thou hast seen, thou hast believed; blessed are they that see not, and yet believe.*

We are here described, we designated. Then let the blessed-¹ JOHN ness take place in us, of which the Lord predicted that it 1. 4. 5. should take place; let us firmly hold that which we see not; because those tell us who have seen. *That ye also, saith he, may have fellowship with us.* And what great matter is it to have fellowship with men? Do not despise it; see what he adds: *and our fellowship may be^t with God the Father, and^{v. 4.} Jesus Christ His Son.* And these things, saith he, *we write unto you, that your joy may be full.* Full joy he means in that fellowship, in that charity, in that unity.

4. *And this is the message which we have heard of Him,*^{v. 5.} *and declare unto you.* What is this? Those same have seen, have handled with their hands, the Word of Life: He *was from the beginning*, and for a time was made visible and palpable, the Only-Begotten Son of God. For what thing did He come, or what new thing did He tell us? What was it His will to teach? Wherefore did He this that He did, that the Word should be made flesh, that *God over all things*^g Rom. 9, should suffer indignities from men, that He should endure to^{5.} be smitten upon the face by the hands which Himself had made? What would He teach? What would He shew? What would He tell? Let us hear: for without the fruit of the precept the hearing of the story, how Christ was born, and how Christ suffered, is a mere pastime of the mind, not a strengthening of it. What great thing hearest thou? With what fruit thou hearest, see to that. What would He teach? What tell? Hear. That *God is Light*, saith he,^{v. 5.} *and there is no darkness in Him at all.* Hitherto, he hath named indeed the Light, but the words are dark: good is it for us that the very Light which he hath named, should enlighten our hearts, and we should see what he hath said. This it is that we declare, that *God is Light, and there is no darkness in Him at all.* Why, who would dare to say that there is darkness in God? Or what is the Light? Or what

^t *Et societas nostra sit.* So Vulg. Mill cites one Ms. *ἡ μετὰ τοῦ πατρὸς.*

^g *Deus super omnia:* so de Trin. ii. 23. c. Faust. iii. 3. 6. Propos. ex Ep. ad Rom. Exp. 59. *super omnes Deus.* S. Aug. constantly refers this clause to Christ. So S. Iren. iii. 18. (*D. super*

omnes), Tertull. adv. Prax. 13. 15. Origen (Lat.) Comm. in Ep. ad Rom. vii. 13. S. Cypr. adv. Jud. ii. 6. S. Hilar. de Trin. viii. 37. S. Ambros. de Sp. Sa. i. 3. §. 39. in all these it is *D. super omnia* or *super omnia Deus.*

HOMIL. darkness? Lest haply he speaks of such things as pertain
 I. to these eyes of ours. *God is Light.* Saith some man, 'The sun also is light, and the moon also is light, and a candle is light.' It ought to be something far greater then these, far more excellent, and far more surpassing. How much God is distant from the creature, how much the Maker from the making, how much Wisdom from that which is made by Wisdom, far beyond all things must this Light needs be. And haply we shall be near to It, if we get to know what this Light is, and apply ourselves unto It, that by It we may be enlightened; because in ourselves we are darkness, and only enlightened by It can we become light, and not be put to confusion by It, being put to confusion by ourselves. Who is he that is put to confusion by himself? He that knows himself to be a sinner. Who is he that by It is not put to confusion? He who by It is enlightened. What is it to be enlightened by It? He that now sees himself to be darkened by sins, and desires to be enlightened by It, draws
 Ps.34,5. near to It: whence the Psalm saith, *Draw near unto Him, and be ye enlightened; and your faces shall not be ashamed.* But thou shalt not be shamed by It, if, when It shall shew thee to thyself that thou art foul, thine own foulness shall displease thee, that thou mayest perceive Its beauty. This it is that He would teach.

5. And may it be that we say this over-hastily? Let the Apostle himself make this plain in what follows. Remember what was said at the outset of our discourse, that the present Epistle commendeth Charity: *God is Light*, saith he, *and in Him is no darkness at all.* And what said he above? *That ye may have fellowship with us, and our fellowship may be with God the Father, and with His Son Jesus Christ.* But moreover, if *God be Light, and in Him is no darkness at all, and we must have fellowship with Him*, then from us also must the darkness be driven away, that there may be light in us, for darkness cannot have fellowship with light. To
 v. 6. this end, see what follows: *If we say that we have fellowship with Him, and walk in darkness, we lie.* Thou hast also the
 2 Cor. 6, 14. Apostle Paul saying, *Or what fellowship hath light with darkness?* Thou sayest thou hast fellowship with God, and walkest in darkness; *and God is Light, and in Him is no*

darkness at all: then how should there be fellowship between ¹ JOHN I. 7. light and darkness? At this point therefore a man may say to himself, What shall I do? how shall I be light? I live in sins and iniquities. There steals upon him, as it were, a desperation and sadness. There is no salvation save in the fellowship of God. *God is Light, and in Him is no darkness at all.* But sins are darkness, as the Apostle saith of the devil and his Angels, that they are *rulers of this darkness*. He would ^{Eph. 6, 12.} not call them rulers of darkness, save as rulers of sins, having lordship over the wicked. Then what do we, my brethren? Fellowship with God must be had, other hope of life eternal is none; now *God is Light, and in Him is no darkness at all:* now iniquities are darkness; by iniquities we are pressed down, that we cannot have fellowship with God: what hope have we then? Did I not promise to speak something during these days, that shall make gladness? Which if I make not good, why this is sadness. *God is Light, and in Him is no darkness at all;* sins are darkness: what shall become of us? Let us hear, whether peradventure He will console, lift up, give hope, that we faint not by the way. For we are running, and running to our own country; and if we despair of attaining, of very despair we fail. But He Whose will it is that we attain, that He may keep us safe in our own land, feedeth us in the way. Hear we then: *If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth.* Let us not say that we have fellowship with Him, if we walk in darkness. *If we walk in the light, as He is in the light, we* ^{v. 7.} *have fellowship one with another.* Let us walk in the light, as He is in the light, that we may be able to have fellowship with Him. And what are we to do about our sins? Hear what follows, *And the blood of Jesus Christ His Son shall purge us from all sin* ^{1.} Great assurance hath God given! Well ¹ *delicto* may we celebrate the Passover, wherein was shed the blood of the Lord, by which we are cleansed *from all sin!* Let us be assured: *the handwriting which was against us,* the bond of our ^{Col. 2,} slavery, the Devil held, but by the blood of Christ it is blotted ^{14.} out. *The blood,* saith he, *of His Son shall purge us from all sin.* What meaneth, *from all sin?* Mark: lo even now, in the ² The name of Christ Whom these ² here have now confessed, who ^{newly-} are called infants ³, have all their sins been cleansed. They ^{neo-} ^{phytes,}

HOMIL. I. came in old, they went out new. How, Came in old, went out new? Old men they came in, infants they went out. For the old life is old age with all its dotage, but the new life is the infancy of regeneration. But what are we to do? The past sins are pardoned, not only to these but to us; and after the pardon and abolition of all sins, by living in this world in the midst of temptations, some haply have been contracted. Therefore what he can, let man do; let him confess himself to be what he is, that he may be cured by Him Who always is what He is: for He always was and is; we were not and are.

v. 8. 6. For see what He saith; *If we say that we have no sin, we deceive ourselves, and the truth is not in us.* Consequently, if thou have confessed thyself a sinner, the truth is in thee: for the Truth Itself is Light. Thy life hath not yet shone in perfect brightness, because there are sins in thee; but yet thou hast already begun to be enlightened, because there is in

v. 9. thee the confession of sins. For see what follows: *If we confess our sins¹, He is faithful and just to forgive us our sins, and to purge us from all iniquity.* Not only the past, but haply if we have contracted any from this life; because a man, so long as he bears the flesh, cannot but have some at any rate light sins. But these which we call light, do not thou make light of. If thou make light of them when thou weighest them, be afraid when thou countest them. Many light make one huge sin: many drops fill the river; many grains make the lump. And what hope is there? Before all, confession: lest any think himself righteous, and, before the eyes of God Who seeth that which is, man, which was not and is, lift up the neck. Before all, then, confession; then,

¹ Pet. 4, love: for of charity what is said? *Charity covereth a multitude of sins.* Now let us see whether he commendeth charity in regard of the sins which subsequently overtake us: because charity alone extinguisheth sins. Pride extinguisheth charity: therefore humility strengtheneth charity; charity extinguisheth sins. Humility goes along with confession, the humility by which we confess ourselves sinners: this is humility, not to say it with the tongue, as if only to avoid arrogancy, lest we should displease men should we say that we are righteous. This do the ungodly and insane: 'I know indeed that I am righteous, but what shall I say before men? If I

shall call myself righteous, who will bear it, who tolerate? let ¹ JOHN my righteousness be known unto God: I however will say ^{1. 9. 10.} that I am a sinner, but only that I be not found odious for arrogancy.' Tell men what thou art, tell God what thou art. Because if thou tell not God what thou art, God condemneth what He shall find in thee. Wouldest thou not that He condemn thee? Condemn thou. Wouldest thou that He forgive? do thou acknowledge, that thou mayest be able to say unto God, *Turn Thy face from my sins.* Say also to ^{Ps. 51,} Him those words in the same Psalm, *For I acknowledge* ^{9. 3.} *mine iniquity. If we confess our sins, He is faithful and* ^{v. 9. 10.} *just to forgive us our sins, and to purge us from all iniquity. If we say that we have not sinned, we make Him a liar, and His word is not in us.* If thou shalt say, I have not sinned, thou makest Him a liar, while thou wishest to make thyself true. How is it possible that God should be a liar, and man true, when the Scripture saith the contrary, *Every man a liar, God alone true?* Consequently, God true ^{Rom. 3,} through Himself, thou true through God; because through ^{4.} thyself, a liar.

7. And lest haply he should seem to have given impunity for sins, in that he said, *He is faithful and just to cleanse us from all iniquity;* and men henceforth should say to themselves, Let us sin, let us do securely what we will, Christ purgeth us, is faithful and just, purgeth us from all iniquity: He taketh from thee an evil security, and putteth in an useful fear. To thine own hurt thou wouldest be secure; thou must be solicitous. For *He is faithful and just to forgive us our faults,* provided thou always displease thyself, and be changing until thou be perfected. Accordingly, what follows? *My little children, these things I write unto you,* ^{ch. ii. 1.} *that ye sin not.* But perchance sin overtakes us from our mortal life: what shall be done then? What? shall there be now despair? Hear: *And if any man sin, we have an* ^{v. 1. 2.} *Advocate with the Father, Jesus Christ the Righteous: and He is the Propitiator for our sins.* He then is the Advocate; do thou thine endeavour not to sin: if from the infirmity of this life sin shall overtake thee, see to it straightway, straightway be displeased, straightway condemn it; and when thou hast condemned, thou shalt come assured unto the

HOMIL. Judge. There hast thou the Advocate: fear not to lose thy
 I. — cause in thy confession. For if oft-times in this life a man
 commits his cause to an eloquent tongue, and is not lost; thou
 committest thyself to the Word, and shalt thou be lost? Cry, *We have an Advocate with the Father.*

8. See John himself keeping humility. Assuredly he was a
 righteous and a great man, who from the Lord's bosom drank
 in the secrets of His mysteries; he, the man who by drink-
 ing from the Lord's bosom indited¹ of His Godhead, *In the*
 1 ructa- *beginning was the Word, and the Word was with God:* he,
 vit
 being such a man as this, saith not, Ye have an Advocate
 with the Father; but, *If any man sin, an Advocate,* saith he,
have we. He saith not, Ye have; nor saith, Ye have me;
 nor saith, Ye have Christ Himself: but he both puts Christ,
 not himself, and saith, *WE have,* not, ye have. He chose
 rather to put himself in the number of sinners to have Christ
 for his Advocate, than to put himself in Christ's stead as
 Advocate, and to be found among the proud that shall be
 condemned. Brethren, Jesus Christ the Righteous, even
 Him have we for our Advocate with the Father; *He,* even
 He, *is the propitiation for our sins.* This whoso hath
 held fast, hath made no heresy; this whoso hath held
 fast, hath made no schism. For whence came schisms?
 When men say, *We* are righteous, when men say, *We*
 sanctify the unclean, *We* justify the ungodly; *we* ask, *we*
 obtain. But what saith John? *And if any man sin, we have*
an Advocate with the Father, Jesus Christ the Righteous.
 But some man will say: then do the saints not ask for us?
 Then do bishops and rulers not ask for the people? Yea,
 but mark the Scriptures, and see that rulers also com-
 mend themselves to the prayers of the people. Thus the
 Col. 4,3. Apostle saith to the congregation, *Praying withal for us also.*
 The Apostle prayeth for the people, the people prayeth for
 the Apostle. We pray for you, brethren: but do ye also pray
 for us. Let all the members pray one for another; let the
 Head intercede for all. Therefore it is no marvel that he
 here goes on and shuts the mouths of them that divide the
 Church of God. For he that has said, *We have Jesus Christ*
the Righteous, and He is the propitiation for our sins: having
 an eye to those who would divide themselves, and would say,

Supra
 p. 56.
 156.211.

Lo, here is Christ, lo, there; and would needs shew Him in ^{1 JOHN} ^{11. 3-5.} ^{Mat. 24,} ^{23.} ^{Psalms} ^{32, 6.} the part Who bought the whole and possesses the whole, he forthwith goes on to say, *Not our sins only, but also the sins of the whole world.* What is this, brethren? Certainly *we have found it in the fields of the woods, we have found the Church in all nations.* Behold, *Christ is the propitiation for our sins; not ours only, but also the sins of the whole world.* Behold, thou hast the Church throughout the whole world; do not follow false justifiers who in truth are cutters off. Be thou in that Mountain which hath filled the whole earth: because *Christ is the propitiation for our sins; not only ours, but also the sins of the whole world,* which He hath bought with His blood.

9. *And in this, saith he, we do know Him^h, if we keep His* ^{v. 3. 4.} *commandments.* What commandments? *He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.* But still thou askest, What commandments? *But whoso, saith he, keepeth His word,* ^{v. 5.} *in him verily is the love of God perfected.* Let us see whether this same commandment be not called love. For we were asking, What commandments? and he saith, *But whoso keepeth His word, in him verily is the love of God perfected.* Mark the Gospel, whether this be not the commandment: *A new commandment, saith the Lord, give I unto* ^{John 13,} *you, that ye love one another.—In this we know that we are in* ^{4,} ^{v. 5.} *Him, if in Him we be perfectedⁱ.* Perfected in love, he calls them: what is perfection of love? To love even enemies, and love them that they may be brethren. For not a carnal love ought ours to be. To wish a man temporal weal, is good; but though that fail, let the soul be safe. Dost thou wish life to any that is thy friend? Thou doest well. Dost thou rejoice at the death of thine enemy? Thou doest ill. But haply both to thy friend the life thou wishest him is not for his good, and to thine enemy the death thou rejoicest at hath been for his good. It is uncertain whether this present life be profitable to any man or unprofitable; but the life which is with God without doubt is profitable. So love thine

^h *In hoc cognoscimus eum, si:* but all the Greek copies, *ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν, ἔάν.* Vulg. *In hoc scimus quoniam cognovimus eum, si.*

ⁱ *Si in ipso perfecti fuerimus.* Aug. and two or three Latin Mss: an addition unknown to the Greek and to the other copies of the Latin.

HOMIL. enemies as to wish them to become thy brethren; so love
 I. thine enemies as that they may be called into thy fellowship.
 Luke 23, 34.

For so loved He Who, hanging on the cross, said, *Father, forgive them, for they know not what they do.* He was casting out from them the death which is for ever and ever, by His most merciful prayer, and by His most surpassing might. Many of them believed, and the shedding of the blood of Christ was forgiven them. At first they shed it while they raged; now they drank it while they believed. *In this we know that we are in Him, if in Him we be made perfect.* Touching the very perfection of love of enemies, the Lord admonishing, Matt. 5, 48. v. 6. saith, *Be ye therefore perfect, as your Heavenly Father is perfect. He, therefore, that saith he abideth in Him, ought himself also so to walk, even as He walked.* How, brethren? what doth he advise us? *He that saith he abideth in Him, i. e. in Christ, ought himself also so to walk even as He walked.* Haply the advice is this, that we should walk on the sea? That be far! It is this then, that we walk in the way of righteousness. In what way? I have already mentioned it. He was fixed upon the cross, and yet was He walking in this very way: this way is the way of charity, *Father, forgive them, for they know not what they do.* Thus therefore, if thou have learned to pray for thine enemy, thou walkest in the way of the Lord.

v. 7. 10. *Dearly beloved, I write unto you no new commandment, but the old commandment which ye had from the beginning.* What commandment calls he old? *Which ye had,* saith he, *from the beginning.* Old then, in this regard, that ye have already heard it: otherwise he will contradict the Lord,

John 13, 34. where He saith, *A new commandment give I unto you, that ye love one another.* But why an old commandment? Not as pertaining to the old man. But why? *Which ye had from the beginning.* *The old commandment is the word which ye have heard.* Old then, in this regard, that ye have already heard it. And the selfsame he sheweth to be new, saying,

v. 8. *Again, a new commandment write I unto you.* Not another, but the selfsame which he hath called old, the same is also new. Why? *Which thing is true in Him and in you.* Why old, ye have already heard: i. e. because ye knew it already. But why new? *Because the darkness is past, and the true*

light now shineth. Lo, whence new: because the darkness I JOHN
pertains to the old man, but the light to the new man. What II. 9.
saith the Apostle Paul? *Put ye off the old man, and put ye* Col. 3,
on the new. And again what saith he? *Ye were sometime* 9. 10.
darkness, but now light in the Lord. Eph. 5,
8.

11. *He that saith he is in the light*—now he is making v. 9.
all clear that he has been saying—*he that saith he is in the*
light, and hateth his brother, is in darkness even until now.
What! my brethren, how long shall we say to you, *Love* Matt. 5,
your enemies? See whether, what is worse, ye do not 44.
hate your brethren. If ye loved only your brethren, ye
would be not yet perfect: but if ye hate^k your brethren,
what are ye, where are ye? Let each look to his own heart:
let him not keep hatred against his brother for any hard
word; for contention of this earth let him not become earth.
For whoso hates his brother, let him not say that he walks
in the light. *He that saith he is in the light, and hateth his*
brother, is in darkness even until now. Thus, some man is
of a pagan become a Christian; mark well: behold he was
in darkness, while he was a pagan: now is he made hence-
forth a Christian; thanks be to God, say all joyfully; the
Apostle is read, where he saith joyfully, *For ye were* Eph. 5,
sometime darkness, but now light in the Lord. Once he 8.
worshipped idols, now he worships God; once he worshipped
the things he made, now he worships Him that made him. He
is changed: thanks be to God, say all Christians with joyful
greeting. Why? Because henceforth he is one that adores the
Father and the Son and the Holy Ghost; one that detests devils
and idols. Yet still is John solicitous about our convert:
while many greet him with joy, by him he is still looked
upon with apprehension. Brethren, let us gladly welcome a
mother's solicitude. Not without cause is the mother soli-
citous about us when others rejoice: by the mother, I mean
Charity: for she dwelt in the heart of John, when he
spake these words. Wherefore, but because there is some-
thing he fears in us, even when men now hail us with joy?
What is it that he fears? *He that saith he is in the light*—

^k Si autem oditis. So ed. Erasm. tis. Edd. Lugd. and Ven. have si
and four Mss cited in ed. Louvain, autem auditis, "if ye are called bre-
which however has in the text oderitis. thren." Four Oxf. Mss. 'oditis.'
One Ms. cited ibid. has, Si autem odis-

HOMIL. What is this? He that saith now he is a Christian,—and
 I.—*hateth his brother, is in darkness even until now.* Which
 there is no need to expound: but to be glad of it, if it be
 not so, or to bewail it, if it be.

v. 10. 12. *He that loveth his brother walketh in the light, and
 there is none occasion of stumbling in him.*—I beseech you
 by Christ: God is feeding us, we are about to refresh our
 bodies in the name of Christ; they both are in some good
 measure refreshed, and are to be refreshed: let the mind be
 fed. Not that I am going to speak for a long time, do I say
 this; for behold, the Lesson is now coming to an end: but
 lest haply of weariness we should hear less attentively than
 we ought that which is most necessary.—*He that loveth
 his brother walketh in the light, and there is no scandal, or
 none occasion of stumbling, in him.* Who are they that take
 scandal or make scandal? They that are offended in Christ,
 and in the Church. They that are offended in Christ, are as
 burnt by the sun, those in the Church as by the moon. But
 Ps. 121, the Psalm saith, *The sun shall not burn thee by day, neither
 6. the moon by night:* i. e. if thou hold fast charity, neither in
 Christ shalt thou have occasion of falling, nor in the Church;
 neither Christ shalt thou forsake, nor the Church. For he
 that forsakes Christ, how can he be said to be in Christ,
 when he is not in the body of Christ? Those therefore take
 scandal, or, occasion of falling, who forsake Christ or the
 Church. Whence do we understand that the Psalm in say-
 ing, *By day shall the sun not burn thee, nor the moon by
 night,* saith it of this, that the burning means scandal, or
 occasion of stumbling? In the first place mark the similitude
 itself. Just as the person whom something is burning saith,
 I cannot bear it, I cannot away with it, and draws back; so
 those persons who cannot bear some things in the Church, and
 withdraw themselves either from the name of Christ or from
 the Church, are taking scandal. For see how those took
 scandal as from the sun, those carnal ones to whom Christ
 John 6, preached of His flesh, saying, *He that eateth not the flesh
 54—69. of the Son of Man and drinketh His blood, shall have no life
 in him.* Some seventy persons¹ said, *This is an hard saying,*

¹ So in Epist. 173. §. 30. Augustine writes, *Attendis enim et sæpe repetis,* sicut audio, quod in *Evangelio scriptum* est recessisse a Domino *septuaginta*

and went back from Him, and there remained the twelve. ¹ JOHN II. 10. All those the sun burnt, and they went back, not being able to bear the force of the Word. There remained therefore the twelve. And lest haply men should imagine that they confer a benefit upon Christ by believing on Christ, and not that the benefit is conferred by Him upon them; when the twelve were left, the Lord said to them, *Will ye also go?* That ye may know that I am necessary to you, not ye to Me. But those whom the sun had not burnt, answered by the voice of Peter: *Lord, Thou hast the word¹ of eternal life; whither shall we go?* But who are they that the Church as the moon burneth by night? They that have made schisms. Hear the very word used in the Apostle: *Who is offended, and I burn not?* ² Cor. 11, 29. In what sense then is it, that there is no scandal or occasion of falling in him that loveth his brother? Because he that loveth his brother, beareth all things for unity's sake; because it is in the unity of charity that brotherly love exists. Some one, I know not who, offendeth thee: whether it be a bad man, or as thou supposest a bad man, or as thou pretendest a bad man: and dost thou desert so many good men? What sort of brotherly love is that which hath appeared in these² persons? While they accuse the Africans, they have deserted the whole world! What, were there no saints in the whole world? Or was it possible they should be condemned by you unheard? But oh! if ye loved your brethren, there would be none occasion of stumbling in you. Hear thou the Psalm, what it saith: *Great peace have they that love Thy law, and there is to them none occasion of stumbling.* ^{165.} Great peace it saith there is for them that love the law of God, and that is why there is to them none occasion of falling. Those then who take scandal, or, occasion of falling,

discipules cæterisque duodecim qui remanserant fuisse responsum, Numquid et vos vultis abire? The notion entertained by some of the Ancients and, as it seems, by St. Augustine, that the disciples who took offence at our Lord's Discourse in the synagogue of Capernaum were the Seventy, may have been derived from the Hypotyposes of St. Clem. Alex. (comp. Euseb. H. E. i. 12.) or one of the Clementines. (Thus S. Epiphanius Hær. 51. p. 186. 188. relates from some such

authority, that the Evangelists Mark and Luke were of the number of the Seventy, and of those who were offended; and that they were reclaimed to the faith, the one by St. Peter, the other by St. Paul.) But the notion, from whatever quarter it came, seems to have no foundation in Scripture, since it is sufficiently evident that the Mission of the Seventy, Luke x. 1. was subsequent to the first miracle of feeding, John vi. Luke ix. 12.

HOMIL. I. destroy peace. And of whom saith he that they take not and make not occasion of stumbling? They that love God's law.

Consequently they are in charity. But some man will say, 'He said it of them that love God's law, not of the brethren.'

John 13, 34. Hear thou what the Lord saith; *A new commandment give I unto you, that ye love one another.* What is the Law but commandment? Moreover, how is it they do not take occasion of falling, but because they forbear one another? As

Eph. 4, 2. 3. Paul saith, *Forbearing one another in love, studying to keep the unity of the Spirit in the bond of peace.* And to shew that this is the law of Christ, hear the same Apostle commending

Gal. 6, 2. this very law. *Bear ye one another's burdens, saith he, and so shall ye fulfil the law of Christ.*

v. 11. 12. *For he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth.* A great thing, my brethren: mark it, we beseech you. *He that hateth his brother walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.*

What so blind as these who hate their brethren? For that ye may know that they are blind, they have stumbled at a Mountain. I say the same things often, that they may not slip out of your memory. The Stone which was *cut out of the Mountain without hands*, is it not Christ, Who came of the kingdom of the Jews, without the work of man? Has not that Stone broken in pieces all the kingdoms of the earth, that is, all the dominations of idols and devils? Has not that Stone grown, and is become a great mountain, and has filled the whole earth? Do we point with the finger to this Mountain in like manner as the moon on its third day¹ is pointed out to men? For example, when they wish people to see the new moon, they say, Lo, the moon! lo, where it is! and if there be some there who are not sharp-sighted, and say, Where? then the finger is put forth that they may see it. Sometimes when they are ashamed to be thought blind, they say they have seen what they have not seen. Do we in this way point out the Church, my brethren? Is it not open? Is it not

Supra
Hom. in
Ev. iv. 4.
Dan. 2,
34. 35.

¹ *Luna tertia*: i. e. the moon at its first appearance: for the first phasis in Africa as in Egypt usually took place on the third day after conjunction. See the passages cited from Geminus in

the Uranolog. vii. 39. B. Horapoll. Hieroglyph. i. 66. in Mr. Greswell's *Dissertations on the Harmony of the Gospels*, vol. i. p. 323 note.

manifest? Has it not possessed all nations? Is not that fulfilled ^{1 JOHN II. 11.} which so many years before was promised to Abraham, that in ^{Gen. 22,} his seed should all nations be blessed? It was promised to one ^{18.} believer, and the world is filled with thousands of believers. Behold here the Mountain filling the whole face of the earth! Behold the city of which it is said, *A city set upon a mountain* ^{Matt. 5,} *cannot be hid!* But those stumble at the Mountain, and when ^{14.} it is said to them, Go up; "There is no mountain," say they, and dash their heads against it sooner than seek a habitation there. Esaias was read yesterday; whosoever of you was awake not with his eyes only but with his ear, and not the ear of the body but the ear of the heart, noted this; *In* ^{Isai. 2,} *the last days shall the Mountain of the house of the Lord be* ^{2.} *manifest, prepared upon the top of the mountains.* What so manifest as a mountain? But there are even mountains unknown, because they are situated in one part of the earth. Which of you knows Mount Olympus? Just as the people who dwell there do not know our Giddaba. These mountains are in parts of the earth. But not so that Mountain, for it hath filled the whole face of the earth, and of it is said, *Prepared upon the top of the mountains.* It is a Mountain above the tops of all mountains. *And, saith he, to it shall be gathered all nations.* Who can fail to be aware of this Mountain? Who breaks his head by stumbling against it? Who is ignorant of the City set upon a Mountain? But marvel not that it is unknown by these who hate the brethren, because they walk in darkness and know not whither they go, because the darkness hath blinded their eyes. They do not see the Mountain; I would not have thee marvel; they have no eyes. How is it they have no eyes? Because the darkness hath blinded them. How do we prove this? Because they hate the brethren, in that, while they are offended at Africans, they separate themselves from the whole earth: in that they do not tolerate for the peace of Christ those whom they defame, and do tolerate for the party of Donatus ¹ those whom they ^{1 see on Ps. 37. Ser. 2.} condemn.

HOMILY II.

I JOHN ii. 12—17.

I write unto you, little children, because your sins are forgiven through His name. I write unto you, fathers, because ye have known Him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, children, because ye have known the Father. I write unto you, fathers, because ye have known Him that is from the beginning. I write unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, is the lust of the flesh, and the lust of the eyes, and the pride of life, which is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever, even as God also abideth for ever.

1. ALL things that are read from the Holy Scriptures in order to our instruction and salvation, it behoves to hear with earnest heed. Yet most of all must those things be commended to our memory, which are of most force against heretics; whose insidious designs cease not to circumvent all that are weaker and more negligent. Remember that our Lord and Saviour

Rom. 4, Jesus Christ both died for us, and rose again; died, to wit, for
25.
Luke 24, our offences, rose again for our justification. Even as ye have
13—49. just heard concerning the two disciples whom He met with

in the way, how *their eyes were holden that they should not* ^{1 JOHN}
know Him: and He found them despairing of the redemption ^{II.}
that was in Christ, and deeming that now He had suffered ^{12—17.}
and was dead as a man, not accounting that as Son of God
He ever liveth; and deeming too that He was so dead in the
flesh as not to come to life again, but just as one of the Pro-
phets: as those of you who were attentive have just now heard
their own words. Then *He opened to them the Scriptures,*
beginning at Moses, and going through all the Prophets,
shewing them that all He had suffered had been foretold,
lest they should be more staggered if the Lord should
rise again, and rather not believe Him, if these things
had not been told before concerning Him. For the firm-
ness of faith is in this, that all things which came to
pass in Christ were foretold. The disciples, then, knew
Him not, save *in the breaking of bread*. And truly he
that eateth and drinketh not judgment to himself in ^{1 Cor.}
the breaking of bread doth know Christ. Afterward also ^{11, 29.}
those eleven *thought they saw a spirit*. He gave Himself
to be handled by them, Who also gave Himself to be
crucified; to be crucified by enemies, to be handled by
friends: yet the Physician of all, both of the ungodliness
of those, and of the unbelief of these. For ye heard when
the Acts of the Apostles were read, how many thousands of ^{Acts 2,}
Christ's slayers believed. If those believed afterwards who ^{41.}
had killed, should not those believe who for a little while
doubted? And yet even in regard of them, (a thing which ye
ought especially to observe, and to commit to your memory,
because that which shall make us strong against insidious
errors, God has been pleased to put in the Scriptures,
against which no man dares to speak, who in any sort
wishes to seem a Christian,) when He had given Himself to
be handled by them, that did not suffice Him, but He would
needs confirm by means of the Scriptures the heart of them
that believe: for He looked forward to us who should be
afterwards; seeing that in Him we have nothing that we can
handle, but have that which we may read. For if those
believed only because they held and handled, what shall we
do? Now, Christ is ascended into heaven; He is not to
come save at the end, to judge the quick and the dead.

HOMIL. Whereby shall we believe, but by that whereby it was His
 II. will that even those who handled Him should be confirmed?

For He opened to them the Scriptures and shewed them that it behoved Christ to suffer, and that all things should be fulfilled which were written of Him in the Law of Moses, and the Prophets, and the Psalms. He embraced in His discourse the whole ancient text of the Scriptures. All that there is of those former Scriptures tells of Christ; but only if it find ears. He also *opened their understanding that they might understand the Scriptures*. Whence we also must pray for this, that He would open our understanding.

2. But what did the Lord shew written of Him in the Law of Moses, and the Prophets, and the Psalms? What did He shew? Let Himself say. The Evangelist has put this briefly, that we might know what in all that breadth of the Scriptures we ought to believe and to understand. Certainly there are many pages, and many books; the contents of them all is this which the Lord briefly spake to His disciples. What is this? That *it behoved Christ to suffer, and to rise again the third day*. Thou hast it now concerning the Bridegroom, that *it behoved Christ to suffer, and to rise again*: we have had the Bridegroom set forth to us. Concerning the Bride, let us see what He saith; that thou, when thou knowest the Bridegroom and the Bride, mayest not without reason come to the marriage. For every celebration is a celebration of marriage: the Church's nuptials are celebrated. The King's Son is about to marry a wife, and that King's Son, Himself a King: and the guests frequenting the marriage are themselves the Bride. Not, as in a carnal marriage, other are they that come as guests, and other she that is married; in the Church they that come as guests, if they come to good purpose, become the Bride. For all the Church is Christ's Bride, of which the beginning and first fruits is the flesh of Christ: there was the Bride joined to the Bridegroom in the flesh. With good reason when He would betoken that same flesh, He brake bread, and with good reason *in the breaking of bread, the eyes of the disciples were opened, and they knew Him*. Well then, what did the Lord say was written of Him in the Law and Prophets and Psalms? That *it behoved Christ to suffer*. Had He

not added, *and to rise again*, well might those mourn whose eyes were holden; but *to rise again* is also foretold. And wherefore this? Why did it behove Christ to suffer and to rise again? Because of that Psalm which we especially commended to your attention on the fourth day, the first station, of last week. Why did it behove Christ to suffer and to rise again? For this reason: *All the ends of the earth shall be reminded and converted unto the Lord, and all the kindreds of the nations shall worship before Him.* I JOHN II. 12—17. Tertull. de Jejun. §. 14. de Orat. §. 14. Ps. 22, 27.

For that ye may know that it behoved Christ to suffer and to rise again; in this place also what hath He added, that after setting forth the Bridegroom He might also set forth the Bride? *And that there be preached*, saith He, *in His name, repentance and remission of sins throughout all nations, beginning at Jerusalem.* Ye have heard, brethren; hold it fast. Let no man doubt concerning the Church, that it is *throughout all nations*: let no man doubt that it began at Jerusalem, and hath filled all nations. We know the field where the Vine is planted: but when it is grown we know it not, because it has taken up the whole. Whence did it begin? *At Jerusalem.* Whither has it come? *To all nations.* A few remain: it shall possess all. In the mean time, while it is taking possession of all, it has seemed good to the Husbandman to cut off some unprofitable branches, and they have made heresies and schisms. Let not the cut off branches induce you to be cut off: rather exhort ye them that are cut off that they be grafted in again. It is manifest that Christ hath suffered, is risen again, and is ascended into heaven: made manifest also is the Church, that there is *preached in His name repentance and remission of sins throughout all nations.* Whence did it begin? *Beginning at Jerusalem.* The man hears this; foolish and vain, and (how shall I express it?) worse than blind! so great a Mountain, and he does not see it; a candle set upon a candlestick, and he shuts his eyes against it!

3. When we say to them, If ye be Catholic Christians, communicate with that Church from which the Gospel is spread abroad over the whole earth: communicate with that Jerusalem: when this we say to them, they make answer to us, We do not communicate with that City where our King

S. Aug.
Ep. c.
Donat.
de Unit.
Eccl. §.
26.

HOMIL. II. was slain, where our Lord was slain : as though they hate the
1 supra City where our Lord was slain. The Jews slew Him Whom
Hom. in Ev. xi. §. 13. they found on earth, these exsufflate¹ Him that sitteth in
p. 177 note heaven ! Which are the worse ; those who despised Him
because they thought Him man, or those who exsufflate the
Sacraments of Him Whom now they confess to be God ?
But they hate, forsooth, the City in which their Lord was
slain ! Pious men, and merciful ! they much grieve that
Christ was slain, and in men they slay Christ ! But He loved
that City, and pitied it : from it He bade the preaching of
Him begin, *beginning at Jerusalem*. He made there the
first beginning of the preaching of His name : and thou
shrinkest back with horror from having communion with that
City ! No marvel that being cut off thou hatest the root.
Acts 1, 15: 2, 1—12. What said He to His disciples ? *Sit ye still in the City,*
because I send My promise upon you. Behold what the
City is that they hate ! Haply they would love it, if Christ's
murderers dwelt in it. For it is manifest that all Christ's
Enarr. in Ps. 62. §. 18: 64. §. 1. murderers, i. e. the Jews, are expelled from that City. That
which had in it them that were fierce against Christ, hath
now them that adore Christ. Therefore do these men hate
it, because Christians are in it. There was it His will that
His disciples should tarry, and there that He should send to
them the Holy Ghost. Where had the Church its com-
mencement, but where the Holy Ghost came from heaven,
and filled the hundred and twenty sitting in one place ?
That number twelve was made tenfold. They sat, an
hundred and twenty persons, and the Holy Ghost came, *and*
filled the whole place, and there came a sound, as it were
the rushing of a mighty wind, and there were cloven tongues
like as of fire. Ye have heard the Acts of the Apostles : this
was the Lesson read to-day^m : *They began to speak with*
tongues as the Spirit gave them utterance. And all who
were on the spot, Jews who were come from divers nations,
recognised each his own tongue, and marvelled that those
unlearned and ignorant men had on the sudden learned not
one or two tongues, but the tongues of all nations what-
soever. There, then, where all tongues sounded, there was

^m The Acts of the Apostles were Pentecost. *Supra* Hom. in Ev. vi. read in the seven weeks from Easter to §. 12. p. 94 note.

it betokened that all tongues should believe. But these ¹JOHN men, who much love Christ, and therefore refuse to com- ^{II. 12.} municate with the City which killed Christ, so honour Christ as to affirm that He is left to two tongues, the Latin and the Punic, i. e. African. Christ possess only two tongues! For there are but these two tongues on the side of Donatus, more they have not. Let us awake, my brethren, let us see, not this, but the gift of the Spirit of God, and let us believe the things spoken before concerning Him, and let us see fulfilled the things spoken before in the Psalm: *There* ^{Ps. 19,} *are neither speeches nor discourses*¹, *but their voices are* ^{4-6.} *heard among them.* ¹*loquelæ* And lest haply the case be so that the ^{nec ser-} tongues themselves came to one place, and not rather ^{mones.} that the gift of Christ came to all tongues, hear what follows: *Into all the earth is their sound gone out, and unto the ends of the world their words.* Wherefore this? Because *in the sun hath He set His tabernacle*, i. e. in the open light. His Tabernacle, His flesh: His Tabernacle, His Church: *in the sun* it is set; not in the night, but in the day. But why do those not acknowledge it? Return to the Lesson at the place where it ended yesterday, and see why they do not acknowledge it: *He that hateth his brother, walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.* For us then, let us see what follows, and not be in darkness. How shall we not be in darkness? If we love the brethren. How is it proved that we love the brotherhood? By this, that we do not rend unity, that we hold fast charity.

4. *I write unto you, little children, because your sins are* ^{v. 12.} *forgiven you through His name.* Therefore, *little children*², ² *lioli*, because in forgiveness of sins ye have your birth. But ^{τεκνία.} through whose name are sins forgiven? Through Augustine's? No, therefore neither through the name of Donatus. Be it thy concern to see who is Augustine, or who Donatus: no, not through the name of Paul, not through the name of Peter. For to them that divided unto themselves the Church, and of unity essayed to make parties, the Mother Charity in the Apostle travailing in birth with her little ones, exposeth her own bowels, with words doth as it were rend her breasts, bewaileth her children whom she seeth borne out dead,

HOMIL. recalleth unto the one Name them that would needs make
 11. them many names, repelleth them from the love of her that

1 Cor. Christ may be loved, and saith, *Was Paul crucified for*
 1, 13. *you? Or were ye baptized in the name of Paul?* What
 saith he? 'I would not that ye be mine, that so ye may be
 with me: be ye with me; all we are His Who died for us,
 Who was crucified for us': whence here also it is said, *Your*
sins are forgiven you through His name, not through the
 name of any man.

v. 13. 5. *I write unto you, fathers.* Why first sons? *Be-*
cause your sins are forgiven you through His name, and
 ye are regenerated into a new life, therefore sons. Why
 fathers? *Because ye have known Him that is from the*
beginning: for the beginning hath relation unto father-
 hood. Christ new in flesh, but ancient in Godhead. How
 ancient think we? how many years old? Think we, of

¹ major greater age¹ than His mother? Assuredly of greater age
 John 1, than His mother, for *all things were made by Him*. If all
 3. things, then did the Ancient make the very mother of whom
 the New should be born. Was He, think we, before His

mother only? Yea, and before His mother's ancestors is His
 antiquity. The ancestor of His mother was Abraham; and

Id. 8, the Lord saith, *Before Abraham I am*. Before Abraham,
 58. say we? The heaven and earth, ere man was, were made.

Before these was the Lord, nay rather also is. For right
 well He saith, not, *Before Abraham I was*, but, *Before*
Abraham I AM. For that of which one says, *Was*, is not;
 and that of which one says, *Will be*, is not yet: He knoweth
 not other than *To Be*. As God, He knoweth *To Be*: *Was*,
 and *Will be*, He knoweth not. It is one day there, but a day
 that is for ever and ever. That day no Yesterday and To-
 morrow set in the midst between them: for when the
 'yesterday' is ended, the 'to-day' begins, to be finished by
 the coming 'to-morrow.' That one day there is a day
 without darkness, without night, without spaces, without
 measure, without hours. Call it what thou wilt: if thou wilt,
 it is a day; if thou wilt, a year; if thou wilt, years. For it

Ps. 102, is said of this same, *And thy years shall not fail*. But
 27. when is it called a day? When it is said to the Lord, *To-day*

Ps. 2, 7. *have I begotten Thee*. From the Eternal Father begotten,

from Eternity begotten, in Eternity begotten: with no ¹JOHN II. 14. beginning, no bound, no space of breadth; because He is What Is, because Himself is *He that Is*. This His name He told to Moses: *Thou shalt say unto them, HE THAT IS* ^{Exod. 3, 14.} *hath sent me unto you*. Why speak then of *before Abraham?* why, before Noe? why, before Adam? Hear the Scripture: *Before the day-star have I begotten Thee*. In fine, before ^{Ps. 110,} heaven and earth. Wherefore? Because *all things were* ^{3.} *made by Him, and without Him was nothing made*. By this ^{John 1,} know ye the *fathers*: for they become fathers by acknowledging *That which is from the beginning*. ^{3.}

6. *I write unto you, young men*. There are sons, are fathers, are young men: sons, because begotten; fathers, because they acknowledge the Beginning; why young men? *Because ye have overcome the wicked one*. In the sons, birth: in the fathers, antiquity: in the young men, fortitude. If the wicked one is *overcome* by the young men, why, he fights with us. Fights, but not conquers¹. Why? Because ¹pugnat, non ex-pugnat. we are strong, or because He is strong in us Who in the hands of the persecutors was found weak? He hath made us strong, Who resisted not His persecutors. *For He was* ²Cor. 13, 4. *crucified of weakness, but He liveth by the power of God*.

7. *I write*ⁿ *unto you*², *children*. Whence children? ²pueri, παῖδες. *Because ye have known the Father*. *I write unto you, fathers*: he enforceth this, and repeateth^o, *Because ye have known Him that is from the beginning*. Remember that ye are fathers: if ye forget *Him that is from the beginning*, ye have lost your fatherhood. *I write unto you, young men*. Again and again consider that ye are young men: fight, that ye may overcome: overcome, that ye may be crowned: be lowly, that ye fall not in the fight. *I write unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one*.

ⁿ Vulg. *scribo* throughout, but some copies *scripsi*, representing the true reading in the Greek, ἔγραψα, in the last clause of v. 13, and in both clauses of v. 14.

^o The Benedictine editors remark that the Vulgate does not repeat this clause, *Scribo vobis, patres—a principio est*, and that it is absent from the Greek.

This remark applies to the Complutensian Greek text, and the edited Latin Vulgate. Of extant Gr. Mss. only Mill's Cod. Basil. 3. (Wetstein 4.) of the 15th century, omits the clause: and this, as Wetstein reports, not in v. 14. but in the preceding verse, γράφω ὑμῖν, πατέρες—ἀρχῆς.

HOMIL. 8. All these things, my brethren,—*because we have known*
 11. *That which is from the beginning, because we are strong,*
 because we have known the Father,—do all these, while
 1 cogni- they in a manner commend ¹knowledge, not commend
 tionem. charity? If we have known, let us love: for knowledge
 1 Cor. 8, without charity saveth not. *Knowledge² puffeth up, charity*
 1. *edifieth.* If ye have a mind to confess and not love, ye
 2 scien- begin to be like the devils. The devils confessed the Son
 tia of God, and said, *What have we to do with Thee?* and were
 Matt. 8, repulsed. Confess and embrace. For those feared for their
 29. iniquities; love ye Him that forgiveth your iniquities. But
 how can we love God, if we love the world? He prepareth
 us therefore to be inhabited by charity^p. There are two
 loves: of the world, and of God: if the love of the world
 inhabit, there is no way for the love of God to enter in: let
 the love of the world make way, and the love of God
 inhabit; let the better have place. Thou lovedst the world:
 love not the world: when thou hast exhausted thine heart of
 earthly love, thou shalt drink in love Divine: and thenceforth
 beginneth charity to inhabit thee, from which can nothing
 of evil proceed. Hear ye therefore his words, how he goes
 to work in the manner of one that makes a clearance. He
 comes upon the hearts of men as a field that he would
 occupy: but in what state does he find it? If he finds a
 wood, he roots it up; if he finds the field cleared, he plants
 it. He would plant a tree there, Charity. And what is the
 wood he would root up? Love of the world. Hear him, the
 v. 15. rooter up of the wood! *Love not the world,* (for this comes
 next,) *neither the things that are in the world; if any man*
 3 dilec- *love the world, the ³love of the Father is not in him.*
 tio

9. Ye have heard that *if any man love the world, the love of the Father is not in him.* Let not any say in his heart that this is false, brethren: God saith it; by the Apostle the Holy Ghost hath spoken; nothing more true: *If any man*

^p Sed quomodo poterimus amare Deum, si amamus mundum? Parat nos ergo inhabitari charitate, and so Bodl. 813. The ed. of Erasmus has, —separat nos a charitate Dei: “—if we love the world? It separates us from the charity of God.” And so 3 Oxf. Mss.

Ed. Lugdun. si amamus mundum? Si amamus mundum, separat nos a charitate Dei. Parat nos ergo inhabitare charitatem: “—if we love the world? If we love the world, it separates &c. He prepares us therefore to inhabit charity.” ED. PAR.

love the world, the love of the Father is not in him. Wouldest thou have the Father's love, that thou mayest be joint-heir with the Son? Love not the world. Shut out the evil love of the world, that thou mayest be filled with 'the love of God. Thou art a vessel; but as yet thou art full. Pour out what thou hast, that thou mayest receive what thou hast not. Certainly, ²our brethren are now born again of water and of the Spirit: we also some years ago were born again of water and of the Spirit. Good is it for us that we love not the world, lest the Sacraments remain in us unto damnation, not as means of strengthening³ unto salvation. That which strengthens unto salvation is, to have the root of charity, to have the *power of godliness*, not the *form* only. Good is the form, holy the form: but what avails the form, if it hold not the root? The branch that is cut off, is it not cast into the fire? Have the form, but in the root. But in what way are ye rooted so that ye be not rooted up? By holding charity, as saith the Apostle Paul, *rooted and grounded in charity*. How shall charity be rooted there, amid the overgrown wilderness of the love of the world? Make clear riddance of the woods. A mighty seed ye are about to put in: let there not be that in the field which shall choke the seed. These are the uprooting words which he hath said: *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*

10. *For all that is in the world, is the lust of the flesh, and the lust of the eyes, and the pride⁴ of life*, three things he hath said, *which are not of the Father, but are of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever, even as He abideth for ever*. Why am I not to love what God made? What wilt thou? Whether wilt thou love the things of time, and pass away with time; or not love the world, and live to eternity with God? The river of temporal things hurries one along: but like a tree sprung up beside the river is our Lord Jesus Christ. He assumed flesh, died, rose again, ascended into

¹ The last clause, *sicut et Deus manet in æternum*, is peculiar to the Latin authorities, S. Cyprian ad Quir. 3, 11. *quomodo et* &c. and others in Griesbach. It is not received by the Vulgate.

^{11.}
15—17.

¹ amore Dei.

² the newly baptized

³ firmamenta.

² Tim. 3, 5.

Eph. 3, 17.

v. 16. 17.
⁴ ambitio sæculi

Ps. 1, 3.

HOMIL. heaven. It was His will to plant Himself, in a manner,
II. beside the river of the things of time. Art thou rushing down the stream to the headlong deep? Hold fast the tree. Is love of the world whirling thee on? Hold fast Christ. For thee He became temporal, that thou mightest become eternal; because He also in such sort became temporal, that He remained still eternal. There came something to Him from time, not anything went from His eternity. But thou wast born temporal, and by sin wast made temporal: thou wast made temporal by sin, He was made temporal by mercy of remitting sins. How great the difference, when two are in a prison, between the criminal and him that visits him! For upon a time a person comes to his friend and enters in to visit him, and both seem to be in prison; but they differ by a wide distinction. The one, his cause presses down: the other, humanity has brought thither. So in this our mortal state, we were held fast by our guiltiness, He of mercy came down: He entered in unto the captive, a Redeemer not an oppressor. The Lord for us shed His blood, redeemed us, changed our hopes. As yet we bear the mortality of the flesh, and take the future immortality upon trust: and on the sea we are tossed by the waves, but we have the anchor of hope already fixed upon the land.

11. But let us *not love the world, neither the things that are in the world.* For the things that are in the world, are the lust of the flesh, and the lust of the eyes, and the pride of life. These three are they: lest haply any man say, '*The things that are in the world*, God made: i. e. heaven and earth, the sea: the sun, the moon, the stars, all the garniture of the heavens. What is the garniture of the sea? all creeping things. What of the earth? animals, trees, flying creatures. These are *in the world*, God made them. Why then am I not to love what God hath made?' Let the Spirit of God be in thee, that thou mayest see that all these things are good: but woe to thee if thou love the things made, and forsake the Maker of them! Fair are they to thee: but how much fairer He that formed them! Mark well, beloved. For by similitudes ye may be instructed: lest Satan steal upon you, saying what he is wont to say, Take your enjoyment in the creature of God; wherefore made He those things but

for your enjoyment? And men drink themselves drunken, and perish, and forget their own Creator: while not temperately but lustfully they use the things created, the Creator is despised.

Of such saith the Apostle: *They worshipped and served the creature rather than the Creator, Who is blessed for ever.* 1 JOHN II. 16. Rom. 1.

God doth not forbid thee to love¹ these things, howbeit, not¹ amare to² set thine affections upon them for blessedness; but to² diligere approve and praise them, that thou mayest love thy Creator.

In the same manner, my brethren, as if a bridegroom should make a ring for his bride, and she having received the ring, should love it more than she loves the bridegroom who made the ring for her: would not her soul be found guilty of adultery in the very gift of the bridegroom, albeit she did but love what the bridegroom gave her? By all means let her love what the bridegroom gave: yet should she say, 'This ring is enough for me, I do not wish to see his face now:' what sort of woman would she be? Who would not detest such senselessness? who not pronounce her guilty of an adulterous mind? Thou lovest gold in place of the man, lovest a ring in place of the bridegroom: if this be in thee, that thou lovest a ring in place of thy bridegroom, and hast no wish to see thy bridegroom; that he has given thee earnest, serves not to pledge thee to him, but to turn away thy heart from him! That the bridegroom gives earnest, it is that in his earnest he may himself be loved. Well then, God gave thee all these things: love Him that made them. There is more that He would fain give thee, that is, His very Self that made these things. But if thou love these—what though God made them—and neglect the Creator and love the world; shall not thy love be accounted adulterous?

12. For "the world" is the appellation given not only to this fabric which God made, heaven and earth, the sea, things visible and invisible: but the inhabitants of the world are called the world, just as we call a "house" both the walls and them that inhabit therein. And sometimes we praise a house, and find fault with the inhabitants. For we say, A good

¹ Et amaveris mundum; nonne tuus amor adulterinus deputabitur?—Mss. et amaveris mundum, delinquis ("and love the world, thou art delinquent"), (and so four in the Bodl. Library.)

Edd. Am. Bad. Er. et amaveris mundum, amittis Creatorem qui fecit mundum ("and love the world, thou lettest go the Creator Who made the world"). BEN.

HOMIL. house ; because it is marbled and beautifully¹ ceiled : and in
 II. another sense we say, A good house : no man there suffers
 I laque- wrong, no acts of plunder, no acts of oppression, are done there.
 ata. Now we praise not the building, but those who dwell within
 the building: yet we call it “house,” both this and that. For
 all lovers of the world, because by love they inhabit the world,
 just as those inhabit heaven, whose heart is on high while in
 the flesh they walk on earth: I say then, all lovers of the world
 are called the world. The same have only these three things,
lust of the flesh, lust of the eyes, pride of life. For they lust to
 eat, drink, cohabit: to use these pleasures. Not surely, that
 there is no allowed measure in these things? or that when it is
 said, Love not these things, it means that ye are not to eat, or
 not to drink, or not to beget children? Not this is the thing
 said. Only, let there be measure, because of the Creator, that
 these things may not bind you by your loving of them: lest ye
 love that for enjoyment, which ye ought to have for use. But
 ye are not put to the proof except when two things are pro-
 pounded to you, this or that: Wilt thou righteousness or
 gains? I have not wherewithal to live, have not where-
 withal to eat, have not wherewithal to drink. But what if
 thou canst not have these but by iniquity? Dost thou not
 better to love that which thou lovest not, than to lose thyself by
 iniquity? Thou seest the gain of gold, the loss of faith thou
 seest not. This then, saith he to us, is *the lust of the flesh*,
 i. e. the lusting after those things which pertain to the flesh,
 such as food, and carnal cohabitation, and all other such
 like.

13. *And the lust of the eyes:* by *the lust of the eyes*, he
 means all curiosity. Now how wide is the scope of curiosity!
 This it is that works in spectacles, in theatres, in sacraments
 of the devil, in magical arts, in dealings² with darkness: none
 other than curiosity. Sometimes it tempts even the servants of
 God, so that they wish as it were to work a miracle, to tempt
 God whether He will hear their prayers in working of miracles;
 it is curiosity: this is *lust of the eyes*; it is *not of the Father*.
 If God hath given the power, do the miracle, for He hath put
 it in thy way to do it: for think not that those who have not
 done miracles shall not pertain to the kingdom of God. When
 the Apostles were rejoicing that the devils were subject to

² male-
ficus

them, what said the Lord to them? *Rejoice not in this, but rejoice because your names are written in heaven.* In that ^{1 JOHN II. 17.} would He have the Apostles to rejoice, wherein rejoiceest also ^{Luke 10, 20.} thou. For woe to thee if thy name be not written in heaven! Is it woe to thee if thou raise not the dead? is it woe to thee if thou walk not on the sea? is it woe to thee if thou cast not out devils? If thou hast received power to do them, use it humbly, not proudly. For even of certain false prophets the Lord hath said that *they shall do signs and prodigies.* ^{Mat. 24, 24.} Therefore let there be no *ambition of the world: Ambitio sæculi*, this is, Pride. The man wishes to make much of himself in his honours: he thinks himself great, whether because of riches, or because of some power.

14. These three there are, and thou canst find nothing whereby human cupidity can be tempted, but either by the lust of the flesh, or the lust of the eyes, or the pride ^{Matt. 4, 1—10.} of life. By these three was the Lord tempted of the devil. By the lust of the flesh He was tempted when it was said to Him, *If thou be the Son of God, speak to these stones that they become bread*, when He hungered after His fast. But in what way repelled He the tempter, and taught his soldier how to fight? Mark what He said to him: *Not by bread alone doth man live, but by every word of God.* He was tempted also by the lust of the eyes concerning a miracle, when he said to Him, *Cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.* He resisted the tempter, for to do the miracle, would only have been to seem either to have yielded, or to have done it of curiosity; for He wrought when He would, as God, howbeit as healing the weak. For if He had done it then, He might have been thought to wish only to do a miracle. But lest men should think this, mark what He answered; and when the like temptation shall happen to thee, say thou also the same: *Get thee behind me, Satan; for it is written, Thou shalt not tempt the Lord thy God:* that is, if I do this I shall tempt God. He said what He would have thee to say. When the enemy suggests to thee, “What sort of man, what sort of Christian, art thou? As yet hast thou done one miracle? or

HOMIL.
II. by thy prayers have the dead been raised, or hast thou healed the fevered? if thou wert truly of any moment, thou wouldest do some miracle:" answer and say: "*It is written, Thou shalt not tempt the Lord thy God*: therefore I will not tempt God, as if I should belong to God if I do a miracle, and not belong if I do none: and what becomes then of His words, *Rejoice, because your names are written in heaven*"? By *pride of life* how was the Lord tempted? When he carried Him up to an high place, and said to Him, *All these will I give thee, if thou wilt fall down and worship me*. By the loftiness of an earthly kingdom he wished to tempt the King of all worlds: but the Lord Who made heaven and earth trod the devil under foot. What great matter for the devil to be conquered by the Lord? Then what did He in the answer He made to the devil but teach thee the answer He would have thee to make? *It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve*. Holding these things fast, ye shall not have the concupiscence of the world: not having concupiscence of the world, neither shall the lust of the flesh, nor the lust of the eyes, nor the pride of life, subjugate you: and ye shall make place for Charity when she cometh, that ye may love God. Because if love of the world be there, love of God will not be there. Hold fast rather the love of God, that as God is for ever and ever, so ye also may remain for ever and ever: because such is each as is his love. Lovest thou earth? thou shalt be earth. Lovest thou God? what shall I say? thou shalt be a god? I dare not Ps.82,6. say it of myself, hear we the Scriptures: *I have said, Ye are gods, and all of you sons of the Most High*. If then ye v.15-17. would be gods and sons of the Most High, *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all the things that are in the world, is the lust of the flesh, and the lust of the eyes, and the pride of life, which is not of the Father, but is of the world: i. e. of men, lovers of the world. And the world passeth away, and the lusts thereof: but he that doeth the will of God abideth for ever, even as God also abideth for ever.*

HOMILY III.

I JOHN ii. 18—27.

Children, it is the last hour: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last hour. They went out from us, but they were not of us: if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and know all things¹. I write unto you, not because ye know¹ See §. 5, note not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? [He is antichrist, that denieth the Father and the Son.]² Whosoever denieth the Son, the same²omitted in the Exposition. hath neither the Father nor the Son: and he that acknowledgeth the Son hath both the Father and the Son. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that He hath promised us, even eternal life. These things have I written unto you concerning them that seduce you; that ye may know that ye have an unction, and that the unction which ye have received of him may abide in you. And ye need not that any man teach you; because His unction teacheth you of all things.

1. CHILDREN³, *it is the last hour.* In this Lesson he³ pueri, addresses the children that they may make haste to grow, παιδία. because *it is the last hour.* Age or stature⁴ of the body is⁴ ætas not at one's own will. A man does not grow in respect of the flesh when he will, any more than he is born when he will: but where the being born rests with the will, the growth also rests with the will. No man is *born of water and the* John 3, Spirit, except he be willing. Consequently if he will, he⁵.

HOMIL. grows or makes increase: if he will, he decreases. What is
 III. it to grow? To ¹go onward by proficiency. What is it to
¹proficere decrease? To ²go backward by deficiency. Whoso knows
²deficere that he is born, let him hear that he is an infant; let him
 eagerly cling to the breasts of his mother, and he grows
 apace. Now his mother is the Church; and her breasts are
 the two Testaments of the Divine Scriptures. Hence let him
 suck the milk of all the things that as signs of spiritual truths
 were done in time for our eternal salvation^s, that being
 nourished and strengthened, he may attain to the eating of
 solid meat, which is, *In the beginning was the Word, and the*
 John 1, *Word was with God, and the Word was God.* Our milk is
 1. Christ in His humility; our meat, the self-same Christ Equal
 with the Father. With milk He nourisheth thee, that He
 may feed thee with bread: for with the heart spiritually to
 touch Christ is to know that He is Equal with the Father.

Supra 2. Therefore it was that He forbade Mary to touch Him,
 Hom. and said to her, *Touch Me not; for I am not yet ascended*
 cxxi, *unto the Father.* What is this? He gave Himself to be
 & xxxvi, handled by the disciples, and did He shun Mary's touch?
 p. 401
 note. Is not He the same that said to the doubting disciple, *Reach*
 John 20, *hither thy fingers, and feel the scars?* Was He at that time
 17.
 ib. 27. ascended to the Father? Then why doth He forbid Mary,
 and saith, *Touch Me not; for I am not yet ascended to the*
Father? Or are we to say, that He feared not to be touched
 by men, and feared to be touched by women? The touch of
 Him cleanseth all flesh. To whom He willed first to be
 manifested, by them feared He to be handled? Was not His
 Resurrection announced by women to the men, that so the
 serpent should by a sort of counterplot be overcome? For
 because he first by the woman announced death to man,
 therefore to men was also life announced by a woman.
 Then why was He unwilling to be touched, but because
 He would have it to be understood of that spiritual touch?
 The spiritual touch takes place from a pure heart. That person
 does of a pure heart reach Christ with his touch who under-
 stands Him Coequal with the Father. But whoso not yet un-
 derstands Christ's Godhead, that person reaches but unto the
 flesh, reaches not unto the Godhead. Now what great matter

^s Omnium sacramentorum tempora-
 liter pro æterna salute nostra gestorum:
 i. e. of the historical facts of both Testa-

ments understood in their inward and
 spiritual relation to Christ.

is it, to reach only unto that which the persecutors reached ^{1 JOHN} unto, who crucified Him? But that is the great thing, to un- ^{11. 18.}derstand the Word God with God, in the beginning, by Whom all things were made: in such sort as He would have Himself to be known when He said to Philip, *Am I so long time with you, and have ye not known Me, Philip? He that seeth Me,* ^{John 14,} ^{9.} *seeth also the Father.*

3. But lest any be sluggish to go forward, let him hear: *Children, it is the last hour.* Go forward, run, grow; *it is the last hour.* This same last hour is long; yet it is the last. For ^{Epist.} he has put *hour* for *the last time*; because it is in the last times ^{199. de} that our Lord Jesus Christ is to come. But some will say, How ^{Fine} the last times? how the last hour? Certainly antichrist will ^{Sæc.} first come, and then will come the day of judgment. John saw ^{§. 17.} these thoughts: lest people should in a manner become secure, and think it was not the last hour because antichrist was to come, he said to them, *And as ye have heard that antichrist is to come, now are there come many antichrists.* Could it have many antichrists, except it were *the last hour*?

4. Whom has he called antichrists? He goes on and expounds. *Whereby we know that it is the last hour.* By what? Because *many antichrists are come. They went out from us*; see the antichrists! *They went out from us*: therefore we bewail the loss. Hear the consolation. *But they were not of us.* All heretics, all schismatics went out from us, that is, go out from the Church; but they would not go out, if they were of us. Therefore, before they went out they were not of us. If before they went out they were not of us, many are within, are not gone out, but yet are antichrists. We dare to say this: and why, but that each one while he is within may not be an antichrist? For he is about to describe and mark the antichrists, and we shall see them now. And each person ought to question his own conscience, whether he be an antichrist. For antichrist in our tongue means, Contrary to Christ¹. Not, as some take it,

¹ So ἀντικείμενος 2 Thess. 2, 3. and so the word seems to be interpreted by Tertull. de Præscr. Hær. 4. Antichristi —Christi rebelles. And this is alleged by Theophylact as the traditional interpretation of the Greek Church: πάντως ὁ ψεύστης ἐναντίος ὢν τῇ ἀληθείᾳ ἦτοι τῷ Χριστῷ ἀντίχριστός ἐστι. "Cer-

tainly Antichrist is the Liar opposed to the Truth, i. e. to Christ." So Eusebius. But by earlier authorities it is taken in the sense of 'False-Christ', or, one that gives himself out for Christ with denial of Jesus Christ. Thus in the Acta Martyrum: Dicit autem Apostolus: Si Satanas &c. Unde et Anti-

HOMIL.
III.

that antichrist is to be so called because he is to come *ante Christum*, before Christ, i. e. Christ to come after him: it does not mean this, neither is it thus written, but *Antichristus*, i. e. contrary to Christ. Now who is contrary to Christ ye already perceive from the Apostle's own exposition, and understand that none can go out but antichrists; whereas those who are not contrary to Christ, can in no wise go out. For he that is not contrary to Christ holds fast in His body, and is counted therewith as a member. The members are never contrary one to another. The entireness of the body consists of all the members. And what saith the Apostle 1Cor.12, concerning the agreement of the members? *If one member suffer, all the members suffer with it; and if one member be glorified, all the members rejoice with it.* If then in the glorifying of a member the other members rejoice with it, and in its suffering all the members suffer, the agreement of the members hath no antichrist. And there are those who inwardly are in such sort in the body of our Lord Jesus Christ—seeing His body is yet under cure, and the soundness will not be perfect save in the resurrection of the dead—are in such wise in the body of Christ, as bad humours. When these are vomited up, the body is relieved: so too when bad men go not, then the Church is relieved. And one says, when the body vomits and casts them out, These humours went out of me, but they were not of me. How were not of me? Were not cut out of my flesh, but oppressed my breast while they were in me. *They went out from us; but* be not sad, *they were not of us.* How provest thou this? If they had been of us, they would doubtless have continued with us. Hence therefore ye may see, that many who are not of us, receive with us the Sacraments, receive with us baptism, receive with us what the faithful know they receive, Benediction, the Eucharist^a, and whatever there is in Holy Sacraments: the Communion of the very Altar they receive with us, and are not of us. Temptation proves that they are not of us. When temptation

christus Quasi-Christus. “The Apostle saith: If *Satan be transfigured as an angel of light, it is no great matter if his ministers be transfigured.* Whence also *Antichrist* means *seeming-Christ*. And S. Hippolyt. Portuensis de Antichristo 6. *κατὰ πάντα ἑξομοιοῦσθαι βούλεται ὁ πλάνος τῷ νικῶντι τοῦ Θεοῦ.*

“In all things the Deceiver will needs make himself like the Son of God.” See Mr. Greswell's *Exposition of the Parables*, i. p. 372 ff.

^a Two Mss. Benedictionem Eucharistiæ, ‘the Benediction of the Eucharist.’ BEN. (So Bodl. 242 and 455,—and 813 by correction.)

comes to them as, by occasion of a wind they fly abroad; ^{1 JOHN} because they were not grain. But all of them will fly abroad, ^{II. 21.} as we must often tell you, when once the fanning of the Lord's threshing-floor shall begin in the Day of Judgment. *They went out from us, but they were not of us; if they had been of us, they would no doubt have continued with us.* For would ye know, beloved, how most certain this saying is, that they who haply have gone out and return, are not antichrists*, are not contrary to Christ? Whoso are not antichrists, it cannot be that they should continue without. But of his own will is each either an antichrist or in Christ. Either we are among the members, or among the bad humours. He that changeth himself for the better, is in the body, a member: but he that continues in his badness, is a bad humour; and when he is gone out, then they who were oppressed will be relieved. *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but (they went out), that they might be made manifest that they were not all of us.* That he has added, *that they might be made manifest*, is, because even when they are within they are not of us; yet they are not manifest, but by going out are made manifest. *And ye have an unction from the Holy One*, that ye may be manifest to your own selves[†]. The spiritual unction is the Holy Spirit Himself, of which the Sacrament is in the visible unction¹. Of this unction of Christ he saith, ^{1 infra} that all who have it know the bad and the good; and that they ^{§. 12.} need not to be taught, because the very unction teacheth them.

6. *I write unto you not because ye know not the truth, but* ^{v. 21.} *because ye know it, and that no lie is of the truth.* Behold, we are admonished how we may know antichrist. What is Christ? Truth. Himself hath said, *I am the Truth.* But no ^{John 14,} ^{6.}

* In most of the Mss. ut qui forte exierunt, non sint antichristi. Redeant, et non sunt contrarii Christo: hoc sunt enim antichristi. Non potest fieri ut remaneant &c. Morel. Elem. Crit. p. 56—58. contends that this is the genuine reading of the passage, provided *et* be replaced for *ut*, and the pointing slightly altered. Thus: Nam vultis nosse, charissimi, quam certissime dicatur hoc, *et* qui forte exierunt non sint antichristi? Redeant, et non sunt contrarii Christo: hoc enim sunt antichristi. ("For would ye know, beloved, how most certain this saying

is, *and* that those who haply have gone out are not antichrists? Let them return, and they are not contrary to Christ, for this is to be antichrists.") ED. PAR. Bodl. Mss. vary, but no one reads 'et.'

† *Ut ipsi vobis manifesti sitis.* As there is no trace of this reading in either the Greek or Latin authorities, it is perhaps not meant to stand as part of the text, though represented as such by the Benedictines. In the following clause Aug. seems to recognise the reading οἶδατε πάντες, dicit omnes cognoscere bonos et malos.

HOMIL. *lie is of the Truth.* Consequently, all who lie are not yet
 III. of Christ. He hath not said that some lie is of the Truth,
 and some lie not of the Truth. Mark the sentence. Do not
 fondle yourselves, do not flatter yourselves, do not deceive
 yourselves, do not cheat yourselves: *No lie is of the Truth.*
 Let us see then how antichrists lie, because there is more than
 one kind of lying. *Who is a liar, but he that denieth that*
Jesus is the Christ? One is the meaning of the word *Jesus*,
 other the meaning of the word *Christ*: though it be one
 Jesus Christ our Saviour, yet *Jesus* is His proper name.
 Just as Moses was so called by his proper name, as Elias,
 as Abraham: so as His proper name our Lord hath the name
¹ *Jesus*: but *Christ* is the name of His ¹ sacred character. As
 when we say, Prophet, as when we say, Priest; so by the
 name Christ we are given to understand the Anointed, in
 whom should be the redemption of the whole people. The
 coming of this Christ was hoped for by the people of the Jews:
 and because He came in lowliness, He was not acknowledged;
 because the stone was small, they stumbled at it and were
 Dan. 2, broken. But *the stone grew, and became a great mountain;*
 35. and what saith the Scripture? *Whosoever shall stumble at*
² *this stone shall be broken*²; *and on whomsoever this stone*
² *shall come, it will grind him to powder.* We must mark the
 difference of the words: it saith, he that stumbleth shall be
 broken; but he on whom it shall come, shall be ground to
 powder. At the first, because He came small, men stumbled
 at Him: because He shall come lofty to judgment, on whom-
 soever He shall come, He will grind him to powder. But
 not that man will He grind to powder at His future coming,
 whom He broke not when He came. He that stumbled not
 at the Lowly, shall not dread the Lofty. Briefly ye have
 heard it, brethren: he that stumbled not at the Lowly, shall
 shall not dread the Lofty. For to all bad men is Christ a
 stone of stumbling; whatever Christ saith is bitter to them.

7. For hear and see. Certainly all who go out from the
 Church, and are cut off from the unity of the Church, are
 antichrists: let no man doubt it: for the Apostle himself
 hath marked them, *They went out from us, but they were*
not of us; for if they had been of us, they would no doubt
have continued with us. Therefore, whoso continue not
 with us, but go out from us, it is manifest that they are anti-

christ. And how are they proved to be antichrists? By ^{1 JOHN} lying. *And who is a liar, but he that denieth that Jesus is* ^{II. 22.} *the Christ?* Let us ask the heretics: where do you find a heretic that denies that Jesus is the Christ? See now, my beloved, a great mystery¹. Mark what the Lord God^{1 mag-} may have inspired us withal, and what I would fain work ^{sacra-} into your minds. Behold, they went out from us, and ^{mentum,} turned Donatists: we ask them whether Jesus be the Christ; ^{§. 13.} they instantly confess that Jesus is the Christ. If then that ^{note (c).} person is an antichrist, who denies that Jesus is the Christ, neither can they call us antichrists, nor we them; therefore, neither they went out from us, nor we from them. If then we have not gone out one from another, we are in unity: if we be in unity, what means it that there are two altars in this city? what, that there are divided houses, divided marriages? that there is a common bed, and a divided Christ? He admonishes us, he would have us confess what is the truth:—either they went out from us, or we from them. But let it not be imagined that we have gone out from them. For we have the testament of the Lord's inheritance, we recite it, and there we find, *I will give Thee the nations* Ps. 2, 8. *for Thine inheritance, and for Thy possessions the ends of the earth.* We hold fast Christ's inheritance; they hold it not, for they do not communicate with the whole earth, do not communicate with the ²universal body redeemed by the ^{2 univer-} blood of the Lord. We have the Lord Himself rising from ^{sitate} the dead, Who presented Himself to be felt by the hands of the doubting disciples: and while they yet doubted, He said to them, *It behoved Christ to suffer, and to rise from* Luke 24, *the dead the third day: and that repentance and remission* 46. 47. *of sins should be preached in His name—Where? which way? to what persons?—through all nations, beginning at Jerusalem.* Our minds are set at rest concerning the unity of the inheritance! Whoso does not communicate with this inheritance, is gone out.

8. But let us not be made sad: *They went out from us,* v. 19. *but they were not of us; for if they had been of us, they would no doubt have continued with us.* If then they went out from us, they are antichrists; if they are antichrists, they are liars; if they are liars, they deny that Jesus is the Christ.

HOMIL. Once more we come back to the difficulty of the question.

III.

Ask them one by one; they confess that Jesus is the Christ. The difficulty that hampers us comes of our taking what is said in the Epistle in too narrow a sense. At any rate ye see the question; this question puts both us and them to a stand, if it be not understood. Either we are antichrists, or they are antichrists; they call us antichrists, and say that we went out from them; we say the like of them. But now this Epistle has marked out the antichrists by this cognizance: *Whosoever denies that Jesus is the Christ, that same is an antichrist.* Now therefore let us enquire who denies; and let us mark not the tongue, but the deeds. For if all be asked, all with one mouth confess that Jesus is the Christ. Let the tongue keep still for a little while, ask the life. If we shall find this thing, if the Scripture itself shall tell us that denial is a thing done not only with the tongue, but also with the deeds, then assuredly we find many antichrists, who with the mouth profess Christ, and in their manners dissent from Christ. Where find we this in Scripture? Hear Paul the Tit. 1, Apostle; speaking of such, he saith, *For they confess that 16. they know God, but in their deeds deny Him.* Consequently we find these also to be antichrists: whosoever in his deeds denies Christ, is an antichrist. I listen not to what he says, but I look what life he leads. Works speak, and do we require words? For where is the bad man that does not Mat. 12, wish to talk well? But what saith the Lord to such? *Ye 34. hypocrites, how can ye speak good things, while ye are evil?* Your voices ye bring into Mine ears: I look into your thoughts. I see an evil will there, and ye make a show of false fruits. I know what I must gather, and whence; I do Id. 7, 16. not *gather figs of thistles, I do not gather grapes of thorns; for every tree is known by its fruit.* A more lying antichrist is he who with his mouth professes that Jesus is the Christ, and with his deeds denies Him. A liar in this, that he speaks one thing, does another.

9. Now therefore, brethren, if deeds are to be questioned, not only do we find many antichrists gone out; but many not yet manifest, who have not gone out at all. For as many as the Church hath within it that are perjured, defrauders, ¹addicted to black arts, consulters of fortune-

¹ male-ficos

tellers, adulterers, drunkards, usurers, 'boy-stealers, and all the other vices that we are not able to enumerate, these things are contrary to the doctrine of Christ, are contrary to the word of God. Now the Word of God is Christ: whatever is contrary to the Word of God is in Antichrist. For Antichrist means, 'contrary to Christ.' And would ye know how openly these resist Christ? Sometimes it happens that they do some evil, and one begins to reprove them; because they dare not blaspheme Christ, they blaspheme His ministers by whom they are reprovèd: but if thou shew them that thou speakest Christ's words, not thine own, they endeavour themselves all they can to convict thee of speaking thine own words, not Christ's: if however it is manifest that thou speakest Christ's words, they go even against Christ, they begin to find fault with Christ: 'How,' say they, 'and why did He make us such as we are?' Do not persons say this every day, when they are convicted of their deeds? Perverted by a depraved will, they accuse their Maker. Their Maker cries to them from heaven, (for the Same made us, Who new-made us:) What made I thee? I made man, not avarice; I made man, not robbery; I made man, not adultery. Thou hast heard that My works praise Me. Out of the mouth of the Three Children, it was the very hymn that kept them from the fires*. The works of the Lord praise the Lord, the heaven, the earth, the sea, praise Him; praise Him all things that are in the heaven, praise Him Angels, praise Him stars, praise Him lights; praise Him whatever swims, whatever flies, whatever walks, whatever creeps; all these praise the Lord. Hast thou heard there that avarice praises the Lord? Hast thou heard that drunkenness praises the Lord? That luxury praises, that frivolity praises Him? Whatever thou hearest not in that hymn give praise to the Lord, the Lord made not that thing. Correct what thou hast made, that what God made in thee may be saved. But if thou wilt not, and lovest and embracest thy sins, thou art contrary to Christ. Be thou within, be thou without, thou art an antichrist; be thou within, be thou without, thou art chaff. But why art thou not without? Because thou hast not fallen in with a wind to carry thee away.

1 JOHN
II. 22.
1 man-
goes

Song of
the three
Holy
Children.

* Ex ore trium puerorum ipse hymnus erat qui ab ignibus defendebat.

HOMIL.

II.

v. 23.

10. These things are now manifest, my brethren. Let no man say, I do not worship Christ, but I worship God His Father. *Every one that denieth the Son, hath neither the Son nor the Father; and he that confesseth the Son, hath both the Son and the Father*^v. He speaks to you that are grain: and let those who were chaff, hear, and become grain. Let each one, looking well to his own conscience, if he be a lover of the world, be changed; let him become a lover of Christ, that he be not an antichrist. If one shall tell him that he is an antichrist, he is wroth, he thinks it a wrong done to him; perchance, if he is told by him that strives with him¹ that he is an antichrist, he threatens an action at law². Christ saith to him, Be patient; if thou hast been falsely spoken of, rejoice with Me, because I also am falsely spoken of by the antichrists: but if thou art truly spoken of, come to an understanding with thine own conscience; and if thou fear to be called this, fear more to be it.

¹ liti-
gante
² inscrip-
tionem

v. 24. 25.

11. *Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that He hath promised us.* For haply thou mightest ask about the wages, and say, Behold, *that which I have heard from the beginning* I keep safe in me, I comply therewith; perils, labours, temptations, for the sake of this continuance, I bear up against them all: with what fruit? what wages? what will He hereafter give me, since in this world I see that I labour among temptations? I see not here that there is any rest: very mortality weigheth down the soul, and the corruptible body presseth it down to lower things: but I bear all things, that *that which I have heard from the beginning* may remain in me; and that I may say to my God, *Because of the words of Thy lips have I kept hard ways.* Unto what wages then?

Wisd.
9, 15.

Psa. 17,
4. LXX.
& Vulg.

^v *Omnis qui negat Filium, nec Filium nec Patrem habet: et qui confitetur Filium, Filium et Patrem habet.* S. Cyprian. Testimon. adv. Jud. ii. 27. *Qui negat Filium, neque Patrem habet: qui confitetur Filium, et Filium et Patrem habet:* and just so S. Hilar. de Trin. vi. 42. For the Greek, the clause *ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει* is abundantly authenticated

by numerous Mss., Vers. Syr. and Aeth., S. Cyril. Al. in Joann. ix. §. 40: and the omission by some Mss., and Ecumen. Theophyl. is sufficiently explained by the similar ending of this and the former clause. The addition *et Filium* in the latter clause seems to be peculiar to the Latin, and *nec Filium* in the former to Augustine's copies.

Hear, and faint not. If thou wast fainting in the labours, upon the promised wages be strong. Where is the man that shall work in a vineyard, and shall let slip out of his heart the reward he is to receive? Suppose him to have forgotten, his hands fail. The remembrance of the promised wages makes him persevering in the work: and yet he that promised it is a man who can deceive thine expectation. How much more strong oughtest thou to be in God's field, when He that promised is the Truth. Who can neither have any successor, nor die, nor deceive him to whom the promise was made! And what is the promise? Let us see what He hath promised. Is it gold which men here love much, or silver? Or possessions, for which men lavish gold, however much they love gold? Or pleasant lands, spacious houses, many slaves, numerous beasts? Not these are the wages, so to say, for which he exhorts us to endure in labour. What are these wages called? *Eternal life*. Ye have heard, and in your joy ye have cried out: love that which ye have heard, and ye are delivered from your labours unto the rest of eternal life. Lo, this is what God promises: *Eternal life*. Lo, this what God threatens; eternal fire. What to those set on the right hand? *Come, ye blessed of My Father, receive the kingdom prepared for you from the beginning of the world*. To those on the left, what? *Go into eternal fire, prepared for the devil and his angels*. Thou dost not yet love that: at least fear this.

12. Remember then, my brethren, that Christ hath promised us eternal life: *This*, saith he, *is the promise which He hath promised us, even eternal life. These things have I written to you concerning them which seduce you*. Let none seduce you unto death: desire ye the promise of eternal life. What can the world promise? Let it promise what you will, it makes the promise perchance to one that to-morrow shall die. And with what face wilt thou go hence to Him that abideth for ever? But a powerful man threatens me, that I must do some evil. What does he threaten? Prisons, chains, fires, torments, wild beasts: aye, but not eternal fire? Dread that which One Almighty threatens: love that which One Almighty promises; and all the world becomes vile in our regard, whether it promise or terrify.

HOMIL. III. v. 26. 27. *These things have I written unto you concerning them which seduce you; that ye may know that ye have an unction, and the unction which we have received from Him may abide in you*^z. In the unction we have the sacramental sign [of a thing unseen], the virtue itself is invisible^a; the invisible unction is the Holy Ghost; the invisible unction is that charity, which, in whomsoever it be, shall be as a root to him: however burning the sun, he cannot wither. All that is rooted is nourished by the sun's warmth, not withered.

v. 27. 13. *And ye have no need that any man teach you, because His^b unction teacheth you concerning all things.* Then to what purpose is it that *we*, my brethren, teach you? If *His unction teacheth you concerning all things*, it seems we labour without a cause. And what mean we, to cry out as we do? Let us leave you to His unction, and let His unction teach you. But this is putting the question only to myself: I put it also to that same Apostle: let him deign to hear a babe that asks of him: to John himself I say, Had those the unction to whom thou wast speaking? Thou hast said, *His unction teacheth you concerning all things*. To what purpose hast thou written an Epistle like this? what teaching didst *thou* give them? what instruction? what edification? See here now, brethren, see a mighty mystery^c. The sound of our words strikes the ears, the Master is within. Do not suppose that any man learns ought from man. We can admonish by the sound of our voice; if there be not One within that shall teach, vain is the noise we make. Aye, brethren, have ye a mind to know it? Have ye not all heard this present discourse? and yet how

^z *Ut sciatis quia unctionem habetis, et unctio quam accepimus ab eo permaneat in vobis.* This reading, which is not found in the Greek copies, may have originated in the attempt to explain a difficult construction. The Vulgate keeps close to the Greek: *Et vos unctionem quam accepistis ab eo maneat in vobis.*

^a *Unctionis sacramentum est, virtus ipsa invisibilis: i. e. the unction or chrism which we receive is a sacramentum, a thing in which, as Aug. defines the term, "aliud videtur, aliud intelligitur, one thing is seen, another*

understood." "Aliud est sacramentum, aliud virtus sacramenti," supra Hom. xxvi. 11.

^b *Unctio ipsius*, Vulg. *ejus*, representing the reading τὸ αὐτοῦ χρίσμα: but the truer reading, τὸ αὐτὸ χρίσμα, seems to be recognised in the opening of Hom. iv. *ipsa unctio docet vos de omnibus.*

^c Jam hic videte magnum sacramentum: as above, §. 7; meaning in both places, that whereas the Apostle's words seem at first sight to be contradicted by facts, his true meaning lies deeper, and involves a spiritual truth of great importance.

many will go from this place untaught! I, for my part, have ^{1 JOHN} spoken to all; but they to whom that Unction within speak- ^{II.} 26. 27. eth not, they whom the Holy Ghost within teacheth not, those go back untaught. The teachings of the master from without are a sort of aids and admonitions. He that teacheth the hearts, hath His chair in heaven. Therefore saith He also Himself in the Gospel: *Call no man your master upon earth; One is your Master, even Christ.* ^{Mat. 23,} Let Him therefore ^{8. 9.} Himself speak to you within, when none of mankind is there: for though there be some one at thy side, there is none in thine heart. Yet let there not be none in thine heart^d: let Christ be in thine heart: let His unction be in the heart, lest it be a heart thirsting in the wilderness, and having no fountains to be watered withal. There is then, I say, a Master within that teacheth: Christ teacheth; His inspiration teacheth. Where His inspiration and His unction is not, in vain do words make a noise from without. So are the words, brethren, which we speak from without, as is the husbandman to the tree: from without he worketh, applyeth water and diligence of culture; let him from without apply what he will, does he form the apples? does he clothe the nakedness of the wood with a shady covering of leaves? does he do any thing like this from within? But Whose doing is this? Hear the husbandman, the Apostle: both see what we are, and hear the Master within: *I have planted,* ^{1 Cor. 3,} *Apollos hath watered; but God gave the increase: neither* ^{6. 7.} *he that planteth is any thing, neither he that watereth, but He that giveth the increase, even God.* This then we say to you: whether we plant, or whether we water, by speaking, not we are any thing; but He that giveth the increase, even God: that is, *His unction which teacheth you concerning all things.*

^d Et non sit nullus in corde tuo. Three Mss. et non sit ullus in corde tuo ["and let there not be any in thine heart, (only) let Christ be in thine heart"]. One Ms; et nullus in corde tuo: another; et nullus sit in corde

tuo [with the same meaning]. BEN. Bodl. Mss. vary, no two reading alike. One, 'et ne sit ullus.' The reading most like St. Aug. would be, 'et ne sit nullus,' 'and lest there be none.'

HOMILY IV

[illegible]

THE RESEARCHER RECOVERED THE FOLLOWING LESSON WAS
 IDENTICAL TO THE ONE IN THE BOOK. THAT HE HAD IN MIND WAS
 THE ONE THAT WAS IN THE BOOK. THE OTHER TWO WERE IDENTICAL TO THE

cerning all things. Now this, as I am sure ye remember, ^{1 JOHN}
 we so expounded to you, that we who from without speak to ^{11.}
 your ears, are as workmen applying culture from without to 27, 28.
 a tree, but we cannot give the increase nor form the fruits :
 but only He that created and redeemed and called you, He,
 dwelling in you by faith and the Spirit, must speak to you
 within, else vain is all our noise of words. Whence does
 this appear? From this: that while many hear, not all are
 persuaded of that which is said, but only they to whom God
 speaks within. Now they to whom He speaks within, are
 those who give place to Him: and those give place to God,
 who give not place to the devil. For the devil wishes to Eph. 5.
 inhabit the hearts of men, and speak there the things which ^{27.}
 make for seduction. But what saith the Lord Jesus? *The* ^{JOHN 12.}
prince of this world is cast out. Whence cast? out of heaven ^{31.}
 and earth? out of the fabric of the world? Nay, but out of
 the hearts of the believing. The invader being cast out, let
 the Redeemer dwell within: because the Same redeemed,
 Who created. And the devil now assaults from without,
 not conquers Him that hath possession within. And he
 assaults from without, by casting in various temptations: but
 that person consents not thereto, to whom God speaks within,
 and the unction of which ye have heard.

2. *And it is true*, namely, this same unction; i. e. the
 very Spirit of the Lord Which teacheth men, cannot lie:
and is not false.* Even as it hath taught you, abide ye in ^{v. 27, 28.}
 the same. And now, little children, abide ye in Him, that
 when He shall be manifested, we may have boldness in His
 sight, that we be not put to shame by Him at His coming. Ye
 see, brethren: we believe on Jesus Whom we have not seen:
 they announced Him, that saw, that handled, that heard the
 word out of His own mouth: and that they might persuade
 all mankind of the truth thereof, they were sent by Him, not
 dared to go of themselves. And whither were they sent?
 Ye heard while the Gospel was read, *Go, preach the Gospel* ^{MARK}
to the whole creation which is under heaven. Consequently, ^{16, 15.}
 the disciples were sent *every where*: with signs and wonders ^{uni-}
^{verse}
^{cre-}
^{atura}

* *Mendax.* Gr. *ψευδός*. Vulg. *Mendacium*. In the following clause *et*
 om. as *et* in Cod. Alex. In *ipsa*, Gr. *ἐν αὐτῇ*, taken as referred to *χρίσμα*,
 "in the unction" (Lat. two Mss. in *ipso*). Vulg. *in eo*, "in Christ."

HOMIL. to attest that what they spake, they had seen. And we
 IV. believe on Him Whom we have not seen, and we look for Him to come. Whoso look for Him by faith, shall rejoice when He cometh: those who are without faith, when that which now they see not is come, shall be ashamed. And that confusion of face shall not be for a single day and so pass away, in such sort as those are wont to be confounded, who are found out in some fault, and are insulted over by their fellow-men. That confusion shall carry them that are
 Mat. 25, 31. confounded to the left hand, that to them it may be said, *Go into everlasting fire, prepared for the devil and his angels.* Let us abide then in His words, that we be not confounded when He cometh. For Himself saith in the Gospel to them
 John 8, 31. 32. which had believed on Him: *If ye shall abide in My word, then are ye verily my disciples.* And, as if they had asked, With what fruit? And, saith He, *ye shall know the Truth, and the Truth shall make you free.* For as yet our salvation is in hope, not in deed: for we do not already possess that
 Heb. 10, 23. which is promised, but we hope for it to come. And *faithful is He that promised*; He deceiveth not thine expectation: only do thou not faint, but wait for the promise. For He, the Truth, cannot deceive. Be not thou a liar, to profess one thing and do another; keep thou the faith, and He keeps His promise. But if thou keep not the faith, thine own self, not He that promised, hath defrauded thee.

v. 29. 3. *If ye know that He is righteous, know ye^f that every one that doeth righteousness is born of Him.* The righteousness which at present is ours is of faith. Perfect righteousness is not, save only in the Angels: and scarce in Angels, if they be compared with God: yet if there be any perfect righteousness of souls and spirits which God hath created, it is in the Angels, holy, just, good, by no lapse turned aside, by no pride falling, but remaining ever in the contemplation of the Word of God, and having nothing else sweet unto them save Him by Whom they were created; in them is perfect righteousness: but in us it has begun to be, of faith,

^f *Scitote* Vulg. Gr. *γινώσκετε* as imperative, "hence learn ye to know that &c." Were it indicative, "to know that He is righteous is to know

that &c." probably *οἶδατε* would have been repeated as in 5, 15. *ἂν οἶδαμεν—οἶδαμεν.*

by the Spirit. Ye heard when the Psalm was read, *Begin^ε ye* ^{1 JOHN II. 29.} *to the Lord in confession.* *Begin*, saith it; the beginning of ^{Ps. 147,} our righteousness is the confession of sins. Thou hast begun ^{7.} not to defend thy sin; now hast thou made a beginning of righteousness: but it shall be perfected in thee when nothing else shall delight thee to do, when *death shall be swallowed* ^{1 Cor. 15, 24.} *up in victory*, when there shall be no itching of lust, when there shall be no struggling with flesh and blood, when there shall be the palm of victory, the triumph over the enemy; then shall there be perfect righteousness. At present we are still fighting: if we fight we are in the lists¹; we smite and are ^{1 stadium} smitten; but who shall conquer, remains to be seen. And that man conquers, who even when he smites presumes not on his own strength, but relies upon God that cheers him on. The devil is alone when he fights against us. If we are with God, we overcome the devil: for if thou fight alone with the devil, thou wilt be overcome. He is a practised enemy: how many palms has he won! Consider to what he has cast us down! That we are born mortals, comes of this, that he in the first place cast down from Paradise our very original. What then is to be done, seeing he is so well practised? Let the Almighty be invoked to thine aid against the practised devil. Let Him dwell in thee, Who cannot be overcome, and thou shalt securely overcome him who is wont to overcome. But to overcome whom? Those in whom God dwelleth not. For, that ye may know it, brethren; Adam being in Paradise despised the commandment of God, and lifted up the neck, as if he desired to be his own master, and were loath to be subject to the will of God: so he fell from that immortality, from that blessedness. But there was a certain man, a man now well practised, though a mortal born, who even as he sat on the dunghill, putrifying with worms, overcame the devil: yea, Adam himself then overcame; he, in Job; because Job was of his race. So then, Adam, overcome in Paradise, overcame on the dunghill. Being in Paradise, he gave ear to the persuasion of the woman which the devil had put into her: but being on the dunghill he said to Eve, *Thou hast* ^{Job 2, 10.} *spoken as one of the foolish women.* There he lent an ear, here he gave an answer: when he was glad, he listened,

HOMIL. when he was scourged, he overcame. Therefore, see what
 IV. follows, my brethren, in the Epistle: because this is what it would have us lay to heart, that we may overcome the devil indeed, but not of ourselves. *If ye know that He is righteous, saith it, know ye that every one that doeth righteousness is born of Him:* of God, of Christ. And in that he hath said, *Is born of Him*, he cheers us on. Already therefore, in that we are born of Him, we are perfect.

ch. 3, 1. 4. Hear. *Behold what manner of love the Father hath given us, that we should be called sons of God, and be (such^h).* For whoso are called sons, and are not sons, what profiteth them the name where the thing is not? How many are called physicians, who know not how to heal! how many are called watchers, who sleep all night long! So, many are called Christians, and yet in the things themselves are not found such; because they are not this which they are called, that is, in life, in manners, in faith, in hope, in charity. But what have ye heard here, brethren? *Behold, what manner of love the Father hath bestowed upon us, that we should be called, and should be, the sons of God: therefore the world knoweth us not, because it hath not known Him, us also the world knoweth notⁱ.* There is a whole world Christian, and a whole world ungodly; because throughout the whole world there are ungodly, and throughout the whole world there are godly: those know not these. In what sense, think we, do they not know them? They insult over them that live good lives. Mark well and see: for haply there are such also among you. Each one of you who now lives godly, who despises worldly things, who does not choose to go to spectacles, who does not choose to make himself drunken as it were by solemn custom, yea, what is worse, under countenance of holy days to make himself unclean; the man who does not choose to do these things, how is he insulted over by those who do them! Would he

Supra,
 p. 1095,
 note:
 add Ep.
 29. ad
 Aly-
 pium.

^b *Vocemur et simus.* Vulg. *nomine-mur et simus.* Cod. Alex. and other authorities, *κληθώμεν καὶ ἐσμὲν* (received by Lachmann.) Mill in l. cites as from Augustine, but without specifying the place: *Qui vocantur et non sunt, quid prodest illis nomen?* [The very words of this passage.] *Verum hic loquitur de nomine quod a Deo tribuitur: hic non est discrimen inter dici*

et esse. [Which looks rather like an expression of dissent, by Mill himself or some other.]

ⁱ *Et nos non cognoscit mundus: a* reading of which there are no traces in the Miss: it seems to be an expository gloss: "therefore (because we are sons of God) the world knoweth us not. Namely, because the world knew not Him, it knows not us."

be insulted over if he were known? But why is he not¹ known? *The world knoweth Him not.* Who is *the world*? III. 1. Those inhabitants of the world. Just as we say, “a house;” meaning, its inhabitants. These things have been said to you again and again, and we forbear to repeat them to your disgust. By this time, when ye hear the word “world,” in a bad signification, ye know that ye must understand it to mean only lovers of the world; because by loving they inhabit, and by inhabiting have got to have the name. Therefore the world hath not known us, because it hath not known Him. He walked here Himself, the Lord Jesus Christ, in the flesh: He was God, He was latent in weakness^j. And wherefore was He not known? Because He reproveth all sins in men. They, through loving the delights of sins, did not acknowledge the God: through loving that which the fever prompted, they did wrong to the Physician.

5. For us then, what are we? Already we are begotten of Him; but because we are such in hope, he saith, *Beloved, now are we sons of God.* Now already? Then what is it we look for, if already we are sons of God? *And not yet*, saith he, *is it manifested what^k we shall be.* But what else shall we be than sons of God? Hear what follows: *We know that, when He shall appear, we shall be like Him, because we shall see Him as He is.* Understand, my beloved. It is a great matter: *We know that, when He shall appear, we shall be like Him; for we shall see Him as He is.* In the first place mark, what that is that is so called *Is*, ye know what it is that is so called. That which is called *Is*, and not only is called but is so, is unchangeable; It ever remaineth, It cannot be changed, It is in no part corruptible: It hath neither proficiency, for It is perfect; nor hath deficiency, for It is eternal. And what is this? *In the beginning was the Word, and the Word was*^{John 1,} *with God, and the Word was God.* And what is this?^{1.} *Who being in the form of God, thought it not robbery to*^{Phil. 2,} *be equal with God.* To see Christ in this sort, Christ in the^{6.}

^j Ed. Ben. places the colon before *in carne*: “in the flesh He was God &c.” But *ambulabat* seems to require an object to complete the sense, and the antithesis between *erat* and *latebat* is more emphatic when *in carne* is given to the former clause. So Bodl. 150.

Laud. 116.

^k *Quid erimus.* Vulg. *τί ἐσόμεθα.* Enarr. in Psa. 37, 2. §. 8. *quod erimus,* ὃ *τι*: so S. Jerome in Epist. Epiphan. “the thing which we shall be is not yet made manifest.”

HOMIL. form of God, Word of God, Only-Begotten of the Father,
 IV. Equal with the Father, is to the bad impossible. But in regard that the Word was made flesh, the bad also shall have power to see Him: because in the Day of Judgment the bad also will see Him; for He shall so come to judge, as He came to be judged. In the selfsame form, a Man, but yet
 Jer. 17, God: for *cursed is every one that putteth his trust in man.*
 5. A Man, He came to be judged, a Man, He will come to judge. And if He shall not be seen, what is this that is
 John 19, written, *They shall look on Him Whom they pierced?* For
 37. of the ungodly it is said, that they shall see and be confounded. How shall the ungodly not see, when He shall set some on the right hand, others on the left? To those on the
 Mat. 25, right hand He will say, *Come, ye blessed of My Father, receive*
 41. *the kingdom:* to those on the left He will say, *Go into everlasting fire.* They will see but the form of a servant, the form of God they will not see. Why? because they were ungodly;
 ib. 5. 8. and the Lord Himself saith, *Blessed are the pure in heart, for they shall see God.* Therefore, we are to see a certain
 1 Cor. 2, vision, my brethren, *which neither eye hath seen, nor ear hath*
 9. *heard, nor hath entered into the heart of man:* a certain vision, a vision surpassing all earthly beautifulness, of gold, of silver, of groves and fields; the beautifulness of sea and air, the beautifulness of sun and moon, the beautifulness of the stars, the beautifulness of Angels: surpassing all things: because from it are all things beautiful.

6. What then shall *we* be, when we shall see this? What is promised to us? *We shall be like Him, for we shall see Him as He is.* The tongue hath done what it could, hath sounded the words: let the rest be thought by the heart. For what hath even John himself said in comparison of That which Is, or what can be said by us men, so far from being equal to his merits? Return we therefore to that unction of Him, return we to that unction which inwardly teacheth that which we cannot speak: and because ye cannot at present see, let your part and duty be in desire. The whole life of a good Christian is an holy desire. Now what thou longest for, thou dost not yet see: howbeit by longing, thou art made capable, so that when that is come which thou mayest see,
 1 sinum thou shalt be filled. For just as, if thou wouldest fill a¹ bag,

and knowest how great the thing is that shall be given, thou stretchest the opening of the sack or the skin, or whatever else it be; thou knowest how much thou wouldest put in, and seest that the bag is narrow; by stretching thou makest it capable of holding more: so God by deferring our hope, stretches our desire; by the desiring, stretches the mind; by stretching, makes it more capacious. Let us desire therefore, my brethren, for we shall be filled. See Paul widening, as it were, ¹ his bosom, that it may be able to receive that which ¹ JOHN III. 1. 2. ¹ sinum is to come. He saith, namely, *Not that I have already received, or am already perfect: brethren, I deem not myself to have apprehended.* Then what art thou doing in this life, if thou have not yet apprehended? *But this one thing [I do]; forgetting the things that are behind, reaching forth to the things that are before, ² upon the strain I follow on unto the prize of the high calling.* He says he reaches forth, or stretches himself, and says that he follows *upon the strain.* ² secundum intentionem, Gr. κατὰ σκοπόν. He felt himself too little to take in that *which eye hath not seen, nor ear heard, neither hath entered into the heart of man.* This is our life, that by longing we should be exercised. But holy longing exercises us just so much as we prune off our longings from the love of the world. We have already said, 'Empty out that which is to be filled.' With good thou art to be filled: pour out the bad. Suppose that God would fill thee with honey: if thou art full of vinegar, where wilt thou put the honey? That which the vessel bore in it must be poured out: the vessel itself must be cleansed; must be cleansed, albeit with labour, albeit with hard rubbing, that it may become fit for that thing, whatever it be. Let us say honey, say gold, say wine; whatever we say it is, being that which cannot be said, whatever we would fain say, It is called—God. And when we say 'God', what have we said? Is that one syllable the whole of That we look for? So then, whatever we have had power to say is beneath Him: let us stretch ourselves unto Him, that when He shall come, He may fill us. For *we shall be like Him; because we shall see Him as He is.*

7. *And every one that hath this hope in Him.* Ye see how he hath set us our place, in *hope*. Ye see how the Apostle Paul agreeth with his fellow-Apostle, *By hope we are saved.* Rom. 8, 24. 25.

HOMIL. *But hope that is seen, is not hope: for what a man seeth,*
 IV. *why doth he hope for? For if what we see not, we hope for,*

by patience we wait for it. This very patience exerciseth desire. Continue thou, for He continueth: and persevere thou in walking, that thou mayest reach the goal: for That to which thou tendest will not remove. See: And every one that hath this hope in Him, ¹purifieth himself even as He is ²pure. See how he has not taken away free-will, in that he saith, *purifieth himself.* Who purifieth us but God? Yea, but God doth not purify thee if thou be unwilling. Therefore, in that thou joinest thy will to God, in that thou purifiest thyself. Purifiest thyself, not by thyself, but by Him Who cometh to inhabit thee. Still, because thou doest somewhat therein by the will, therefore is somewhat attributed to thee. But it is attributed to thee only to the end thou shouldst

Psa. 27, say, as in the Psalm, *Be Thou my helper, forsake me not.*
 11. *If thou sayest, Be Thou my helper, thou doest somewhat: for if thou be doing nothing, how should He be said to help thee?*

v. 4. 8. *Every one that doeth sin, doeth also iniquity.* Let no man say, Sin is one thing, iniquity another: let no man say, ³iniquus I am a sinful man, but not ³a doer of iniquity. For, *Every one that doeth sin, doeth also iniquity. Sin is iniquity.* Well then, what are we to do concerning sins and iniquities?

v. 5. Hear what He saith: *And ye know that He was manifested to take away sin; and sin in Him is not.* He, in Whom sin is not, the Same is come to take away sin. For were there sin in Him, it must be taken away from Him, not He take it away Himself. *Whosoever abideth in Him, sinneth not.*

v. 6. In so far as he abideth in Him, in so far sinneth not. *Whosoever sinneth hath not seen Him, neither known Him.* A great question this: *Whosoever sinneth hath not seen Him, neither known Him.* No marvel. We have not seen Him, but are to see; have not known Him, but are to know: we believe on One we have not known. Or haply, by faith we ⁴specie have known, and by ⁴actual beholding have not yet known? But then in faith we have both seen and known. For if faith doth not yet see, why are we said to have been enlightened?

There is an enlightening by faith, and an enlightening by ²Cor. 5, sight. At present, while we are on pilgrimage, *we walk by*
 7.

faith, not by sight, or, actually beholding. Therefore also our righteousness is *by faith, not by sight*. Our righteousness ^{1 JOHN III. 7.} shall be perfect, when we shall see by ¹ actual beholding. ¹perspe- Only, in the meanwhile, let us not leave that righteousness cium. which is of faith, since *the just doth live by faith*, as saith the Rom. 1, Apostle. *Whosoever abideth in Him, sinneth not*. For, *whoso-* ^{17.} *ever sinneth, hath not seen Him, neither known Him*. That man who sins, believes not: but if a man believes, so far as his faith is concerned, he sinneth not.

9. *Little children, let no man seduce you. He that doeth* ^{v. 7.} *righteousness is righteous, as He is righteous*. What? on hearing that we are *righteous as He is righteous*, are we to think ourselves equal with God? Ye must know what means that ‘*as*.’ thus he said a while ago, *Purifieth himself even as He is pure*. Then is our purity like and equal to the purity of God, and our righteousness to God’s righteousness? Who can say this? But the word *as*, is not always wont to be used in the sense of equality. As, for example, if, having seen this large Church², a person should wish to build a smaller² ^{hasi-} Church, but with the same relative dimensions: ^{lica} as, for example, if this be one measure in width and two measures in length, he too should build his Church one measure in width and two measures in length: in that case one sees that he has built it *as* this is built. But this Church has, say, a hundred cubits in length, the other thirty: it is at once *as* this, and yet unequal. Ye see that this *as* is not always referred to parity and equality. For example, see what a difference there is between the face of a man and its image from a mirror: there is a face in the image, a face in the body: the image exists in imitation, the body in reality. And what do we say? Why, *as* there are eyes here, so also there; *as* ears here, so ears also there. The thing is different, but the *as* is said of the resemblance. Well then, we also have in us the image of God; but not that which the Son Equal with the Father hath: yet except we also, according to our measure, were *as* He, we should in no respect be said to be like Him. *He purifieth us, then, even as He is pure*: but He is pure from eternity, we pure by faith. We are *righteous even as He is righteous*; but He is so in His very immutable perpetuity, we righteous by believing on One we do not see, that so we

HOMIL. may one day see Him. Even when our righteousness shall
 IV. be perfect, when we shall be equal to the Angels, not even then shall it be equalled with Him. How far then is it from Him now, when not even then it shall be equal!

v. 8. 10. *He that doeth sin, is of the devil, because the devil sinneth from the beginning. Is of the devil: ye know what he means: by imitating the devil. For the devil made no man, begat no man, created no man: but whoso imitates the devil, that person, as if begotten of him, becomes a child of the devil; by imitating him, not literally by being begotten of him. In what sense art thou a child of Abraham? not that Abraham begat thee? In the same sense as the Jews, the children of Abraham, not imitating the faith of Abraham, are become children of the devil: of the flesh of Abraham they were begotten, and the faith of Abraham they have not imitated. If then those who were thence begotten were put out of the inheritance, because they did not imitate, thou, who art not begotten of him, art made a child, and in this way shalt be a child of him by imitating him. And if thou imitate the devil, in such wise as he became proud and impious against God, thou wilt be a child of the devil: by imitating, not that he created thee or begat thee.*

11. *Unto this end was the Son of God manifested.* Now then, brethren, mark! All sinners are begotten of the devil, as sinners. Adam was made by God: but when he consented to the devil, he was begotten of the devil; and such begat he all men as he was himself. With lust itself we were born; even before we add our sins, from that condemnation we have our birth. For if we are born without any sin, wherefore this running with infants to Baptism that they may be released? Then mark well, brethren, the two birth-stocks¹, Adam and Christ: two men they are; but one of them, a man that is man; the other, a Man that is God. By the man that is man we are sinners; by the Man that is God we are justified. That birth hath cast down unto death; this birth hath raised up unto life: that birth brings with it sin; this birth setteth free from sin. For to this end came Christ as
¹ nativitates
² solvat Man, to undo² the sins of men. *Unto this end was the Son of God manifested, that He may undo the works of the devil.*

12. The rest I commend to your thoughts, my beloved,

that I may not burden you. For the question we labour ^{1 JOHN} in solving is even this—that we call ourselves sinners: for III. 8. if any man shall say that he is without sin, he is a liar. And in the Epistle of this same John we have found it written, *If we say that we have no sin, we deceive ourselves.* ^{ch. 1, 8.} For ye should remember what went before: *If we say that we have no sin, we deceive ourselves, and the truth is not in us.* And yet, on the other hand, in what follows thou art told, *He that is begotten of God sinneth not: he that doeth sin hath not seen Him, neither known Him.—Every one that doeth sin is of the devil: sin is not of God: this scares us again.* In what sense are we begotten of God, and yet in what sense do we confess ourselves sinners? Shall we say, because we are not begotten of God? And what do these Sacraments in infants? What hath John said? *He that is begotten of God, sinneth not.* And yet again the same John hath said, *If we say that we have no sin, we deceive ourselves, and the truth is not in us!* A great question it is, and an embarrassing one; and may I have made you intent upon having it solved, my beloved. To-morrow, in the name of the Lord, what He will give, we will discourse thereof.

HOMILY V.

I JOHN iii. 9—18.

Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever is not righteous is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of the wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate us. We know that we have passed from death unto life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. In this we know love, that He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how can the love of God dwell in him? My little children, let us not love only in word and in tongue; but in deed and in truth.

1. HEAR intently, I do beseech you, because it is no small matter that we have to cope withal: and I doubt not, because ye were intent upon it yesterday, that ye have with even greater intentness of purpose come together to-day. For it is no slight question, how he saith in this Epistle,

v. 9. *Whosoever is born of God, sinneth not*, and how in the same
ch. 1, 8. Epistle he hath said above, *If we say that we have no sin,*

we deceive ourselves, and the truth is not in us. What shall ^{I J} the man do, whom both sayings out of the same Epistle have ^{III. 9.} pent up in the midst? If he shall confess himself a sinner, he fears lest it be said to him, *Then art thou not born of God; because it is written, Whosoever is born of God, sinneth not.* But if he shall say that he is just and that he hath no sin, he receives on the other side a blow from the same Epistle, *If we say that we have no sin, we deceive ourselves, and the truth is not in us.* Placed then as he is in the midst, what he can say and what confess, or what profess, he cannot find. To profess himself to be without sin, is full of peril; and not only full of peril, but also full of blame: *We deceive ourselves, saith he, and the truth is not in us, if we say that we have no sin.* But oh that thou hadst none, and so saidst this! for then wouldest thou say truly, and in uttering the truth wouldest have not so much as a vestige of wrong to be afraid of. But, that thou doest ill if thou say so, is because it is a lie that thou sayest. *The truth, saith he, is not in us, if we say that we have no sin.* He saith not, *Have not had*; lest haply it should seem to be spoken of the past life. For the man here hath had sins; but from the time that he was born of God, he has begun not to have sins. If it were so, there would be no question to embarrass us. For we should say, *We have been sinners, but now we are justified: we have had sin, but now we have none.* He saith not this: but what saith he? *If we say that we have no sin, we deceive ourselves, and the truth is not in us.* And then after a while he says on the other hand, *Whosoever is born of God sinneth not.* Was John himself not born of God? If John was not born of God, John, of whom ye have heard that he lay in the Lord's bosom; does any man dare engage for himself that in him has taken place that regeneration which it was not granted to that man to have, to whom it was granted to lie in the bosom of the Lord? The man whom the Lord loved more ^{John 13,} than the rest, him alone had He not begotten of the Spirit? ^{23.}

2. Mark now these words. As yet, I am urging it upon you, what straits we are put to, that by putting your minds on the stretch, that is, by your praying for us and for yourselves, God may make enlargement, and give us an outlet:

HOMIL. lest some man find in His word an occasion of his
 V. own perdition, that word which was preached and put in writing only for healing and salvation. *Every man, saith he, that doeth sin, doeth also iniquity.* Lest haply thou make a distinction, *Sin is iniquity.* Lest thou say, A sinner I am, but not a doer of iniquity, *Sin is iniquity.* And ye know that to this end was He manifested, that He should take away sin; and there is no sin in Him. And what doth it profit us, that He came without sin? *Every one that sinneth not, abideth in Him: and every one that sinneth, hath not seen Him, neither known Him.* Little children, let no man seduce you. *He that doeth righteousness is righteous, even as He is righteous.* This we have already said, that the word as is wont to be used of a certain resemblance, not of equality. *He that doeth sin is of the devil, because the devil sinneth from the beginning.* This too we have already said, that the devil created no man, nor begat any, but his imitators are, as much as to say, born of him. *To this end was the Son of God manifested, that He should undo¹ the works of the devil.* Consequently, to undo (or, loose) sins, He that hath no sin.

v. 9. And then follows: *Every one that is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God: he has drawn the cord tight!*—Belike, it is in regard of some one sin that he hath said, *Doth not sin*, not in regard of all sin: that in this that he saith, *Whoso is born of God, doth not sin*, thou mayest understand some one particular sin, which that man who is born of God cannot commit: and such is that sin that, if one commit it, it confirms the rest. What is this sin? To do contrary to the commandment. What is the commandment? *A new commandment give I unto you, that ye love one another.* Mark well! This commandment of Christ is called, *love*. By this love sins are loosed. If this love be not kept, the not holding it is at once a grievous sin, and the root of all sins.

John 13,
34.

3. Mark well, brethren; we have brought forward somewhat in which, to them that have good understanding, the question is solved. But do we only walk in the way with them that run more swiftly? Those that walk more slowly must not be left behind. Let us turn the matter every way,

in such words as we can, in order that it may be brought within ^{1 JOHN} reach of all. For I suppose, brethren, that every man is con- ^{III. 9.}cerned for his own soul, who does not come to Church for nothing, who does not seek temporal things in the Church, who does not come here to transact secular business; but comes here in order that he may lay hold upon some eternal thing, promised unto him, whereunto he may attain: he must needs consider how he shall walk in the way, lest he be left behind, lest he go back, lest he go astray, lest by halting he do not attain. Whoever therefore is in earnest, let him be slow, let him be swift, yet let him not leave the way. This then I have said, that in saying, *Whosoever is born of God sinneth not*, it is likely he meant it of some particular sin: for else it will be contrary to that place: *If we say that we have no sin, we deceive ourselves, and the truth is not in us*. In this way then the question may be solved. There is a certain sin, which he that is born of God cannot commit; a sin, which not being committed, other sins are loosed, and being committed, other sins are confirmed. What is this sin? To do contrary to the commandment of Christ, contrary to the New Testament. What is the new commandment? *A new commandment give I unto you*, ^{John 13, 34.} *that ye love one another*. Whoso doeth contrary to charity and contrary to brotherly love, let him not dare to glory and say that he is born of God: but whoso is in brotherly love, there are certain sins which he cannot commit, and this above all, that he should hate his brother. And how fares it with him concerning his other sins, of which it is said, *If we say that we have no sin, we deceive ourselves, and the truth is not in us*? Let him hear that which shall set his mind at rest from another place of Scripture; *Charity covereth a multitude of sins*. ^{1 Pet. 4,}

4. Charity therefore we commend; charity this Epistle commendeth. The Lord, after His resurrection, what question put He to Peter, but, *Lovest thou Me*? And it was not ^{John 21,} enough to ask it once; a second time also He put none ^{15—17.} other question, a third time also none other. Although when it came to the third time, Peter, as one who knew not what was the drift of this, was grieved because it seemed as if the Lord did not believe him; nevertheless both a first time and a second, and a third He put this question. Thrice fear denied, thrice love confessed. Behold Peter loveth the Lord.

HOMIL. V. What is he to do for the Lord? For think not that he in the Psalm did not feel himself at a loss what to do: Ps. 116, *What shall I render unto the Lord for all the benefits* 12, 13. *He hath done unto me?* He that said this in the Psalm, marked what great things had been done for him by God; and sought what he should render to God, and could find nothing. For whatever thou wouldest render, from Him didst thou receive it to render. And what did he find to offer in return? That which, as we said, my brethren, he had received from Him, that only found he to offer in return. *I will receive the cup of salvation, and will call upon the name of the Lord.* For who but He had given him the cup of salvation, to Whom he wished to offer in return? Now to receive the cup of salvation, and call upon the name of the Lord, is to be satisfied with charity; and so satisfied, that not only thou shalt not hate thy brother, but shalt be prepared to die for thy brother. This is perfect charity, that thou be prepared to die for thy brother. This the Lord exhibited in Himself, Who died for all, praying for them by Luke 23, whom He was crucified, and saying, *Father, forgive them,* 34. *for they know not what they do.* But if He alone hath done this, He was not a Master, if He had no disciples. Disciples Serm. 183, 3, 4. who came after Him have done this. Men were stoning Acts 7, Stephen, and he knelt down and said, *Lord, lay not this sin* 59. *to their charge.* He loved them that were killing him; since for them also he was dying. Hear also the Apostle Paul: 2 Cor. 12, 15. *And I myself, saith he, will be spent for your souls.* For he was among those for whom Stephen, when by their hands he was dying, besought forgiveness. This then is perfect charity. If any man shall have so great charity that he is prepared even to die for his brethren, in that man is perfect charity. But as soon as it is born, is it already quite perfect? That it may be made perfect, it is born; when born, it is nourished; when nourished, it is strengthened; when strengthened, it is perfected; when it has come to Phil. 1, perfection, what saith it? *To me to live to Christ, and to* 21—24. *die is gain. I wished to be dissolved, and to be with Christ; which is far better: nevertheless to abide in the flesh is needful for you.* For their sakes he was willing to live, for whose sakes he was prepared to die.

5. And that ye may know that it is this perfect charity ^{1 JOHN} which that man violates not, and against which that man ^{III. 9.} sins not, who is born of God; this is what the Lord saith to Peter; *Peter lovest thou Me?* And he answers, *I love.* He saith not, If thou love Me, shew kindness to Me. For when the Lord was in mortal flesh, He hungered, He thirsted: at that time when He hungered and thirsted, He was taken in as a guest; those who had the means, ministered unto Him of their substance, as we read in the Gospel. Zacchæus entertained Him as his guest: he was saved from his disease by entertaining the Physician. From what disease? The disease of avarice. For he was very rich, and the chief of the publicans. Mark the man made whole from the disease of avarice: *The half of my goods I give to the poor; and if* ^{Luke 19,} *I have taken any thing from any man, I will restore him* ^{8.} *fourfold.* That he kept the other half, was not to enjoy it, but to pay his debts. Well, he at that time entertained the Physician as his guest, because there was infirmity of the flesh in the Lord, to which men might shew this kindness; and this, because it was His will to grant this very thing to them that did Him kind service; for the benefit was to them that did the service, not to Him. For, could He to whom Angels ministered require these men's kindness? Not even His servant Elias, to whom He sent bread and flesh by the ^{1 Kings} ravens upon a certain occasion, had need of this; and yet that ^{17, 4—9.} a religious widow might be blessed, the servant of God is sent, and he whom God in secret did feed, is fed by the widow. But still, although by the means of these servants of God, those who consider their need get good to themselves, in respect of that reward most manifestly set forth by the Lord in the Gospel: *He that receiveth a righteous man in the* ^{Mat. 10,} *name of a righteous man shall receive a righteous man's* ^{41. 42.} *reward: and he that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward:* although, then, they that do this, do it to their own good: yet neither could this kind office be done to Him when He was ascended into Heaven. What could Peter, who loved Him, render unto Him? Hear

HOMIL. what. *Feed My sheep*: i. e. do for the brethren, that which I
 V. have done for thee. I redeemed all with My blood: doubt
 not ye to die for confession of the truth, that the rest may
 imitate you.

6. But this, as we have said, brethren, is perfect charity. He
 that is born of God hath it. Mark, my beloved, see what I
 say. Behold, a man has received the Sacrament of that
 birth, being baptized; he hath the Sacrament, and a great
 Sacrament, divine, holy, ineffable. Consider what a Sacra-
 ment! To make him a new man by remission of all sins!
 Nevertheless, let him look well to the heart, whether that be
 thoroughly done there, which is done in the body; let him
 see whether he have charity, and then say, I am born of God.
 If however he have it not, he has indeed the soldier's mark
 upon him, but he roams as a deserter. Let him have charity;
 otherwise let him not say that he is born of God. Hear the
 1 Cor. 13, 2. *Apostle: If I know all mysteries¹, and have all faith, so*
 1 sacra- *that I can remove mountains, and have not charity, I am*
 menta *nothing.*

7. This, if ye remember, we gave you to understand in
 beginning to read this Epistle, that nothing in it is so com-
 mended as charity. Even if it seems to speak of various
 other things, to this it makes its way back, and whatever it
 says, it will needs bring all to bear upon charity. Let us see
 whether it does so here. Mark: *Whosoever is born of God*
doth not commit sin. We ask, what sin? because if thou
 understand all sin, it will be contrary to that place, *If we*
say that we have no sin, we deceive ourselves, and the truth
is not in us. Then let him say what sin; let him teach us;
 lest haply I may have rashly said that the sin here is the
 ch. 2, 11. violation of charity, because he said above, *He that hateth his*
brother is in darkness, and walketh in darkness, and knoweth
not whither he goeth, because the darkness hath blinded
his eyes. But perhaps he has said something in what comes
 afterwards, and has mentioned charity by name? See that
 v. 9. this circuit of words hath this end, hath this issue. *Whoso-*
ever is born of God, sinneth not, because His seed remaineth
in him. The seed of God, i. e. the word of God: whence
 1 Cor. 4, 15. the Apostle saith, *I have begotten you through the Gospel.*
And he cannot sin, because he is born of God. Let him tell

us this, let us see in what we cannot sin. *In this are manifested the children of God and the children of the devil.* ^{1 JOHN 111. 10-12.} *Who-soever is not righteous is not of God, neither he that loveth not his brother.* ^{v. 10.} Aye, now indeed it is manifest of what he speaks: *Neither he that loveth not his brother.* Therefore, love alone puts the difference between the children of God and the children of the devil. Let them all sign themselves with the sign of the cross of Christ; let them all respond, Amen; let all sing Alleluia; let all be baptized, let all come to church, let all build the walls of churches: there is no discerning of the children of God from the children of the devil, but only by charity. They that have charity are born of God: they that have it not, are not born of God. A mighty token, a mighty distinction! Have what thou wilt; if this alone thou have not, it profiteth thee nothing: other things if thou have not, have this, and thou hast fulfilled the law. *For he that loveth another hath fulfilled the law,* saith the ^{Rom. 13,} Apostle: and, *Charity is the fulfilling of the law.* I take ^{8. 10.} this to be the pearl which the merchant man in the Gospel is described to have been seeking, who *found one pearl, and sold all that he had, and bought it.* ^{Mat. 13,} This is the pearl of ^{46.} price, Charity, without which whatever thou mayest have, profiteth thee nothing: which if alone thou have, it sufficeth thee. Now, with faith thou seest, then with actual beholding ^{1 cum specie} thou shalt see. For if we love when we see not, how shall we embrace it when we see! But wherein must we exercise ourselves? In brotherly love. Thou mayest say to me, I have not seen God: canst thou say to me, I have not seen man? Love thy brother. For if thou love thy brother whom thou seest, at the same time thou shalt see God also; because thou shalt see Charity itself, and within thee dwelleth God.

8. *Whosoever is not righteous is not of God, neither he* ^{v. 10. 11.} *that loveth not his brother.* For this is the message: mark how he confirms it: *For this is the message which we heard from the beginning, that we should love one another.* He has made it manifest to us that it is of this he speaks; whoso acts against this commandment, is in that accursed sin, into which those fall who are not born of God. ^{v. 12.} *Not as Cain, who was of that wicked one, and slew his brother.* And wherefore slew he him? *Because his own works were*

HOMIL. *evil, and his brother's righteous.* Therefore, where envy is,
 V. brotherly love cannot be. Mark, my beloved. He that
 envieth, loveth not. The sin of the devil is in that man;
 because the devil through envy cast man down. For he fell,
 and envied him that stood. He did not wish to cast man down
 that he himself might stand, but only that he might not fall
 alone. Hold fast in your mind from this that he has sub-
 joined, that envy cannot be in charity. Thou hast it openly,
 1 Cor. when charity was praised, *Charity envieth not.* There was
 13, 4. no charity in Cain; and had there been no charity in Abel,
 God would not have accepted his sacrifice. For when they
 had both offered, the one of the fruits of the earth, the other
 of the offspring of the flock; what think ye, brethren, that God
 slighted the fruits of the earth, and loved the offspring of the
 flock? God had not regard to the hands, but saw in the
 heart: and whom He saw offer with charity, to his sacrifice
 He had respect; whom He saw offer with envy, from his
 sacrifice He turned away His eyes. By the good works,
 then, of Abel, he means only charity: by the evil works of
 Cain he means but his hatred of his brother. It was not
 enough that he hated his brother and envied his good
 works; because he would needs not imitate, he would needs
 kill. And hence appeared it that he was a child of the
 devil, and hence also that the other was God's righteous
 one. Hence then are men discerned, my brethren. Let
 no man stop at the tongues, but mark the deeds and the
 heart. If any do not good for his brethren, he shews what
 he has in him. By temptations are men proved.

v. 13.
 1 Gr.
 ὁμῶς,
 Vulg.
 eos

9. *Marvel not, brethren, if the world hate us*¹. Must one
 often be telling you what 'the world' means? Not the heaven,
 not the earth, nor these visible works which God made; but
 lovers of the world. By often saying these things, to some
 I am burdensome: but I am so far from saying it without a
 cause, that some may be questioned whether I said it, and
 they cannot answer. Then at least by treading it into them,
 let something stick fast in the hearts of them that hear.
 What is 'the world'? The world, when put in a bad sense,
 is, lovers of the world: the world, when the word is used in
 praise, is heaven and earth, and the works of God that are
 in them; whence it is said, *And the world was made by*

Him. Also, the world is the fulness of the earth, as John ¹ John himself hath said, *Not only for our sins is He the propitiator,* ^{111.} *but (for the sins) of the whole world:* he means, *of the* ^{ch. 2, 2.} *world* of all the faithful scattered throughout the whole earth. But the world in a bad sense, is, lovers of the world. They that love the world, cannot love their brother.

10. *If the world hate us: we know*—What do we know? v. 14. —*that we have passed from death unto life*—How do we know? *Because we love the brethren.* Let none ask man: let each return to his own heart: if he find there brotherly love, let him set his mind at rest, because he is *passed from death unto life.* Already he is on the right hand: let him not regard that at present his glory is hidden: when the Lord shall come, then shall he appear in glory. For he has life in him, but as yet in winter; the root is alive, but the branches, so to say, are dry: within is the substance that has the life in it, within are the leaves of trees, within are the fruits: but they wait for the summer. Well then, *we know that we have passed from death unto life, because we love the brethren. He that loveth not, abideth in death.* Lest ye should think it a light matter, brethren, to hate, or, not to love, hear what follows: *Every one that hateth his brother, is a murderer.* v. 15. How now? if any made light of hating his brother, will he also in his heart make light of murder? He does not stir his hands to kill a man; yet he is already held by God a murderer; the other lives, and yet this man is already judged as his slayer! *Every one that hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.*

11. *In this know we love:* he means, perfection of love, v. 16. that perfection which we have bidden you lay to heart: *In this know we love, that He laid down His life for us: and we ought to lay down our lives for the brethren.* Lo here, whence that came: *Peter, lovest thou Me? Feed My sheep.* ^{John 21,} For, that ye may know that He would have His sheep to be ^{15—19.} so fed by him, as that he should lay down his life for the sheep, straightway said He this to him: *When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee*

HOMIL. *whither thou wouldest not. This spake He*, saith the Evangelist, *signifying by what death he should glorify God*; that to whom He said, *Feed My sheep*, the same He might teach to lay down his life for His sheep.

12. Whence beginneth charity, brethren? Attend a little: to what it is perfected, ye have heard; the very end of it, and the very measure of it is what the Lord hath put before us in the Gospel: *Greater love hath no man*, saith He, *than that one lay down his life for his friends*. Its perfection, therefore, He hath put before us in the Gospel, and here also it is its perfection that is put before us: but ye ask yourselves, and say to yourselves, When shall it be possible for us to have *this* charity? Do not too soon despair of thyself. Haply, it is born and is not yet perfect; nourish it, that it be not choked. But thou wilt say to me, And by what am I to know it? For to what it is perfected, we have heard; whence it begins, let us hear. He goes on to say:

v. 17. *But whoso hath this world's good, and seeth his brother have hunger¹, and shutteth up his bowels of compassion from him, how can the love of God dwell in him?* Lo, what charity begins withal! If thou art not yet equal to the dying for thy brother, be thou even now equal to the giving of thy means to thy brother. Even now let charity smite thy bowels, that not of vainglory thou shouldest do it, but of the innermost² marrow of mercy; that thou consider him, how that he is in want. For if thy superfluities thou canst not give to thy brother, canst thou lay down thy life for thy brother? There lies thy money in thy bosom, which thieves may take from thee; and though thieves do not take it, by dying thou wilt leave it, even if it leave not thee while living: what wilt thou do with it? Thy brother hungers, he is in necessity: belike he is in suspense, is distressed by his creditor: he is thy brother, alike ye are bought, one is the price paid for you, ye are both redeemed by the blood of Christ: see whether thou have mercy, if thou have this world's means. Perchance thou sayest, 'What concerns it me? Am I to give my money, that he may not suffer trouble?' If this be the answer thy heart makes to thee, the love of the Father abideth not in thee. If the love of the Father abide not in thee, thou art not born of God. How boastest

John 15,
13.

v. 17.
¹ esuri-
entem

² adipe

thou to be a Christian? Thou hast the name, and hast not ¹ JOHN
the deeds. But if the work follow the name, let any call ^{III.}
thee pagan, shew thou by deeds that thou art a Christian. For
if by deeds thou dost not shew thyself a Christian, what doth
the name profit thee where the thing is not forthcoming? *But*
whoso hath this world's good, and seeth his brother have need, ¹ ^{egen-}
and shutteth up his bowels of compassion from him, how can ^{tem}
the love of God dwell in him? And then he goes on: *My* ^{v.} 18.
little children, let us not love in word, neither in tongue; but
in deed and in truth.

13. I suppose the thing is now made manifest to you, my
brethren: this great and most concerning secret and ² ^{sacra-} ^{mentum} mystery.
What is the force of charity, all Scripture doth set forth; but
I know not whether any where it be more largely set forth
than in this Epistle. We pray you and beseech you in the
Lord, that both what ye have heard ye will keep in memory,
and to that which is yet to be said, until the Epistle be
finished, will come with earnestness, and with earnestness
hear the same. But open ye your heart for the good seed:
root out the thorns, that that which we are sowing in you be
not choked, but rather that the harvest may grow, and that
the Husbandman may rejoice and make ready the barn for
you as for grain, not the fire as for the chaff.

HOMILY VI.

1 JOHN iii. 19.—iv. 3.

And herein we know that we are of the truth, and assure our hearts before Him. For if our heart think ill of us, God is greater than our heart, and knoweth all things. Beloved, if our heart think not ill of us, then have we confidence toward God. And whatsoever we ask, we shall receive of Him, because we keep His commandments, and do in His sight those things that please Him. And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment. And he that keepeth His commandments shall dwell in Him, and He in him. And herein we know that He abideth in us, by the Holy Spirit which He hath given us. Dearly beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into this world. In this is known the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is the antichrist, of whom ye have heard that he should come; and even now already is he in this world.

v.18-20. 1. IF ye remember, brethren, yesterday we closed our sermon at this sentence, which without doubt behoved and does behove to abide in your heart, seeing it was the last ye heard. *My little children, let us not love only in word and in tongue; but in deed and in truth.* Then he goes on: *And herein we know that we are of the truth, and assure our hearts before Him. For if our heart¹ think ill of us, God is*

¹ male
senserit

greater than our heart, and knoweth all things. He had ¹ JOHN said, *Let us not love only in word and in tongue, but in work* ^{III.} ^{16. 17.} *and in truth*: we are asked, In what work, or in what truth, is he known that loveth God, or loveth his brother? Above he had said up to what point charity is perfected: what the Lord saith in the Gospel, *Greater love than this hath no man*, ^{John 15,} *that one lay down his life for his friends*, this same had the ^{13.} Apostle here also said: *As He laid down His life for us, we* ^{v. 16.} *ought also to lay down our lives for the brethren*. This is the perfection of charity, and greater can none at all be found. But because it is not perfect in all, and that man ought not to despair in whom it is not perfect, if that be already born which may be perfected: and of course if born, it must be nourished, and by certain nourishments of its own must be brought unto its proper perfection: therefore, we have asked concerning the commencement of charity, where it begins, and there have straightway found: *But whoso hath this world's* ^{v. 17.} *means, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of the Father in him?* Here then hath this charity, my brethren, its beginning: to give of one's superfluities to him that hath need, to him that is in any distress; of one's temporal abundance to deliver his brother from temporal tribulation. Here is the first rise of charity. This, being thus begun, if thou shalt nourish with the word of God and hope of the life to come, thou wilt come at last unto that perfection, that thou shalt be ready to lay down thy life for thy brethren.

2. But, because many such things are done by men who seek other objects, and who love not the brethren; let us come back to the testimony of conscience. How do we prove that many such things are done by men who love not the brethren? How many in heresies and schisms call them- ^{supra p.} ^{179note.} selves martyrs! They seem to themselves to lay down their lives for their brethren. If for the brethren they laid down their lives, they would not separate themselves from the whole brotherhood. Again, how many there are who for the sake of vainglory bestow much, give much, and seek therein but the praise of men and popular glory, which is full of windiness, and is by no stability made solid! Seeing, then, there are such, where shall be the proof of brotherly charity? Seeing he

HOMIL. wished it to be proved, and hath said by way of admonition,
VI. *My little children, let us not love only in word and in tongue; but in work and in truth; we ask, in what work, in what truth? Can there be a more manifest work than to give to the poor? Many do this of vainglory, not of love. Can there be a greater work than to die for the brethren? This also, many would fain be thought to do, who do it of vainglory to get a name, not from bowels of love. It remains, that that man loves his brother, who before God, where God alone seeth, assures his own heart, and questions his heart whether he does this indeed for love of the brethren; and his witness is that Eye which penetrates the heart, where man cannot look. Therefore Paul the Apostle, because he was ready to die for the brethren,*
 2 Cor. 12, 15. *and said, I will myself be spent for your souls, yet, because God only saw this in his heart, not the mortal men to whom he*
 1 Cor. 4, 3. *spake, he saith to them, But to me it is a very small thing that I should be judged of you or at man's bar. And the same Apostle shews also in a certain place, that these things are oft done of empty vainglory, not upon the solid ground of*
 1 Cor. 13, 3. *love: for speaking of the praises of charity he saith, If I distribute all my goods to the poor, and if I deliver up my body to be burned, but have not charity, it profiteth me nothing. Is it possible for a man to do this without charity? It is. For they that have divided unity, are persons that have not charity. Seek there, and ye shall see many giving much to the poor; shall see others prepared to welcome death, insomuch*
supra p. 179 note *these doubtless without charity do this. Let us come back*
 2 Cor. 1, 12. *then to conscience, of which the Apostle saith: For our glorying is this, the testimony of our conscience. Let us come back to*
 Gal. 6, 4. *conscience, of which the same saith, But let each prove his own work, and then he shall have glorying in himself and not in another. Therefore, let each one of us prove his own work, whether it flow forth from the vein of charity, whether it be from charity as the root that his good works sprout forth as branches. But let each prove his own work, and then he shall have glorying in himself and not in another, not when another's tongue bears witness to him, but when his own conscience bears it.*

v. 19. 3. This it is then that he enforces here. *In this we know*

that we are of the truth, when in work and in truth we love, ^{1 JOHN III. 19. 20.} not only in words and in tongue: and ¹ assure our heart before Him. What meaneth, before Him? Where He seeth. ¹persua-
 Whence the Lord Himself in the Gospel saith: Take heed ^{demus} that ye do not your righteousness before men, to be seen of ^{Matt. 6, 1—3,} them: otherwise ye have no reward with your Father which ^{infra} is in heaven. And what meaneth, Let not thy left hand ^{Hom.} know what thy right hand doeth: except that the right hand ^{viii. 19.} means a pure conscience, the left hand the lust of the world ^{Serm. 149,} ^{k?} ^{10—13.}
 Many through lust of the world do many wonderful things: the left hand worketh, not the right. The right hand ought to work, and without knowledge of the left hand, so that lust of the world may not even mix itself therewith when by love we work ought that is good. And where do we get to know this? Thou art before God: question thine heart, see what thou hast done, and what therein was thine aim; thy salvation, or the windy praise of men. Look within, for man cannot judge whom he cannot see. If we assure our heart, let it be before Him. Because if our heart think ill of us, i. e. accuse us within, that we do not the thing with that mind it ought to be done withal, *greater is God than our heart, and knoweth all things.* Thou hidest thine heart from man: hide it from God if thou canst! How shalt thou hide it from Him, to Whom it is said by a sinner, fearing and confessing, *Whither shall I go from Thy Spirit? and from Thy face* ^{Ps. 139,} *whither shall I flee?* He sought a way to flee, to escape the ^{7. 8.} judgment of God, and found none. For where is God not? *If I shall ascend,* saith he, *into heaven, Thou art there: if I shall descend into hell, Thou art there.* Whither wilt thou go? whither wilt thou flee? Wilt thou hear counsel? If thou wouldest flee from Him, flee to Him. Flee to Him by confessing, not from Him by hiding: hide thou canst not, but confess thou canst. Say unto Him, *Thou art my place* ^{Ps. 32,} *to flee unto;* and let love be nourished in thee, which alone ^{7.} bringeth unto life. Let thy conscience bear thee witness

^k Comp. de Serm. Dom. in Monte ii. 6—9. where having discussed and rejected several other explanations, St. Augustine rests in the interpretation, that the *left hand* denotes the carnal will looking aside to earthly rewards

and the praise of men: *the right hand*, the singleness of heart which looks straight forward to the will and commandment of God. Serm. 149, 15. Enarr. in Psal. 65. §. 2.

HOMIL. that thy love is of God. If it be of God, do not wish
 VI. to display it before men; because neither men’s praises lift thee unto heaven, nor their censures put thee down from thence. Let Him see, Who crowneth thee: be He thy witness, by Whom as judge thou art crowned. *Greater is God than our heart, and knoweth all things.*

v. 21. 4. *Beloved, if our heart think not ill of us, we have confidence towards God:—*What meaneth, *If our heart think not ill?* If it make true answer to us, that we love and that there is ¹ genuine love in us: not feigned but sincere; seeking a brother’s salvation, expecting no emolument from a brother, v. 21. 22. but only his salvation—*we have confidence toward God: and whatsoever we ask, we shall receive of Him, because we keep His commandments*—Therefore, not in the sight of men, but where God Himself seeth, in the heart—*we have confidence, then, towards God: and whatsoever we ask, we shall receive of Him:* howbeit, because we keep His commandments. What are *His commandments*? Must we be always repeating?

John 13, *A new commandment give I unto you, that ye love one another.*
 34. It is charity itself that he speaks of, it is this that he enforces. Whoso then shall have brotherly charity, and have it before God, where God seeth, and his heart being interrogated under righteous examination make him none other answer than that the genuine root of charity is there for good fruits to come from; that man hath confidence with God, and whatsoever he shall ask, he shall receive of Him, because he keepeth His commandments.

5. Here a question meets us: for it is not this or that man, or thou or I that come in question,—for if I have asked any thing of God and receive it not, any person may easily say of me, ‘He hath not charity:’ and of any man soever of this present time, this may easily be said; and let any think what he will, a man of man:—not we, but those come more in question, those men of whom it is on all hands known that they were saints when they wrote, and that they are now with God. Where is the man that hath charity, if Paul had it not, who said, 2 Cor. 6, *Our mouth is open unto you, O ye Corinthians, our heart is enlarged; ye are not straitened in us:* who said, *I will myself*
 11. 12. *be spent for your souls:* and so great grace was in him, that it
 id. 12, was manifested that he had charity? And yet we find that he
 15.

asked and did not receive. What say we, brethren? It is a ¹ JOHN question: be ye intent to God: it is a great question, this ^{III.} _{21. 22.} also. Just as, where it was said of sin, *He that is born of God sinneth not*: we found this sin to be the violating of charity, and that this was the thing strictly intended in that place: so too we ask now what it is that he would say. For if thou look but to the words, it seems plain: if thou take the examples into the account, it is obscure. Than the words here nothing can be plainer. *And whatsoever we ask, we shall receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. Whatsoever we ask, saith he, we shall receive of Him.* He hath put us sorely to straits. Why, in the other place also he would put us to straits, if he meant all sin: but then we found room to expound it in this, that he meant it of a certain sin, not of all sin; howbeit of a sin which *whosoever is born of God committeth not*: and we found that this same sin is none other than the violation of charity. We have also a manifest example from the Gospel, when the Lord saith, *If I had not come, they had not had sin.* How? ^{John 15} _{22.} Were the Jews innocent when He came to them, because He so speaks? Then if He had not come, would they have had no sin? Then did the Physician's presence make sick, not take away the fever? What madman even would say this? He came not but to cure and heal the sick. Therefore when He said, *If I had not come, they had not had sin*, what would He have to be understood, but a certain sin in particular? For there was a sin which the Jews would not have had. What sin? That they believed not on Him, that being come they despised Him. As then He there said *sin*, and it does not follow that we are to understand all sin, but a certain sin: so here also not all sin, lest it be contrary to that place where he saith, *If we say that we have no sin*, ^{ch. 1, 8} *we deceive ourselves, and the truth is not in us*: but a certain sin in particular, that is, the violation of charity. But in this place he hath bound us more tightly: 'If we shall ask,' he hath said, 'if our heart accuse us not, and tell us in answer, in the sight of God, that true love is in us;' *Whatsoever we ask, we shall receive of Him.*

6. Well now: I have already told you, my beloved

HOMIL. VI. brethren, let no man stop at us. For what are we? or what are ye? What, but the Church of God which is known to all? And, if it please Him, in that Church are we; and those of us who by love abide in it, there let us persevere, if we would shew the love we have. But then the Apostle Paul, what evil are we to think of him? He not love the brethren! He not have within himself the testimony of his conscience in the sight of God! Paul not have within him that root of charity whence all good fruits proceeded! What madman would say this? Well then: where find we that the Apostle asked and did not receive? He saith himself: *Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, an angel of Satan to buffet me. For which thing I besought the Lord thrice, that He would take it from me. And He said unto me, My grace is sufficient for thee: for strength is made perfect in weakness.* Lo, he was not heard in his prayer that the *angel of Satan* should be taken from him. But wherefore? Because it was not good for him. He was heard, then, for salvation, when he was not heard for his wish. Know, my beloved, a great ¹mystery: which we urge upon your consideration on purpose that it may not slip from you in your temptations. The saints are in all things heard unto salvation: it is this that they desire: because in regard of this, their prayers are always heard.

2 Cor.
12, 7-9.

¹sacra-
mentum

7. But let us distinguish God's different ways of hearing prayer. For we find some not heard for their wish, heard for salvation: and again some we find heard for their wish, not heard for salvation. Mark this difference, hold fast this example of a man not heard for his wish but heard for salvation. Hear the Apostle Paul; for what is the hearing of prayer unto salvation, God Himself shewed him: '*Sufficient for thee, saith He, is My grace; for strength is perfected in weakness.* Thou hast besought, hast cried, hast thrice cried: the very cry thou didst raise once for all I heard, I turned not away Mine ears from thee; I know what I should do: thou wouldest have it taken away, the healing thing by which thou art burned; I know the infirmity by which thou art burdened.' Well then: here is a man who was heard for salvation, while for his will he was not heard.

Where find we persons heard for their will, not heard for ^{I JOHN} salvation? Do we find, think we, some wicked, some im- ^{III.} pious man, heard of God for his will, not heard for salvation? ^{21. 22.} If I put to you the instance of some man, perchance thou wilt say to me, 'It is thou that callest him wicked, for he was righteous; had he not been righteous, his prayer would not have been heard by God.' The instance I am about to allege is of one, of whose iniquity and impiety none can doubt. The devil himself: he asked for Job, and received. Have ye not here also heard concerning the devil, that *he* ^{Job 1,} *that committeth sin is of the devil?* Not that the devil ^{11. 12.} created, but that the sinner imitates. Is it not said of him, *He stood not in the truth?* Is not even he *that old serpent,* ^{John 8,} who, through the woman pledged the first man in the drink ^{44.} of poison? Who even in the case of Job, kept for him his wife, ^{Gen. 3,} that by her the husband might be, not comforted, but tempted? ^{1-6.} The devil asked for a holy man, to tempt him; and he received: the Apostle asked that the thorn in the flesh might be taken from him, and he received not. But the Apostle was more heard than the devil. For the Apostle was heard for salvation, though not for his wish: the devil was heard for his wish, but for damnation. For that Job was yielded up to him to be tempted, was in order that by his standing the proof the devil should be excruciated. But this, my brethren, we find not only in the Old Testament Books, but also in the Gospel. The demons besought the Lord, when He expelled them from the man, that they might be permitted to go into the swine. Should the Lord not have power to tell them not to approach even those creatures? For, had it not been His will to permit this, they were not likely to rebel against the King of heaven and earth. But with a view to a certain ^{Luke 8,} mystery, with a certain ^{32.} ulterior meaning, He let the demons ^{i certa} go into the swine: to shew that the devil hath dominion in ^{dispen-} them that lead the life of swine¹. Demons then were heard ^{satione} in their request; was the Apostle not heard? Or rather (what

¹ Dimisit, not misit: so, Expulsa et in porcos *permissa* dæmonia: "the demons cast out from the man and allowed to go into the swine." Quæst. Evang. ii. 13. Quod in porcos in montibus pascentes ire permissa sunt &c.

"That they were allowed to go into the swine feeding upon the mountains, betokens unclean and proud men over whom through the worship of idols the demons have dominion."

HOMIL. is truer) shall we say, The Apostle was heard, the demons
 VI. not heard? Their will was effected; his weal was perfected.

8. Agreeably with this, we ought to understand that God, though He give not to our will, doth give to our weal. For suppose the thing thou have asked be to thine hurt, and the Physician knows that it is to thine hurt; what then? It is not to be said that the physician does not give ear to thee, when, perhaps, thou askest for cold water, and if it is good for thee, he gives it immediately, if not good, he gives it not. Had he no ears for thy request, or rather, did he give ear for thy weal, even when he gainsaid thy will? Then let there be in you charity, my brethren; let it be in you, and then set your minds at rest: even when the thing ye ask for is not given you, your prayer is granted, only, ye know it not. Many have been given into their own hands, to their own hurt: of whom the Rom. 1, Apostle saith, *God gave them up to their own hearts' lusts.*
 24. Some man hath asked for a great sum of money; he hath received, to his hurt. When he had it not, he had little to fear; no sooner did he come to have it, than he became a prey to the more powerful. Was not that man's request granted to his own hurt, who would needs have that for which he should be sought after by the robber, whereas, being poor, none sought after him? Learn to beseech God that ye may commit it to the Physician to do what He knows best. Do thou confess the disease, let Him apply the means of healing. Do thou only hold fast charity. For He will needs cut, will needs burn; what if thou criest out, and art not spared for thy crying under the cutting, under the burning and the tribulation, yet He knows how far the rottenness reaches. Thou wouldest have Him even now take off His hands, and He minds only the deepness of the sore; He knows how far to go. He does not attend to thee for thy will, but he does attend to thee for thy healing. Be ye sure, then, my brethren, that what the Apostle saith is true: *For we know not what we should pray for as we ought: but the Spirit Itself maketh intercession for us with groanings which cannot be uttered: for He maketh intercession for the saints.* How is it said, *The Spirit Itself intercedeth for the Saints*, but as meaning the Charity which is wrought in thee by the Spirit? For therefore saith the same Apostle: *The charity of God is shed*

Enarr.
 in Psa.
 130, §. 1.
 Serm.
 354, 7.

Rom. 8,
 26, 27.

abroad in our hearts by the Holy Spirit Which is given unto us. ¹ JOHN III. 23, 24. It is Charity that groans, it is Charity that prays: against it He Who gave it cannot shut His ears. Set your minds at rest: let Charity ask, and the ears of God are there. Not that which thou wishest is done, but that is done which is expedient. Therefore, *whatever we ask*, saith he, *we shall receive of Him*. I have already said, If thou understand it to mean, 'for salvation,' there is no question: if not for salvation, there is a question, and a great one, a question that makes thee an accuser of the Apostle Paul. *Whatever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight*: within, where He seeth.

9. And what are those commandments? *This*, saith he, *is* ^{v. 23.} *His commandment, That we should believe on the name of His Son Jesus Christ, and love one another*. Ye see that this is the commandment: ye see that whoso doeth ought against this commandment, doeth the sin from which *every one that is born of God* is free. *As He gave us commandment*: that we love one another. *And he that keepeth His commandment*—^{v. 24.} ye see that none other thing is bidden us than that we love one another—*And he that keepeth His commandment shall dwell¹ in Him, and He in him*. *And in this we know that He¹ manebit. abideth in us, by the Spirit which He hath given us*. Is it not manifest that this is what the Holy Ghost works at in man, that there should be in him love and charity? Is it not manifest, as the Apostle Paul saith, that *the love of God is shed* ^{Rom. 5,} *abroad in our hearts by the Holy Ghost Which is given us?* ^{5.} For [our Apostle] was speaking of charity, and was saying that we ought in the sight of God to interrogate our own heart. *But if our heart think not ill of us*: i. e. if it confess that of the love of our brother is done in us whatever is done in any good work. And then besides, in speaking of the commandment, he says this: *This is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment. And he that doeth His commandment dwelleth in Him, and He in him. In this we know that He abideth in us, by the Spirit which He hath given us*. For if thou find that thou hast charity, thou hast the Spirit of God for understanding: for a very necessary thing it is.

HOM: L. 10. In the earliest times, *the Holy Ghost fell upon them*
 VI. *that believed: and they spake with tongues*, which they
 Acts 2, had not learned, *as the Spirit gave them utterance*. For
 4. there behoved to be that betokening of the Holy Spirit in all tongues, to shew that the Gospel of God was to run through all tongues over the whole earth. That thing was done for a betokening, and it passed away. In the laying on of hands now, that persons may receive the Holy Ghost, do we look that they should speak with tongues? Or when
 1 the ne- we laid the hand on these infants¹, did each one of you
 ophytes look to see whether they would speak with tongues, and, when he saw that they did not speak with tongues, was any of you so wrong-minded as to say, These have not received the Holy Ghost; for, had they received, they would speak with tongues as was the case in those times? If then the witness of the presence of the Holy Ghost be not now given through these miracles, by what is it given, by what does one get to know that he has received the Holy Ghost? Let him question his own heart. If he love his brother, the Spirit of God dwelleth in him. Let him see, let him prove himself before the eyes of God, let him see whether there be in him the love of peace and unity, the love of the Church diffused over the whole earth. Let him not rest only in his loving the brother whom he has before his eyes, for we have many brethren whom we do not see, and in the unity of the Spirit we are joined to them. What marvel that they are not with us? We are in one body, we have one Head, in Heaven. Brethren, our own two eyes do not see each other; as one may say, they do not know each other. But in the charity of the bodily frame do they not know each other? For, to shew you that in the charity which knits them together they do know each other; when both eyes are open, the right may not rest on some object, but the left shall rest likewise. Direct the glance of the right eye without the other, if thou canst. Together they meet in one object, together they are directed to one object: their aim is one, their places diverse. If then all who with thee love God have one aim with thee, heed not that in the body thou are separated in place; the eye-sight of the heart ye have alike fixed on the light of truth. Then if thou

wouldest know that thou hast received the Spirit, question ¹ JOHN
 thine heart: lest haply thou have the Sacrament, and have ^{IV.}
 not the virtue of the Sacrament. Question thine heart. If ^{1. 2.}
 love of thy brethren be there, set thy mind at rest. There
 cannot be love without the Spirit of God: since Paul cries,
The love of God is shed abroad in your hearts by the Holy Rom. 5,
Spirit Which is given unto us. ^{5.}

11. *Beloved, believe not every spirit.* Because he had ch. iv. 1.
 said, *In this we know that He abideth in us, by the Spirit*
Which He hath given us. But how this same Spirit is
 known, mark this: *Beloved, believe not every spirit, but*
prove the spirits whether they be from God. And who is
 he that proves the spirits? A hard matter has he put to us,
 my brethren! It is well for us that he should tell us himself
 how we are to discern them. He is about to tell us: fear
 not: but first see; mark: see that hereby is expressed the
 very thing that vain heretics¹ taunt us withal. Mark, see ¹ Dona-
 what he says, *Beloved, believe not every spirit, but prove the* ^{tists}
spirits whether they be from God. The Holy Spirit is
 spoken of in the Gospel by the name of water; where the
 Lord cried and said, *If any man thirst, let him come unto* John 7,
Me, and drink. He that believeth on Me, out of his belly ^{37-39.}
shall flow rivers of living water. But the Evangelist has
 expounded of what He said this: for he goes on to say, *But*
this spake He of the Spirit, which they that believed on Him
should receive. Wherefore did not the Lord baptize many?
 But what saith he? *For the Holy Ghost was not yet given;*
because that Jesus was not yet glorified. Then seeing
 those had baptism, and had not yet received the Holy
 Ghost, Whom on the day of Pentecost the Lord sent from
 heaven, that the Spirit might be given, the glorifying of the
 Lord was first waited for. Even before He was glorified,
 and before He sent the Spirit, He yet invited men to prepare
 themselves for the receiving of the water of which He said,
Whoso thirsteth, let him come and drink; and, *He that*
believeth on Me, out of his belly shall flow rivers of living
water. What meaneth, *Rivers of living water?* What is
 that water? Let no man ask me; ask the Gospel. *But this,*
 saith it, *He said of the Spirit, which they should receive that*
should believe on Him. Consequently, the water of the
 Sacrament is one thing: another, the water which betokens

HOMIL. the Spirit of God. The water of the Sacrament is visible:
 VI. the water of the Spirit invisible. *That* washes the body,
 and betokens that which is done in the soul. By *this* Spirit
 the soul itself is cleansed and fed. This is the Spirit of
 God, which heretics and all that cut themselves off from the
 Church, cannot have. And whosoever do not openly cut
 themselves off, but by iniquity are cut off, and being within,
 whirl about as chaff and are not grain; these have not this
 Spirit. This Spirit is denoted by the Lord under the name of
 water: and we have heard from this Epistle, *Believe not every*
 Prov. 9, *spirit*; and those words of Solomon bear witness, *From*
 13. *strange water keep thee far*. What meaneth, *water*? Spirit.
 Does water always signify Spirit? Not always: but in some
 places it signifies the Spirit, in some places it signifies Baptism,
 Rev. 17, in some places signifies peoples, in some places signifies
 15. counsel: thus thou findest it said in a certain place, *Counsel*
 Prov. 16, 22. *is a fountain of life to them that possess it*. So then, in
 divers places of the Scriptures, the term *water* signifies divers
 things. Now however by the term *water* ye have heard
 the Holy Spirit spoken of, not by an interpretation of ours,
 but by witness of the Gospel, where it saith, *But this said*
He of the Spirit, which they should receive that should believe
on Him. If then by the name of *water* is signified the Holy
 Spirit, and this Epistle saith to us, *Believe not every spirit,*
but prove the spirits, whether they be of God; let us under-
 Prov. 9, stand that of this it is said, *From strange water keep thee far,*
 18. *and from a strange fountain drink thou not*. What meaneth,
 LXX. *From a strange fountain drink thou not*? A strange spirit
 believe thou not.

12. There remains then the test by which it is to be
 proved to be the Spirit of God. He has indeed set down a
 sign, and this, belike, difficult: let us see, however. We are
 to recur to that Charity; the same it is that teacheth us,
 because the same is the unction. However, what saith he
 here? *Prove the spirits, whether they be from God: because*
many false prophets have gone out into this world. Now
 there have we all heretics and all schismatics. How then
 am I to prove the spirit? He goes on: *In this is known^m the*
Spirit of God. Wake up the ears of your heart. We were

^m *Cognoscitur*, so Vulg. representing But the best authorities have γινώσ-
 the reading of some Mss. γινώσκειται. κετε.

at a loss ; we were saying, Who knows ? who discerns ? Be-^{1 JOHN}
hold, he is about to tell the sign. *Hereby is known the* ^{IV. 2. 3.}
Spirit of God: every spirit that confesseth that Jesus Christ ^{v. 2. 3.}
is come in the flesh is of God: and every spirit that con-
fesseth not that Jesus Christ is come in the flesh is not of
God: and this is the antichrist, of whom ye have heard that he
should come; and even now already is he in this world. Our
ears, so to say, are on the alert for discerning of the spirits;
and we have been told something, such that thereby we
discern not a whit the more. For what saith he? *Every*
spirit that confesseth that Jesus Christ came in the flesh, is
of God. Then is the spirit that is among the heretics, of
God, seeing they *confess that Jesus Christ came in the flesh?*
Aye, here perchance they lift themselves up against us, and
say: Ye have not the Spirit from God; but we confess *that*
Jesus Christ came in the flesh: but the Apostle here hath
said that those have not the Spirit of God, who confess not
that Jesus Christ came in the flesh. Ask the Arians: they
confess *that Jesus Christ came in the flesh:* ask the Euno-
mians; they confess *that Jesus Christ came in the flesh:*
ask the Macedonians; they confess *that Jesus Christ came*
in the flesh: put the question to the Cataphryges; they con-
fess *that Jesus Christ came in the flesh:* put it to the
Novatians; they confess *that Jesus Christ came in the flesh.*
Then have all these heresies the Spirit of God? Are they
then no false prophets? Is there then no deception there, no
seduction there? At any rate they are antichrists; for *they*
went out from us, but were not of us.

13. What are we to do then? By what to discern them?
Be very attentive; let us go together in heart, and knock.
Charity herself keeps watch; for it is none other than she
that shall knock, she also that shall open: anon ye shall
understand in the name of our Lord Jesus Christ. Already
ye have heard that it was said above, *Whoso denieth that*
Jesus Christ is come in the flesh, the same is an antichrist.
There also we asked, Who denies? because neither do we
deny, nor do those deny. And we found that some do in ^{Supra}
their deeds deny; and we brought testimony from the ^{Hom.}
Apostle, who saith, *For they confess that they know God,* ^{iii. 7—9.}
but in their deeds deny Him. Thus then let us now also ^{Tit. 1,}
^{16.}

HOMIL.
VI. make the enquiry in the deeds not in the tongue. What is the spirit that is not from God? That *which denieth that Jesus Christ is come in the flesh*. And what is the spirit that is not from God? That *which confesseth that Jesus Christ is come in the flesh*. Who is he that confesseth that Jesus Christ is come in the flesh? Now, brethren, to the mark! let us look to the works, not stop at the noise of the tongue. Let us ask *why* Christ came in the flesh; so we get at the persons who deny that He is come in the flesh. If thou stop at tongues, why, thou shalt hear many a heresy confessing that Christ is come in the flesh: but the truth convicteth those men. Wherefore came Christ in the flesh? Was He not God? Is it not written of Him, *In the beginning was the Word, and the Word was with God, and the Word was God?* Was it not He that did feed Angels, is it not He that doth feed Angels? Did He not in such sort come hither, that He departed not thence? Did He not in such sort ascend, that He forsook not us? Wherefore then came He in the flesh? Because it behoved us to have the hope of resurrection shewn unto us. God He was, and in flesh He came; for God could not die, flesh could die; He came then in the flesh, that He might die for us. But how died He for us? *Greater charity than this hath no man, that a man lay down his life for his friends*. Charity therefore brought Him to the flesh, therefore not to have charity is to deny that Christ is come in the flesh. Here then do thou now question all heretics. Did Christ come in the flesh? ‘He did come; this I believe, this I confess.’ Nay, this thou deniest. ‘How do I deny? Thou hearest that I say it!’ Nay, I convict thee of denying it. Thou sayest with the voice, deniest with the heart; sayest in words, deniest in deeds. ‘How,’ sayest thou, ‘do I deny in deeds?’ Because the end for which Christ came in the flesh, was, that He might die for us. Therefore died He for us, because therein He taught much charity. *Greater charity than this hath no man, that a man lay down his life for his friends*. Thou hast not charity, seeing thou for thine own honour dividest unity. Therefore by this understand ye the spirit that is from God. Give the earthen vessels a tap, put them to the proof, whether haply they be cracked and give a dull sound:

John 1,
1.

John 15,
13.

see whether they ring full and clear, see whether charity be there. Thou takest thyself away from the unity of the whole earth, thou dividest the Church by schisms, thou rendest the Body of Christ. He came in the flesh, to gather in one, thou makest an outcry only to scatter abroad. This then is the Spirit of God, which saith that Jesus is come in the flesh, which saith, not in tongue but in deeds, which saith, not by making a noise but by loving. And that spirit is not of God, which denies that Jesus Christ is come in the flesh; denies, here also, not in tongue but in life; not in words but in deeds. It is manifest therefore by what we may know the brethren. Many within are in a sort within; but none without except he be indeed without.

14. Nay, and that ye may know that he has referred the matter to deeds, he saith, *And every spirit, "qui solvit Christum," which does away with Christ that He came in the flesh, is not of God.* A doing away in deeds is meant. What has he shewn thee? *That denieth:* in that he saith, *doeth away* (or, *unmaketh*). He came to gather in one, thou comest to unmake. Thou wouldest pull Christ's members asunder. How can it be

▪ *Qui solvit Christum in carne venisse.* Edd. Erasm. Lugd. and Ven. omit *in carne venisse*, but the Louvain editors attest that they are found in the Mss. of Augustine. ED. PAR. (Bodl. Mss. ext. Laud. 116, a late one, have them.) *Infra* Hom. vii. 2. *Omnis qui solvit J. C., et negat eum in carne venisse.* The printed Vulg. has, *Omnis spiritus qui solvit Christum ex Deo non est.* In Sermon. 182 and 183, preached some time later on this text, Aug. reads it, *Omnis sp. qui non confitetur* (and, *qui negat*) *Jesum Christum in carne venisse.* S. Cypr. Test. adv. Jud. ii. 18. *qui autem negat in carne venisse, de Deo non est.* S. Iren. iii. 18. in the ancient Latin version, *Et omnis sp. qui solvit Jesum Christum, non est ex Deo.* Tertull. adv. Marcion. v. 16. *præcursores antichristi spiritus, negantes Christum in carne venisse et solventes Jesum, sc. in Deo creatore.* De jejun. adv. Psych. 1. non quod alium Deum prædicent . . . , nec quod Jesum Christum solvant. De carne Christi, 24. *Qui negat Christum in carne venisse, hic antichristus est:* where he says, the Apostle "by clearly marking one Christ, shakes those who argue for a Christ multiform, making Christ one, Jesus another, &c." Leo Ep. 10, 5. ad Flavian. seems to have read in the Gr. διαυροῦν. Other Latin

authorities for the reading *qui solvit* are cited by Mill. in loc. Socrates H. E. vii. 32. affirms, that in the old Mss. the reading was πάν πνεῦμα ὃ λύει τὸν Ἰησοῦν ἀπὸ τοῦ Θεοῦ οὐκ ἔστι: adding, that the expression was expunged from the old copies by those who would fain separate the Godhead from the Man of the Incarnation, οἱ χωρίζουν ἀπὸ τοῦ τῆς οἰκονομίας ἀνθρώπου βουλόμενοι τὴν θεότητα. (Valesius in loc. suggests that Socrates may have read in his Mss. ὃ λύει τὸν Ἰησοῦν ἀπὸ τοῦ Θεοῦ, ἐκ τοῦ Θεοῦ οὐκ ἔστι: Matthäi, that he wrote, ὃ μὴ ὁμολογεῖ, τοῦτεστιν, ὃ λύει.) But no extant Mss. acknowledge the reading: and the Greek Fathers headed by S. Polycarp. ad Philipp. §. 7. (πᾶς ὃς ἂν μὴ ὁμολογῇ ἱ. X. ἐν σαρκὶ ἐληλυθέναι,) bear witness to the received text: only Cyril. de recta Fide ad Reginas being cited by Mill for the reading λύει. This reading may (as Mill has suggested, comp. Grot. in loc.) have originated in a marginal gloss, directed against the Gnostics. Thus in a scholion edited by Matthäi it is said: "For the precursors of Antichrist were the heresies, whose characteristic mark it is by the means of false prophets and spirits λύειν τὸν Ἰησοῦν, to unmake Jesus, by not confessing that He is come in the flesh."

HOMIL. VI. said that thou deniest not that Christ is come in the flesh, who rendest asunder the Church of God which He hath congregated? Therefore thou goest against Christ; thou art an antichrist. Be thou within, or be thou without, thou art an antichrist: only, when thou art within, thou art hidden; when thou art without, thou art made manifest. Thou unmakest Jesus and deniest that He came in the flesh; thou art not of God. Therefore He saith in the Gospel: *Whoso shall break¹ one of these least commandments and shall teach so, shall be called least in the kingdom of heaven.* What is this breaking? What this teaching? A breaking in the deeds and a teaching as it were in words^p. *Thou that preachest men should not steal, dost steal!* Therefore he that steals breaks or undoes the commandment in his deed, and as it were teaches so: *he shall be called least in the kingdom of heaven, i. e. in the Church of this present time^p.* Of him it is said, *What they say do ye; but what they do, that do not ye.* But *he that shall do, and shall teach so, shall be called great in the kingdom of heaven.* From this, that He has here said, "*fecerit,*" shall do, while in opposition to this He has there said "*solverit,*" meaning "*non fecerit,*" shall not do, and shall teach so—to break, then, is, not to do—what doth He teach us, but that we should interrogate men's deeds, not take their words upon trust? The obscurity of the things compels us to speak much at length, chiefly that that which the Lord deigns to reveal may be brought within reach even of the brethren of slower understanding, because all were bought by the blood of Christ. And I am afraid the Epistle itself will not be finished during these days as I promised: but as the Lord will, it is better to reserve the remainder, than to overload your hearts with too much meat.

¹ S. Aug. de Serm. Dom. in Monte i. 21. *Qui ergo solverit et docuerit homines . . . i. e. secundum id quod solvit, non secundum id quod invenit et legit . . . Qui autem fecerit et docuerit sic (ὁὗτως for οὗτος) h. e. secundum id quod non solvit.* Here he takes *docuerit sic* in the sense of teaching men by and agreeably with the practice of the teacher, which is that of breaking the commandments: "whosoever shall break one of these least commandments and in that way

shall teach men," *solverit et secundum suam solutionem docuerit.* But *supra* Hom. in Ev. 122, 9, he seems to make it parallel with Matt. 23, 3. "they say and do not:" qui docent *bona* loquendo quæ solvunt male vivendo. Comp. Serm. 252. 3. His full meaning appears to be, that together with the good teaching in words, there goes a sort of teaching (*quasidocet*) not in words but in the deeds.

^p So in Serm. 252, 3: de Civ. D. xx. 9; but otherwise explained above, Hom. 122, 9. p. 1068.

H O M I L Y VII.

I JOHN iv. 4—12.

Now are ye of God, little children, and have overcome him : because greater is He that is in you, than he that is in this world. They are of the world : therefore speak they of the world, and the world heareth them. We are of God : he that knoweth God heareth us ; he that is not of God heareth not us. From this know we the spirit of truth, and [the spirit] of error. Dearly beloved, let us love one another : for love is of God ; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God ; for God is love. In this was manifested the love of God in us, that God sent His only-begotten Son into this world, that we may live through Him. Herein is love, not that we loved, but that He loved us, and sent His Son to be the Atoner¹ for our sins. Dearly¹ beloved, if God so loved us, we ought also to love one^{lita-} another. No man hath seen God at any time.

1. So is this world to all the faithful seeking their own country, as was the desert to the people Israel. They wandered indeed as yet, and were seeking their own country : but with God for their guide they could not wander astray. Their way was God's bidding°. For where they went about during forty years, the journey itself is made up of a very few stations, and is known to all. They were retarded because they were in training, not because they were forsaken. That therefore which God promiseth us is ineffable sweetness and a good, as the Scripture saith, and as ye have often heard by us rehearsed, which *eye hath not seen, nor ear heard, neither* Isai. 64,

° Jussio Dei: so the Mss. but the so with 'jussio' over the line; the rest
printed copies, visio Dei. BEN. (Bodl. 'jussio.')
455, and Laud. 116, 'visio;' Bodl. 813.

HOMIL. *hath entered into the heart of man.* But by temporal labours
 VII. we are exercised, and by temptations of this present life are
 1 Cor. 2, trained. Howbeit, if ye would not die of thirst in this wilder-
 9. ness, drink charity. It is the fountain which God has been
 pleased to place here that we faint not in the way: and we shall
 more abundantly drink thereof, when we are come to our own
 land. The Gospel has just been read; now to speak of the
 very words with which the Lesson ended, what other thing
 heard ye but concerning charity? For we have made an
 Matt. 6, agreement with our God in prayer, that if we would that He
 12. should forgive us our sins, we also should forgive the sins
 which may have been committed against us. Now that which
 forgiveth is none other than charity. Take away charity
 from the heart; hatred possesseth it, it knows not how to
 forgive. Let charity be there, and she fearlessly forgiveth,
 not being straitened. And this whole Epistle which we have
 undertaken to expound to you, see whether it commendeth
 aught else than this one thing, charity. Nor need we fear
 lest by much speaking thereof it come to be hateful. For
 what is there to love, if charity come to be hateful? It is by
 charity that other things come to be rightly loved; then how
 must itself be loved! Let that then which ought never to
 depart from the heart not depart from the tongue.

v. 4. 2. Now, saith he, *are ye of God little children, and have
 overcome him*: whom but Antichrist? For above he had
 1 solvit said, *Whosoever unmaketh¹ Jesus Christ and denieth that
 He is come in the flesh is not of God.* Now we expounded,
 if ye remember, that all those who violate charity deny
 Jesus Christ to have come in the flesh. For Jesus had no
 need to come but because of charity: as indeed the charity
 we are commending, is that which the Lord Himself com-
 mendeth in the Gospel, *Greater love than this can no
 John 15, man have, that a man lay down his life for his friends.*
 13. How was it possible for the Son of God to lay down His life
 for us without putting on flesh in which He might die?
 Whosoever therefore violates charity, let him say what he
 will with his tongue, his life denies that Christ is come in
 the flesh; and this is an antichrist, wherever he may be,
 whithersoever he have come in. But what saith the Apostle
 to them who are citizens of that country for which we sigh?

Ye have overcome him. And whereby have they overcome? ^{1 JOHN}
Because greater is He that is in you, than he that is in this ^{IV. 5.}
world. Lest they should attribute the victory to their own
strength, and by arrogance of pride should be overcome, (for
whomsoever the devil makes proud, he overcomes,) wishing
them to keep humility, what saith he? *Ye have overcome*
him. Here now, man at hearing this saying, *Ye have over-*
come, lifts up the head, lifts up the neck, wishes himself to
be praised. Do not extol thyself; see Who it is that in thee
hath overcome. Why hast thou overcome? *Because greater*
is He that is in you, than he that is in the world. Be
humble, bear thy Lord; be thou the beast for Him to sit on.
Good is it for thee that He should rule, and He guide. For
if thou have not Him to sit on thee, thou mayest lift up the
neck, mayest strike out the heels: but woe to thee without
a Ruler, for this liberty sendeth thee among the wild beasts
to be devoured!

3. *These are of the world.* Who? The antichrists. ^{YE v. 5.}
have already heard who they be. And if ye be not such, ye
know them, but whosoever is such, knows not. *These are*
of the world: therefore speak they of the world, and the world
heareth them. Who are they that *speak of the world?*
Mark who are against charity. Behold, ye have heard
the Lord saying, *If ye forgive men their trespasses, your* ^{Matt. 6,}
heavenly Father will forgive you also your trespasses. ^{But 14. 15.}
if ye forgive not men their trespasses, neither will your
Father forgive your trespasses. It is the sentence of Truth:
or if it be not Truth that speaks, gainsay it. If thou art a
Christian and believest Christ, He hath said, *I am the Truth.*
This sentence is true, is firm. Now hear men that *speak of*
the world. “And wilt thou not avenge thyself? And wilt
thou let him say that he has done this to thee? Nay: let him
feel that he has to do with a man.” Every day are such
things said. They that say such things, *of the world speak*
they, and the world heareth them. None say such things
but those that love the world, and by none are such things
heard but by those who love the world. And ye have heard
that to love the world and neglect charity is to deny that
Jesus came in the flesh. Or say if the Lord Himself in the
flesh did that? if, being buffeted, He would needs be

HOMIL. VII. Luke 23, 34. avenged? if, hanging on the Cross, He did not say, *Father, forgive them, for they know not what they do?* But if He threatened not, Who had power; why dost thou threaten, why dost thou snort indignantly, who art under power of another? He died because it was His will to die, yet He threatened not; thou knowest not when thou shalt die, and dost thou threaten?

- v. 6. 4. *We are of God.* Let us see why; see whether it be for any other thing than charity. *We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and of error:* namely by this, that he that heareth us hath the spirit of truth; he that heareth not us, hath the spirit of error. Let us see what he adviseth, and let us choose rather to hear him advising in the spirit of truth, and not antichrists, not lovers of the world, not the world. If we are born of God,
- v. 7. *Beloved*, he goes on—see above from what: *We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and of error:* aye, now, this puts us upon the stretch: to be told that he who knows God, hears; but he who knows not, hears not; and that this is the discerning between the spirit of truth and the spirit of error: well then, let us see what he is about to advise; in what we must hear him:—*Beloved, let us love one another.* Why? because a man adviseth? *Because love is of God.* Much hath he commended love, in that he hath said, *Is of God:* but he is going to say more; let us eagerly
- v. 7. 8. hear. At present he hath said, *Love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God.* Why? *For God is Love* [*Love is God*]^p. What more could be said, brethren? If nothing were said in praise of love throughout the pages of this Epistle, if nothing whatever throughout the other pages of the Scriptures, and this one only thing were all we were told by

^p *Deus dilectio est:* Augustine here expounds it, *Love is God;* it is *of God* and *is God*, (as “the Word was *with God* and *was God*;)” this is clear from §. 6. and Hom. viii. 14. and so it should have been rendered *supra* p. 144. Hom. ix. 8. “For he has not hesitated to say, *Deus charitas est, Charity is*

God.” In the theological exposition de Trin. xv. 27. he takes it in the usual sense, *God is Love* (as “God is Spirit”). In the Greek the proposition is not convertible, ἀγάπη being marked as the predicate by the absence of the article while θεός has it: ὁ θεός ἀγάπη ἐστίν.

the voice of the Spirit of God, *For Love is God*; nothing ^{1 JOHN} more ought we to require. IV. 8.

5. Now see that to act against love is to act against God. Let no man say, 'I sin against man when I do not love my brother, (mark it!) and sin against man is a thing to be taken easily; only let me not sin against God. How sinnest thou not against God, when thou sinnest against love? *Love is God*. Do we say this? If we said, *Love is God*, haply some one of you might be offended and say, What hath he said? What meant he to say, that *Love is God*? God gave love, as a gift God bestowed love. *Love is of God: Love IS God*. Look, here have ye, brethren, the Scriptures of God: this Epistle is canonical; throughout all nations it is recited, it is held in authority by the whole earth, it hath edified the whole earth. Thou art here told by the Spirit of God, *Love is God*. Now if thou dare, go against God, and refuse to love thy brother!

6. In what sense then was it said a while ago, *Love is of God*; and now, *Love IS God*? For God is Father and Son and Holy Ghost: the Son, God of God, the Holy Ghost, God of God; and these three, one God, not three Gods. If the Son be God, and the Holy Ghost God, and that person loveth in whom dwelleth the Holy Ghost: therefore *Love is God*; but *IS God*, because *Of God*. For thou hast both in the Epistle; both, *Love is of God*, and, *Love is God*. Of the Father alone the Scripture hath it not to say, that He is *of God*: but when thou hearest that expression, *Of God*, either the Son is meant, or the Holy Ghost. Because however the Apostle saith, *The love of God is shed abroad in our hearts by the Holy Spirit Which is given unto us*: let us ^{Rom. 5,} understand that He Who subsisteth in Love is the Holy Ghost. For it is even this Holy Spirit, Whom the bad cannot receive, even He is that Fountain of which the Scripture ^{Prov. 5,} saith, *Let the fountain of thy water be thine own, and let no* ^{16. 17.} *stranger partake with thee*. For all who love not God, are strangers, are antichrists. And though they come to the churches, they cannot be numbered among the children of God; not to them belongeth that Fountain of Life. To have Baptism is possible even for a bad man; to have prophecy is possible even for a bad man. We find that king Saul had ^{1 Sam.} ^{xix.}

HOMIL. VII. prophecy: he was persecuting holy David, yet was he filled with the spirit of prophecy, and began to prophesy. To receive the Sacrament of the Body and Blood of the Lord is possible even for a bad man: for of such it is said, *He that eateth and drinketh unworthily, eateth and drinketh judgment to himself.* To have the name of Christ is possible even for a bad man; i. e. even a bad man can be called a Christian: as they of whom it is said, *They polluted the name of their God.* I say, to have all these Sacraments is possible even for a bad man; but to have charity, and to be a bad man, is not possible. This then is the peculiar gift, this the *Fountain* that is singly one's *own*. To drink of this the Spirit of God exhorteth you, to drink of Himself the Spirit of God exhorteth you.

v. 9. 7. *In this was manifested the love of God in us.* Behold, in order that we may love God, we have exhortation. Could we love Him, unless He first loved us? If we were slow to love, let us not be slow to love in return. He first loved us; not even so do we love. He loved the unrighteous, but He did away the unrighteousness: He loved the unrighteous, but not unto unrighteousness did He gather them together: He loved the sick, but to make them whole He visited them. *Love, then, is God. In this was manifested the love of God in us, because that God sent His only-begotten Son into the world, that we may live through Him.* As the John 15, Lord Himself saith: *Greater love than this can no man have, that a man lay down his life for his friends:* and there was proved the love of Christ towards us, in that He died for us: how is the love of the Father towards us proved? In that He *sent His only Son* to die for us: so also the Apostle Rom. 8, Paul saith: *He that spared not His own Son, but delivered Him up for us all, how hath He not with Him also freely given us all things?* Behold the Father delivered up Christ; Judas delivered Him up; does it not seem as if the thing done were of the same sort? Judas is "traditor," one that delivered up, [or, a traitor]: is God the Father that? God forbid! sayest thou. I do not say it, but the Apostle saith, *He that spared not His own Son, but "tradidit Eum" delivered Him up for us all.* Both the Father delivered Him up, and He delivered up Gal. 2, Himself. The same Apostle saith: *Who loved me, and delivered*

Himself up for me. If the Father delivered up the Son, and the Son delivered up Himself, what has Judas done? There was a “traditio” (delivering up) by the Father; there was a “traditio” by the Son; there was a “traditio” by Judas: the thing done is the same, but what is it that distinguishes the Father delivering up the Son, the Son delivering up Himself, and Judas the disciple delivering up his Master? This: that the Father and the Son did it in love, but Judas did this ¹in treacherous betrayal. Ye see that not what the man does is the thing to be considered; but with what mind and will he does it. We find God the Father in the same deed in which we find Judas; the Father we bless, Judas we detest. Why do we bless the Father, and detest Judas? We bless charity, detest iniquity. How great a good was conferred upon mankind by the delivering up of Christ! Had Judas this in his thoughts, that therefore he delivered Him up? God had in His thoughts our salvation by which we were redeemed; Judas had in his thoughts the price for which he sold the Lord. The Son Himself had in His thoughts the price He gave for us, Judas in his the price he received to sell Him. The diverse intention therefore makes diverse the things done. Though the thing be one, yet if we measure it by the diverse intentions, we find the one a thing to be loved, the other to be condemned; the one we find a thing to be glorified, the other to be detested. Such is the force of charity. See that it alone discriminates, it alone distinguishes the doings of men.

8. This we have said in the case where the things done are similar. In the case where they are diverse, we find a man by charity made ²fierce; and by iniquity made winningly ³sævi-gentle. A father beats a boy, and a boy-stealer caresses. ^{entem}If thou propose the two things, blows and caresses, who would not choose the caresses, and decline the blows? If thou mark the persons, it is charity that beats, iniquity that caresses. See what we are insisting upon; that the deeds of men are only discerned by the root of charity. For many things may be done that have a good appearance, and yet proceed not from the root of charity. For thorns also have flowers: but some actions seem rough, seem savage; howbeit they are done for discipline at the bidding of charity. Once for all then, a short precept is given thee; Love, and do

¹ JOHN
IV. 9.

¹ in pro-
ditione

³ sævi-
entem

HOMIL. what thou wilt: whether thou hold thy peace, of love hold
 VII. thy peace; whether thou cry out, of love cry out; whether thou correct, of love correct; whether thou spare, of love do thou spare: let the root of love be within, of this root can nothing spring but what is good.

v. 9. 10. 9. *In this is love—In this was manifested the love of God toward us, because that God sent his only-begotten Son into this world, that we may live through Him.—In this is love, not that we loved God, but that He loved us: we did not love Him first: for to this end loved He us, that we may love Him: And sent His Son to be the Atoner for our sins: “*lilatorem*,” i. e. one that sacrifices. He sacrificed for our sins. Where did He find the sacrifice? Where did He find the victim which he would offer pure? Other He found none;*

v. 11. *His own self He offered. Beloved, if God so loved us, we ought also to love one another. “Peter,” saith He, “lovest thou Me?” And he said, I love. “Feed My sheep.”*

v. 12. 10. *No man hath seen God at any time: He is a thing invisible; not with the eye but with the heart must He be sought. But just as if we wished to see the sun, we should purge the eye of the body; wishing to see God, let us purge the eye by which God can be seen. Where is this eye?*

Matt. 5, 8. *Hear the Gospel: Blessed are the pure in heart, for they shall see God. But let no man imagine God to himself according to the lust of his eyes. For so he makes unto himself either a huge form, or a certain incalculable magnitude which, like the light which he sees with the bodily eyes, he makes extend through all directions; field after field of space he gives it all the bigness he can; or, he represents to himself like as it were an old man of venerable form. None of these things do thou imagine. There is something thou mayest imagine, if thou wouldest see God; *God is Love*. What sort of face hath love? what form hath it? what stature? what feet? what hands hath it? no man can say. And yet it hath feet, for these carry men to church: it hath hands; for these reach forth to the poor: it hath eyes; for thereby we consider*

Psa. 41, 1. *the needy: Blessed is the man, it is said, who considereth the needy and the poor. It hath ears, of which the Lord*

Luke 8, 8. *saith, He that hath ears to hear let him hear. They are not members distinct by place, but with the understand-*

ing he that hath charity sees the whole at once. Inhabit, and thou shalt be inhabited; dwell, and thou shalt be dwelt in. For ^{1 JOHN}
^{IV. 12.} how say you, my brethren? who loves what he does not see? Now why, when charity is praised, do ye lift up your hands, make acclaim, praise? What have I shewn you? What I produced, was it a gleam of colours? What I propounded, was gold and silver? Have I dug out jewels from hid treasures? What of this sort have I shewn to your eyes? Is my face changed while I speak? I am in the flesh; I am in the same form in which I came forth to you; ye are in the same form in which ye came hither: charity is praised, and ye shout applause. Certainly ye see nothing. But as it pleases you when ye praise, so let it please you that ye may keep it in your heart. For mark well what I say, brethren; I exhort you all, as God enables me, unto a great treasure. If there were shewn you a beautiful little vase, embossed¹, inlaid with gold, curiously¹ ana- wrought, and it charmed your eyes, and drew towards it the^{glyphum} eager desire of your heart, and you were pleased with the hand of the artificer, and the weight of the silver, and the splendour of the metal; would not each one of you say, 'O, if I had that vase!' And to no purpose ye would say it, for it would not rest with you to have it. Or if one should wish to have it, he might think of stealing it from another's house. Charity is praised to you; if it please you, have it, possess it: no need that ye should rob any man, no need that ye should think of buying it; it is to be had freely, without cost. Take it, clasp it; sweeter than it is nothing. If such it be when it is but spoken of, what must it be when one has it?

11. If any of you perchance wish to keep charity, brethren, above all things do not imagine it to be an abject and sluggish thing; nor that charity is to be preserved by a sort of Ep. 153, gentleness, nay not gentleness, but tameness and listless- 17.c.litt. Petil. ii. ness. Not so is it preserved. Do not imagine that thou 67. then lovest thy servant when thou dost not beat him, or that Sermon. 171, 5. thou then lovest thy son when thou givest him not discipline, or that thou then lovest thy neighbour when thou dost not rebuke him: this is not charity, but mere feebleness. Let charity be fervent to correct, to amend: but if there be good manners, let them delight thee; if bad, let them be amended, let them be corrected. Love not in the man his error, but the

HOMIL. man : for the man God made, the error the man himself made.

VII.

Love that which God made, love not that which the man himself made. When thou lovest that, thou takest away this : when thou esteemest that, thou amendest this. But

¹ sævis. even if thou be severe¹ at any time, let it be because of love,

Hom. in for correction. For this cause was charity betokened by the

Ev. vi. Dove which descended upon the Lord. That likeness of a

p. 82.

Matt. 3, dove, the likeness in which came the Holy Ghost, by

16.

Whom charity should be shed forth into us : wherefore was this ? The dove hath no gall : yet with beak and wings she fights for her young ; hers is a fierceness without bitterness. And so does also a father ; when he chastises his son, for discipline he chastises him. As I said, the kidnapper, in order that he may sell, inveigles the child with bitter endearments ; a father, that he may correct, does without gall chastise. Such be ye to all men. See here, brethren, a great lesson, a great rule : each one of you has children, or wishes to have ; or if he has altogether determined to have no children after the flesh, at least spiritually he desires to have children :—what father does not correct his son ? what son does not his father

² sævire. discipline ? And yet he seems to be fierce² with him. It is the fierceness of love, the fierceness of charity : a sort of fierceness without gall after the manner of the dove, not of the raven. Whence it came into my mind, my brethren, to tell you, that those violaters of charity are they that have made the schism : as they hate charity itself, so they hate also the dove. But the dove convicts them : it comes forth from heaven, the heavens open, and it abideth on the head of the

John 1, Lord. Wherefore this ? That John may hear, *This is He*
33. *that baptizeth*. Away, ye robbers ; away, ye invaders of the possession of Christ ! On your own possessions, where ye will needs be lords, ye have dared to fix the titles of the great Owner. He recognises His own titles ; He vindicates to Himself His own possession. He does not cancel the titles, but enters in and takes possession. So in one that comes to the Catholic Church, his baptism is not cancelled, that the title of the Emperor be not cancelled : but what is done in the Catholic Church ? The title is acknowledged ; the Owner enters in under His own titles, where the robber was entering in under titles not his own.

H O M I L Y VIII.

I JOHN iv. 12—16.

If we love one another, God will dwell in us, and His love will be perfected in us. In this know we that we dwell in Him, and He in us, because He hath given us of His Spirit. And we have seen and are witnesses that the Father sent the Son to be the Saviour of the world. Who-soever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God dwelleth in him.

1. LOVE is a sweet word, but sweeter the deed. To be always speaking of it, is not in our power: for we have many things to do, and divers businesses draw us different ways, so that our tongue has not leisure to be always speaking of love: as indeed our tongue could have nothing better to do. But though we may not always be speaking of it, we may always keep it. Just as it is with the *Alleluia* which we sing at this present time^q, are we always doing this? Not one hour, I do not say for the whole space of it, do we sing *Alleluia*, but barely during a few moments of one hour, and then give ourselves to something else. Now *Alleluia*, as ye already know, means, Praise ye the Lord. He that praises God with his tongue, cannot be always doing this: he that by his life and

^q In Augustine's time and later, it was the usage of the Latin Churches (derived, as St. Gregory relates, lib. ix. Ep. 12. from the Church of Jerusalem) to sing the *Alleluia* on Easter Sunday, and during the whole Quinquagesima, or seven weeks from Easter to Whitsunday. But it was not every where restricted to that time: Aug. Epist. (ad Januar.) 55, 32. Ut *Alleluia* per solos dies quinquaginta cantetur in Ecclesia, non usquequaque observatur: nam et aliis diebus varie cantatur alibi

atque alibi: ipsis autem diebus ubique. Comp. ibid. 28. Enarr. in Psal. 106. §. 1. where this usage is said to rest upon an ancient tradition: in Psal. 148. §. 1. and 21. §. 24. that it is observed throughout the whole world: Serm. 210, 8: 252, 9. S. Hieronym. Præf. in Psal. 50. and c. Vigilant. 1. (exortus est subito Vigilantius qui dicat nunquam nisi in Pascha *Alleluia* cantandum: i. e. Vig. wished it to be sung only on Easter Day.)

HOMIL. conduct praises God, can be doing it always. Works of
 VIII. mercy, affections of charity, sanctity of piety, incorruptness of chastity, modesty of sobriety, these things are always to be kept in practice: whether we are in public, or at home; whether before men, or in our chamber; whether speaking, or holding our peace; whether occupied upon something, or free from occupation: these are always to be kept, because all these virtues which I have named are within. But who is sufficient to name them all? There is as it were the army of an Emperor seated within in thy mind. For as an Emperor by his army does what he will, so the Lord Jesus Christ, once beginning to dwell in our inner man, uses these virtues as His ministers. And by these virtues which cannot be seen with eyes, and yet when they are named are praised—and they would not be praised except they were loved, not loved except they were seen; and if not loved except seen, why, they are seen with another eye, that is, with the inward beholding of the heart—by these invisible virtues, the members are visibly put in motion: the feet to walk, but whither? whither they are moved by the good will which as a soldier serves the good Emperor: the hands to work; but what? that which is bidden by charity which is inspired within by the Holy Ghost. The members then are seen when they are put in motion; He that orders them within is not seen: and who He is that orders them within is known almost alone to Him that orders, and to him who within is ordered.

2. For, brethren, ye heard just now when the Gospel was read, at least if ye had for it the ear not only of the body but
 Matt. 6, also of the heart. What said it? *Take heed that ye do not*
 1. *your righteousness before men, to be seen of them.* Did He mean to say this, that whatever good things we do, we should hide them from the eyes of men¹, and fear to be seen? If thou fearest spectators thou wilt not have imitators: thou oughtest therefore to be seen. But thou must not do it to the end thou mayest be seen. Not there should be the end of thy joy, not there the goal of thy rejoicing, that thou shouldest account thyself to have gotten the whole fruit of thy good work, when thou art seen and praised. This is nothing. Despise thyself when thou art praised, let Him be praised in thee Who worketh by thee. Therefore do not for thine own praise work the good thou doest: but to the praise

¹ De
 Serm.
 Dom. in
 Monte
 ii. 1. ff.
 Serm.
 149, 10-
 13. De
 Civ.
 Dei,
 v. 14.
 Enarr.
 in Ps.
 65. §.
 2.

of Him from Whom thou hast the power to do good. From ^{1 JOHN} thyself thou hast the ill doing, from God thou hast the well ^{IV. 12—16.} doing. On the other hand, see perverse men, how preposterous they are. What they do well, they will needs ascribe to themselves; if they do ill, they will needs accuse God. Reverse this distorted and preposterous proceeding, which puts the thing, as one may say, head downwards, which makes that undermost which is uppermost^r, and that upwards which is downwards. Dost thou want to make God undermost and thyself uppermost? Thou goest headlong, not elevatest thyself; for He is always above. What then? thou well, and God ill? nay rather, say this, if thou wouldest speak more truly, I ill, He well; and what I do well from Him is well: for from myself whatever I do is ill. This confession strengthens the heart, and makes a firm foundation of love. For if we ought to hide our good works lest they be seen of men, what becomes of that sentence of the Lord in the Sermon which He delivered on the Mount? Where He said this, there He also said a little before, *Let your good works shine* ^{Matt. 5,} *before men.* And He did not stop there, not there made an ^{16.} end, but added, *And glorify your Father which is in Heaven.* And what saith the Apostle? *And I was unknown by face* ^{Gal. 1,} *unto the Churches of Judea which were in Christ: but they* ^{22—24.} *heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed. And in me they glorified God.* See how he also, in regard that he became so widely known, did not set the good in his own praise, but in the praise of God. And as for him, in his own person, that he was one who laid waste the Church, a persecutor, envious, malignant, it is himself that confesses this, not we that reproach him therewith. Paul loves to have his sins spoken of by us, that He may be glorified Who healed such a disease. For it was the hand of the Physician that cut and healed the greatness of the sore. That voice from Heaven prostrated the persecutor, and ^{Serm.} raised up the preacher; killed Saul, and quickened Paul. ^{168, 6.} For Saul was the persecutor of a holy man; thence had this ^{1 Sam.} man his name, when he persecuted the Christians: afterward ^{xix.}

^r Quod susum faciens jusum; quod deorsum faciens sursum. Jusum vis facere Deum, et te susum? *Infra* x. 8. Jusum me honoras, susum me calcas.

Several Mss. have sursum deorsum for susum jusum. BEN. Laud 116 and 136, and also Bodl. 813, as first written, have 'susum,' 'jusum.'

HOMIL. of Saul he became Paul. What does the name *Paulus*
 VIII. mean? Little. Therefore when he was Saul, he was proud,
 lifted up; when he was Paul, he was lowly, little. Thus we
 say, I will see thee “*paulo post*,” i. e. after a little while*.
 1 Cor. Hear that he was made little: *For I am the least of the*
 15, 9. *Apostles*; and, *To me the least of all saints*, he saith in
 Eph. 3, another place. So was he among the Apostles as the hem
 8. of the garment: but the Church of the Gentiles touched it,
 Matt. 9, as did the woman which had the flux, and was made whole.
 20—22.

3. Then, brethren, this I would say, this I do say, this if
 I might I would not leave unsaid: Let there be in you now
 these works, now those, according to the time, according to
 the hours, according to the days. Are you always to be
 speaking? always to keep silence? always to be refreshing
 the body? always to be fasting? always to be giving bread
 to the needy? always to be clothing the naked? always to
 be visiting the sick? always to be bringing into agreement
 them that disagree? always to be burying the dead? No:
 but now this, now that. These things are taken in hand,
 and they stop: but that which as Emperor commands all
 the forces within neither hath beginning nor ought to stop.
 Let charity within have no intermission: let the offices of
 Heb. 13, charity be exhibited according to the time. Let *brotherly*
 1. *love* then, as it is written, *let brotherly love continue*.

4. But perchance it will have struck some of you all along,
 while we have been expounding to you this Epistle of
 blessed John, why it is only *brotherly love* that he so
 emphatically commends. *He that loveth his brother*, saith
 ch. 2, he; and, *a commandment is given us that we love one another*.
 10: 3, Again and again it is of brotherly love that he speaks: but the
 23. love of God, i. e. the love with which we ought to love God, he
 has not so constantly named; howbeit, he has not altogether
 left it unspoken of. But concerning love of an enemy, almost

* So Serm. 101, 1: 168, 7: 279, 5: 315, 7: Lib. de Sp. et Litt. 7. §. 12. But Confess. viii. 4. §. 9. it is remarked, without reference to the etymology, that the change of name from Saul to Paul was designed to commemorate the conversion of Sergius Paulus, Acts 13, 7. 12. Origen Præf. in Ep. ad Rom. “Some have thought that the Apostle took the name of Paulus the Proconsul whom at Cyprus he had subjected to the faith of Christ: that as kings are

went to assume a title from the nations they have conquered, as Parthicus and Gothicus from Parthians and Goths, so the Apostle took the appellation Paulus from the Paulus whom he had subjugated. Which we do not think is altogether to be set aside.” S. Jerome Comm. in Ep. ad Philem. “As Scipio took the name Africanus as conqueror of Africa, so the Apostle took the name Paulus by way of trophy &c.”

throughout the Epistle, he has said nothing. Although he ^{1 JOHN} vehemently preaches up and commends charity to us, he ^{IV.} does not tell us to love our enemies, but tells us to love our ^{12—16.} brethren. But just now, when the Gospel was read, we heard, *For if ye love them that love you, what reward shall ye have?* ^{Matt. 5,} *Do not even the publicans this?* How is it then that John ^{46.} the Apostle, as the thing of great concern to us in order to a certain perfection, commends brotherly love; whereas the Lord saith it is not enough that we love our brethren, but that we ought to extend that love so that we may reach even to enemies? He that reaches even unto enemies does not overleap the brethren. It must needs, like fire, first seize upon what is nearest, and so extend to what is further off. A brother is nearer to thee than any chance person. Again, that person has more hold upon thee whom thou knowest not, who yet is not against thee, than an enemy who is also against thee. Extend thy love to them that are nearest, yet do not call this an extending: for it is almost loving thyself, to love them that are close to thee. Extend it to the unknown, who have done thee no ill. Pass even them: reach on to love thine enemies. This at least the Lord commands. Why has the Apostle here said nothing about loving an enemy?

5. All love¹, whether that which is called carnal, which is ^{1 dilectio} wont to be called not “dilectio” but “amor”: for the word “dilectio” is wont to be used of better objects, and to be understood of better objects: yet all love, dear brethren, hath in it a wishing well to those who are loved. For we ought not so to love, nor are we able so to love, (whether “diligere” or “amare”: for this latter word the Lord used when He said, “*Petre, amas Me?*” *Peter, lovest thou Me?*) we ought not so to love² men, as we hear gluttons say, I love thrushes. ^{2 amare} Thou askest why he loves them? That he may kill, that he may consume. He says he loves, and to this end loves he them, that they may cease to be; to this end loves he them, that he may make away with them. And whatever we love in the way of food, to this end love we it, that it may be consumed and we recruited. Are men to be so loved as to be consumed? But there is a certain friendliness of well wishing, by which we desire at some time or other to do good to those

HOMIL. whom we love. How if there be no good that we can do?
 VIII. The benevolence, the wishing well, of itself sufficeth him that loves. For we ought not to wish men to be wretched, that we may be enabled to exercise works of mercy. Thou givest bread to the hungry : but better it were that none hungered, and thou hadst none to give to. Thou clothest the naked : oh that all were clothed, and this need existed not ! Thou buriest the dead : oh that it were come at last, that life where none shall die ! Thou reconcilest the quarrelling : oh that it were here at last, that eternal peace of Jerusalem, where none shall disagree ! For all these are offices done to necessities. Take away the wretched ; there will be an end to works of mercy. The works of mercy will be at an end : shall the ardour of charity be quenched ? With a truer touch of love thou lovest the happy man, to whom there is no good office thou canst do ; purer will that love be, and far more unalloyed. For if thou have done a kindness to the wretched, perchance thou desirest to lift up thyself over against him, and wishest him to be subject to thee, who is the occasion of the good done by thee. He was in need, thou didst bestow ; thou seemest to thyself greater because thou didst bestow, than he upon whom it was bestowed. Wish him thine equal, that ye both may be under the One Lord, on Whom nothing can be bestowed.

6. For in this the proud soul has passed bounds, and, in a manner, become avaricious, or grasping. For, *The root of all evils is avarice* ; and again it is said, *The beginning of all sin is pride*. And we ask, it may be, how these two sentences agree : *The root of all evils is avarice* ; and, *The beginning of all sin is pride*. If pride is the beginning of all sin, then is pride the root of all evils. Now certainly, *the root of all evils is avarice*. We find that in pride there is also avarice, or grasping ; for man has passed bounds : and what is it to be avaricious, or grasping ? to go beyond that which sufficeth. Adam fell by pride : *the beginning of all sin is pride*, saith it : did he fall by grasping ? What more grasping, than he whom God could not suffice ? In fact, my brethren, we read how man was made after the image and likeness of God : and Gen. 1, what said God of him ? *And let him have power over the fishes of the sea, and over the fowl of the heaven, and over*

1 Tim.
6, 10.
Ecclus.
10, 15.

Gen. 1,
26.

all cattle which move upon the earth. Said He, Have power ^{1 JOHN IV. 12-16.} over men? *Have power*, saith He: He hath given him natural power: *have power* over what? *over the fishes of the sea, the fowl of the heaven, and all moving things which move upon the earth.* Why is this power over these things a natural power? Because man hath the power from this; that he was made after the image of God. And in what was he made after God's image? In the intellect, in the mind, in the inner man; in that he understands truth, distinguishes between right and wrong, knows by Whom he was made, is able to understand his Creator, to praise his Creator: he hath this intelligence, who hath prudence. Therefore when many by evil lusts wore out in themselves the image of God, and by perversity of their manners extinguished the very flame, so to say, of intelligence, the Scripture cried aloud to them, *Become not ye as the horse and mule which have no understanding.* ^{Ps. 32, 9.} That is to say, I have set thee above the horse and mule; thee, I made after Mine image, I have given thee power over these. Why? Because they have not the rational mind: but thou by the rational mind art capable of the truth, understandest what is above thee: be subject to Him that is above thee, and beneath thee shall those things be over which thou was set. But because by sin man deserted Him Whom he ought to be under, he is made subject to the things which he ought to be above.

7. Mark what I say: God, man, beasts: to wit, above thee, God; beneath thee, the beasts. Acknowledge Him that is above thee, that those may acknowledge thee that are ^{Dan. 6, 22.} beneath thee. Thus, because Daniel acknowledged God above him, the lions acknowledged him above them. But if thou acknowledge not Him that is above thee, thou despisest thy Superior, thou becomest subject to thine inferior. Accordingly, how was the pride of the Egyptians quelled? By ^{Exod. viii.} the means of frogs and flies. God might have sent lions: but a great man may be scared by a lion. The prouder they were, the more by the means of things contemptible and feeble was their wicked neck broken. But Daniel, lions acknowledge, because he was subject to God. What? the martyrs who were cast to the wild beasts to fight with them, and were torn by the teeth of savage creatures, were they

HOMIL. not under God? or were those three men servants of God,
 VIII. and the Maccabees not servants of God? The fire acknow-
 Dan. 3, ledged God's servants the three men, whom it burned not,
 50. neither hurt their garments; and did it not acknowledge the
 2 Macc. Maccabees? It acknowledged the Maccabees; it did, my
 vii. brethren, acknowledge them also. But there was need of
 Heb. 12, a scourge, by the Lord's permission, Who hath said in Scrip-
 6. ture, *He scourgeth every son whom He receiveth*. For think
 1 viscera ye, my brethren, the iron would have pierced into the vitals¹
 of the Lord unless He had permitted it, or that He would
 have hung fastened to the tree, unless it had been His will?
 Did not His own creature acknowledge Him? Or did He set
 an ensample to His faithful ones? Ye see then, God delivered
 some visibly, some He delivered not visibly: yet all He
 spiritually delivered, spiritually deserted none. Visibly He
 seemed to have deserted some, some He seemed to have
 rescued. Therefore rescued He some, that thou mayest not
 think that He had not power to rescue. He has given proof that
 He has the power, to the end that where He doth it not, thou
 mayest understand a more secret will, not surmise difficulty
 of doing. But what, brethren? When we shall have come
 out of all these snares of mortality, when the times of tempt-
 ation shall have passed away, when the river of this world
 shall have fled by, and we shall have received again that
*first robe*², that immortality which by sinning we have lost,
 1Cor. 15, *when this corruptible shall have put on incorruption*, that is,
 44—49. this flesh shall have put on incorruption, *and this mortal
 shall have put on immortality*; the now perfected sons of God,
 where is no more need to be tempted neither to be scourged,
 shall all the creature acknowledge: subjected to us shall all
 things be, if we here be subjected to God.

6. So then ought the Christian to be, that he glory not
 over other *men*. For God hath given it thee to be over the

¹ Luke 15, 22. *stolam primam*.
 S. Aug. de Gen. ad litt. vi. 38. "That
first robe is either the righteousness
 from which man fell; or, if it signify
 the clothing of bodily immortality, this
 also he lost, when by reason of sin he
 could not attain thereto:" and §. 31.
 "Why is the *first robe* brought forth
 to him, but as he receives again the

immortality which Adam lost?" Ter-
 tullian: *vestem pristinam, priorem*:
 "the former robe, which he had of old
 . . . the clothing of the Holy Spirit."
 Theophylact. *τὴν στολὴν τὴν ἀρχαίαν*
 . . . *τὸ ἔνδυμα τῆς ἀφθαρσίας*, "the
 original robe, the clothing of incorrup-
 tion."

beasts, i.e. to be better than the beasts. This hast thou by ^{1 JOHN} nature; thou shalt always be better than a beast. If thou ^{IV.} wish to be better than another man, thou wilt begrudge him ^{12—16.} when thou shalt see him to be thine equal. Thou oughtest to wish all men to be thine equals; and if by wisdom thou surpass any, thou oughtest to wish that he also may be wise. As long as he is slow, he learns from thee; as long as he is untaught, he hath need of thee; and thou art seen to be the teacher, he the learner; therefore thou seemest to be the superior, because thou art the teacher; he the inferior, because the learner. Except thou wish him thine equal, thou wishest to have him always a learner. But if thou wish to have him always a learner, thou wilt be an envious teacher. If an envious teacher, how wilt thou be a teacher? I pray thee, do not teach him thine enviousness. Hear the Apostle speaking of the bowels of charity: *I would that all* ^{1 Cor. 7,} *were even as I.* In what sense did he wish all to be his ^{7.} equals? In this was he superior to all, that by charity he wished all to be his equals. I say then, man has past bounds; he would needs be greedy of more than his due, would be above men, he that was made above the beasts: and this is pride.

9. And see what great works pride does. Lay it up in your hearts, how much alike, how much as it were upon a par, are the works it doeth, and the works of charity. Charity feeds the hungry, and so does pride: charity, that God may be praised; pride, that itself may be praised. Charity clothes the naked, so does pride: charity fasts, so does pride: charity buries the dead, so does pride. All good works which charity wishes to do, and does; pride, on the other hand, drives at the same, and, so to say, keeps her horses up to the mark. But charity is between her and it, and leaves not place for ill-driven pride; not ill-driving, but ill-driven. Woe to the man whose charioteer is Pride, for he must needs go headlong! But that, in the good that is done, it may not be pride that sets us on, who knows the difference? who sees it? where is it? the works we see: mercy feeds, pride also feeds; mercy takes in the stranger, pride also takes in the stranger; mercy intercedes for the poor, pride also intercedes. How is this? In the works we see no difference. I dare to say somewhat, but not I; Paul hath said it: charity dies,

HOMIL. that is, a man having charity confesses the name of Christ,
VIII. suffers martyrdom: pride also confesses, suffers also martyrdom. The one hath charity, the other hath not charity.

¹ Cor. But let him that hath not charity hear from the Apostle: *If*
13, 3. *I distribute all my goods to the poor, and if I give my body to be burned, and have not charity, it profiteth me nothing.* So then the Divine Scripture calls us off from the display of the face outwardly to that which is within; from this surface which is displayed before men, it calls us off to that which is within. Return to thine own conscience, question it. Do not consider what blossoms outwardly, but what root there is in the ground. Is lust rooted there? A show there may be of good deeds, truly good works there cannot be. Is charity rooted there? Have no fear: nothing evil can come of that.

¹ sævit The proud caresses, love ¹ is severe. The one clothes, the other beats. For the one clothes in order to please men, the other beats in order to correct by discipline. More accepted is the blow of charity than the alms of pride. Come then within, brethren; and in all things, whatsoever ye do, look unto God your Witness. See, if He seeth, with what mind ye do it. If your heart accuse you not that ye do it for the sake of display, it is well: fear ye not. But when ye do good, fear not lest another see you. Fear thou lest thou do it to the end that thou mayest be praised: let the other see it, that God may be praised. For if thou hidest it from the eyes of man, thou hidest it from the imitation of man, thou withdrawest from God His praise. Two are there to whom thou doest the alms: two hunger; one for bread, the other for righteousness. Between these two famishing souls:—as it

Matt. 5, is written, *Blessed are they that hunger and thirst after*
6. *righteousness, for they shall be filled:*—between these two famishing persons thou the doer of the good work art set; if charity does the work by occasion of the one, therein it hath pity on both, it would succour both. For the one craves what he may eat, the other craves what he may imitate. Thou feedest the one, give thyself as a pattern to the other; so hast thou given alms to both: the one thou hast caused to thank thee for killing his hunger, the other thou hast made to imitate thee by setting him an example.

10. Shew mercy then, as men of merciful hearts; because

in loving enemies also, ye love brethren. Think not that ¹ JOHN
 John has given no precept concerning love of our enemy, ^{IV.}
 because he has not ceased to speak of brotherly love. Ye ^{12—16.}
 love brethren. ‘How,’ sayest thou, ‘do we love brethren?’
 I ask wherefore thou lovest an enemy. Wherefore dost thou
 love him? That he may be whole in this life? what if it be
 not expedient for him? That he may be rich? what if by
 very riches he shall be blinded? That he may marry a wife?
 what if he shall have a bitter life of it? That he may have
 children? what if they shall be bad? Uncertain therefore
 are these things which thou seemest to wish for thine enemy,
 in that thou lovest him; they are uncertain. Wish for him
 that he may have with thee eternal life; wish for him that he
 may be thy brother: when thou lovest him, thou lovest a
 brother. For thou lovest in him not what he is, but what
 thou wishest that he may be. I once said to you, my
 beloved, if I mistake not: There is a log of timber lying in
 sight; a good workman has seen the log, not yet planed,
 just as it was hewn from the forest, he has taken a liking to
 it, he would make something out of it. In his art he has
 seen what it shall be, not in his liking what it is; and his
 liking is for the thing he will make of it, not for the thing it
 is. So God loved us sinners. We say that God loved
 sinners: for He saith, *They that are whole need not the* ^{Matt. 9,}
Physician, but they that are sick. Did He love us sinners ^{12.}
 to the end we should still remain sinners? As timber from
 the wood our Carpenter saw us, and had in His thoughts
 the building He would make thereof, not the unwrought
 timber that it was. So too thou seest thine enemy striving
 against thee, raging, biting with words, exasperating with
 contumelies, harassing with hatred: thou hast regard to this
 in him, that he is a man. Thou seest all these things that
 are against thee, that they were done by man; and thou
 seest in him that he was made by God. Now that he was
 made man, was God’s doing: but that he hates thee, is his
 doing; that he has ill-will at thee, is his doing. And what
 sayest thou in thy mind? Lord, be merciful to him, forgive
 him his sins, strike terror into him, change him. Thou lovest
 not in him what he is, but what thou wishest him to be.
 Consequently, when thou lovest an enemy, thou lovest a

HOMIL. brother. Wherefore, perfect love is the loving an enemy :
 VIII. which perfect love is in brotherly love. And let no man say
 that John the Apostle has monished us somewhat less, and
 the Lord Christ somewhat more. John has monished us to
 love the brethren ; Christ has admonished us to love even
 enemies. Mark to what end Christ hath bidden thee to
 love thine enemies. That they may remain always enemies ?
 If He bade it for this end, that they should remain enemies,
 thou ¹odis hatest, not lovest. Mark how He Himself loved, i. e.
 because He would not that they should be still the per-
 secutors they were, He said, *Father, forgive them, for they*
 Luke know not what they do. Whom He willed to be forgiven,
 23, 34. them He willed to be changed : whom He willed to be
 changed, of enemies He deigned to make brethren, and did
 in truth make them so. He was killed, was buried, rose
 again, ascended into heaven : sent the Holy Ghost to His
 disciples : they began with boldness to preach His name,
 they did miracles in the name of Him that was crucified and
 slain : those slayers of the Lord saw them ; and they who in
 raging had shed His blood, by believing drank it.

11. These things have I said, brethren, and somewhat at
 length : yet because charity was to be more earnestly com-
 mended to you, beloved, in this way was it to be commended.
 For if there be no charity in you, we have said nothing. But
 if it be in you, we have as it were cast oil upon the flames.
 And in whom it was not, perchance by words it hath been
 kindled. In one, that which was there hath grown ; in
 another, that hath begun to be, which was not. To this end
 therefore have we said these things, that ye be not slow to
 love your enemies. Does any man rage against thee ? he
 rages, pray thou ; he hates, pity thou. It is the fever of his
 soul that hates thee : he will be whole, and will thank thee.
 How do physicians love them that are sick ? Is it the sick that
 they love ? If they love them as sick, they wish them to be
 always sick. To this end love they the sick ; not that they
 should still be sick, but that of sick they should be made whole.
 And how much have they very often to suffer from the frenzied !
 What contumelious language ! Very often they are even struck
 by them. He attacks the fever, forgives the man. And what shall
 I say, brethren ? does he love his enemy ? Nay, he hates his

enemy, the disease ; for it is this that he hates, and loves the man by whom he is struck : he hates the fever. For by whom or by what is he struck ? by the disease, by the sickness, by the fever. He takes away that which strives against him, that there may remain that from which he shall have thanks. So do thou. If thine enemy hate thee, and unjustly hate thee ; know that the lust of the world reigns in him, therefore he hates thee. If thou also hate him, thou on the other hand renderest evil for evil. What good does it, to render evil for evil ? I wept for one sick man who hated thee ; now bewail I thee, if thou also hatest. But he attacks thy property ; he takes from thee I know not what things which thou hast on earth : therefore hatest thou him, because he puts thee to straits on earth. Be not thou straitened, remove thee to heaven above ; there shalt thou have thine heart where there is wide room, that thou mayest not be straitened in the hope of life eternal. Consider what the things are that he takes from thee : not even them would he take from thee, but by permission of Him Who *scourgeth every son whom He receiveth*. He, this same enemy of thine, is in a manner the ¹ surgical instrument¹ in the hands of God, by which thou mayest be healed. If God knows it to be good for thee that he should spoil thee, He permits him : if He knows it to be good for thee that thou shouldest receive blows, He permits him, that thou mayest be beaten : by the means of him He is giving thee cure : wish thou that he may be made whole.

12. *No man hath seen God at any time.* See, beloved : *If we love one another, God will dwell in us, and His love will be perfected in us.* Begin to love ; thou shalt be perfected. Hast thou begun to love ? God has begun to dwell in thee : love Him that has begun to dwell in thee, that by more perfect indwelling He may make thee perfect. *In this we know that we dwell in Him and He in us, because He hath given us of His Spirit.* It is well : thanks be to God ! We come to know that He dwelleth in us. And whence come we to know this very thing, to wit, that we do know that He dwelleth in us ? Because John himself has said this : *Because He hath given us of His Spirit.* Whence know we that He hath given us of His Spirit ? This very thing, that He hath given thee of His Spirit, whence comest thou to know it ?

¹ JOHN
IV.
12. 13.

Heb. 12,
6.

¹ ferramentum

v. 13.

HOMIL. Ask thine own bowels: if they are full of charity, thou hast
 VIII. the Spirit of God. Whence know we that by this thou
 Rom. 5, knowest that the Spirit of God dwelleth in thee? *Because*
 5. *the love of God is shed abroad in our hearts by the Holy*
Spirit which is given unto us.

v. 14. 13. *And we have seen, and are witnesses, that God hath sent*
His Son to be the Saviour of the world. Set your minds at rest,
 ye that are sick: such a Physician is come, and do ye despair?
 Great were the diseases, incurable were the sores, desperate
 was the sickness. Dost thou note the greatness of thine ill,
 and not note the omnipotence of the Physician? Thou art
 desperate, but He is omnipotent, Whose witnesses are these
 that first were healed, and that announce the Physician: yet
 even they, made whole in hope rather than in the reality.
 Id. 8, 24. For so saith the Apostle: *For by hope we are saved.* We
 have begun therefore to be made whole in faith: but our
 wholeness shall be perfected *when this corruptible shall have*
 1 Cor. 15, 53. *put on incorruption, and this mortal shall have put on*
immortality. This is hope, not the reality. But he that
 rejoiceth in hope shall hold the reality also: whereas he that
 hath not the hope, shall not be able to attain unto the
 reality.

v. 15. 14. *Whosoever shall confess that Jesus is the Son of God,*
God dwelleth in him and he in God. Now we may say it in
 not many words; *Whosoever shall confess;* not in word but
 in deed, not with tongue but with the life. For many confess
 in words, but in deeds deny. *And we have known and*
 v. 16. *believed the love which God hath in us.* And again, by
 what hast thou come to know this? *Love is God.* He
 hath already said it above, behold he saith it again. Love
 could not be more exceedingly commended to thee than that
 it should be called God. Haply thou wast ready to despise
 a gift of God. And dost thou despise God? *Love is God:*
and he that dwelleth in love dwelleth in God, and God
dwelleth in him. Each mutually inhabiteth the other; He
 that holdeth, and he that is holden. Thou inhabitest God,
 but that thou mayest be holden: God inhabiteth thee, but
 that He may hold thee, that thou fall not. Lest haply thou
 imagine that thou becomest an house of God in such sort as
 thine house supports thy flesh: if the house in which thou

art withdraw itself from under thee, thou fallest; but if thou withdraw thyself, God falleth not. When thou forsakest Him, He is none the less; when thou hast returned unto Him, He is none the greater. Thou art healed, on Him thou wilt bestow nothing; thou art made clean, thou art new-made, thou art set right: He is a medicine to the unhealthy, is a rule for the crooked, is light for the bedarkened, is an habitation for the deserted. All therefore that is conferred, it is on thee: see thou imagine not that ought is conferred upon God by thy coming unto Him: no, not so much as a slave. Shall God, forsooth, not have servants if thou like not, if all like not? God needs not the servants, but the servants need God: therefore saith the Psalm, *I have said unto the Lord, Thou art my God.* He is the true Lord. And what saith it? *For of my goods Thou hast no need.* Thou needest the good thou hast by thy servant. Thy servant needeth the good he hath by thee, that thou mayest feed him; thou also needest the good thou hast by thy servant, that he may help thee. Thou canst not draw water for thyself, canst not cook for thyself, canst not run before thy horse, canst not tend thy beast. Thou seest that thou needest the good thou hast by thy servant, thou needest his attendance. Therefore thou art not a true lord, while thou hast need of an inferior. He is the true Lord, Who seeks nothing from us; and woe to us if we seek not Him! He seeks nothing from us: yet He sought us, when we sought not Him. One sheep had strayed; He found it, He brought it back on His shoulders rejoicing. And was the sheep necessary for the Shepherd, and not rather the Shepherd necessary for the sheep?—The more I love to speak of Charity, the less willing am I that this Epistle should be finished. None is more ardent in the commending of Charity. Nothing more sweet is preached to you, nothing more wholesome drunk by you: but only if by good living ye confirm in you the gift of God. Be not ungracious to His so great grace, Who, though He had one Only Son, would not that He should be alone a Son; but, that He might have brethren, adopted unto Him those who should with Him possess life eternal.

1 JOHN
IV. 16.
Hom. in
Ev. xi.
5. p. 170.

Psa. 16,
2.

Luke 15,
4. 5.

HOMILY IX.

I JOHN iv. 17—21.

Herein is love made perfect in us, that we may have boldness in the day of judgment: because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. Let us love Him, because He first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he seeth, how can he love God Whom he seeth not? And this commandment have we from Him, That he who loveth God love his brother also.

1. YE remember, beloved, that of the Epistle of John the Apostle the last part remains to be handled by us and expounded to you, as the Lord vouchsafes. Of this debt then we are mindful: and ye ought to be mindful of your claim. For indeed this same charity, which in this Epistle is chiefly and almost alone commended, at once maketh us most faithful in paying our debts, and you most sweet in exacting your rights. I have said, most sweet in exacting, because where charity is not, he that exacts is bitter: but where charity is, both he that exacts is sweet, and he of whom it is exacted, although he have to undertake some labour, yet charity makes the very labour to be no labour, and light. Do we not see how, even in dumb and irrational animals, where the love is not spiritual but carnal and natural, with great affection the mother yields herself to her young ones when they will have the milk which is their right: and however impetuously the suckling rushes at

the teats, yet that is better for the mother than that it should ^{1 JOHN} not suck nor exact that which of love is due? Often we see ^{IV. 16. 17.} great calves driving their heads at the cow's udders with a force that almost lifts up the mother's body, yet does she not kick them off; nay, if the young one be not there to suck, the dam lows for it to come to the teats. If then there be in us that spiritual charity of which the Apostle saith, *I became small* ^{1 Thess. 2, 7.} *in the midst of you even as a nurse cherishing her young ones*; we love you the more when ye shew an eagerness to have your dues. We like not the sluggish, because for the languid ones we are afraid. We have been obliged, however, to intermit the continuous reading of this Epistle, because of certain stated Lessons coming between, which must needs be read on their holy days, and the same preached upon. Let us now come back to the order which was broken in upon; and what remains, holy brethren, receive ye with all attention. I know not whether charity could be more magnificently commended to us, than that it should be said, *Charity is God*. Brief praise, yet mighty praise: brief in v. 16. utterance, mighty in meaning! How soon is it said, *Love is God!* This also is short: if thou count it, it is one: if thou weigh it, how great is it! *Love is God, and he that dwelleth, saith he, in love, dwelleth in God, and God dwelleth in him.* Let God be thy house, and be thou an house of God; dwell in God, and let God dwell in thee. God dwelleth in thee, that He may hold thee: thou dwellest in God, that thou mayest not fall; for thus saith the Apostle of this same Charity, *Charity never falleth*. How should He fall whom ^{1 Cor. 13, 8.} God holdeth?

2. *Herein is our love made perfect in us, that we have* ^{v. 17.} *boldness in the day of judgment: because as He is, so are we in this world.* He tells how each may prove himself, what progress charity has made in him; or rather what progress he has made in charity. For if Charity is God, God is capable neither of proficiency nor of deficiency: that charity is said to be making proficiency in thee, means only that thou makest proficiency in it. Ask therefore what proficiency thou hast made in charity, and what thine heart will answer thee, that thou mayest know the measure of thy profiting. For he has promised to shew us in what we may

HOMIL. know Him, and hath said, *In this is love made perfect in*
 IX. *us. Ask in what? That we have boldness in the day of*
judgment. Whoso hath boldness in the day of judgment,
in that man is charity perfect. What is it to have boldness
in the day of judgment? Not to fear lest the day of judg-
ment should come. There are men who do not believe a
day of judgment; these cannot have boldness in a day which
they do not believe will come. Let us pass these: may
God awaken them, that they may live; why speak we of the
dead? They do not believe that there will be a day of
judgment; they neither fear nor desire what they do not
believe. Some man has begun to believe a day of judgment:
if he has begun to believe, he has also begun to fear. But
because he fears as yet, because he hath not yet boldness in
the day of judgment, not yet is charity in that man made
perfect. But for all that, is one to despair? In whom thou
seest the beginning, why despairest thou of the end? What
beginning do I see? (sayest thou.) That very fear. Hear
 Prov. 1, the Scripture: *The fear of the Lord is the beginning of*
 7; 15, *wisdom.* Well then, he has begun to fear the day of judg-
 13. *ment: by fearing let him correct himself, let him watch*
against his enemies, i.e. his sins; let him begin to come to
life again inwardly, and to mortify his members which are
 Col. 3, 5. *upon the earth, as the Apostle saith, Mortify your members*
which are upon the earth. By the members upon earth he
 means ¹spiritual wickedness: for he goes on to expound it,
 1^{spiritu-} *Covetousness, uncleanness, and the rest which he there*
 alia ne- *follows out. Now in proportion as this man who has begun*
 quitia. *to fear the day of judgment, mortifies his members which*
 Eph. 6, *are upon the earth, in that proportion the heavenly members*
 12. *rise up and are strengthened. But the heavenly members*
are all good works. As the heavenly members rise up, he
begins to desire that which once he feared. Once he feared
lest Christ should come and find in him the impious whom
He must condemn; now he longs for Him to come, because
He shall find the pious whom He may crown. Having now
begun to desire Christ's coming, the chaste soul which
desires the embrace of the Bridegroom renounces the adul-
terer, becomes a virgin within by very faith, hope, and
charity. Now hath the man boldness in the day of judg-

ment: he fights not against himself when he prays, *Thy kingdom come*. For he that fears lest Christ should come, ^{1 JOHN IV. 17.} fears lest his prayer be heard. How can he be said to pray, ^{Matt. 6,} who fears lest his prayer be heard? But he that prays with boldness of charity, wishes now that He may come. Of this same desire said one in the Psalm, *And Thou, Lord, how long? Turn, Lord, and deliver my soul*. He groaned at being ^{Psa. 6,} so put off. For there are men who with patience submit to die; but there are some perfect who with patience endure to live. What do I mean? When a person still desires this life, that person, when the day of death comes, patiently endures death: he struggles against himself that he may follow the will of God, and in his mind makes that his business which God chooseth, not what man's will chooseth: from desire of the life present there comes a reluctance against death, but yet he takes to him patience and fortitude, that he may with an even mind meet death. But when a man desires, as the Apostle saith, *to be dissolved and to be with Christ*, ^{Phil. 1,} that person, not patiently dies, but patiently lives, delightedly ^{23. 24.} dies. See the Apostle patiently living, i. e. how with patience he here, not loves life, but puts up with it. *To be dissolved*, saith he, *and to be with Christ, is far better: but to continue in the flesh is necessary for your sakes*. Therefore, brethren, do your endeavour, settle it inwardly with yourselves to make this your concern, that ye may desire the day of judgment. No otherwise is charity proved to be perfect, but only when one has begun to desire that day. But that man desires it, who hath boldness in it, whose conscience feels no alarm in perfect and sincere charity.

3. *In this is His love perfected in us, that we have boldness in the day of judgment.* Why shall we have boldness? *Because as He is are we also in this world*. Thou hast heard the ground of thy boldness: *Because as He is*, saith the Apostle, *are we also in this world*. Does he not seem to have said something impossible? For is it possible for man to be as God? I have already expounded to you that "*as*" is not always said of equality, but is said of a certain resemblance. For how sayest thou, *As* I have ears, *so* has my image? Is it quite *so*? and yet thou sayest "*so, as*." If then we were made after God's image, why are we not *so as*

HOMIL. God? Not unto equality, but relatively to our measure.
 IX. Whence then are we given boldness in the day of judgment?

Because as He is, are we also in this world. We must take this in reference to this same charity, and understand what is meant. The Lord in the Gospel saith, *If ye love them that love you, what reward shall ye have? do not the publicans this?* Then what would He have us do? *But I say unto you, Love your enemies, and pray for them that persecute you.* If then He bids us love our enemies, whence fetches He an example to set before us? From God Himself: for He saith, *That ye may be the children of your Father which is in heaven.* How doth God this? He loveth His enemies, *Who maketh His sun to rise upon the good and the bad, and raineth upon the just and the unjust.* If this then be perfection unto which God inviteth us, that we love our enemies as He loved His; this is our boldness in the day of judgment, that *as He is, so are we also in this world:* in that, as He loveth His enemies in making His sun to rise upon good and bad, and in raining upon just and unjust, so we, because we cannot bestow upon them sun and rain, bestow upon them our tears when we pray for them.

4. Now therefore concerning this same boldness, let us see what he says. Whence do we understand that charity is perfect? *There is no fear in charity.* Then what say we of him that has begun to fear the day of judgment? If charity in him were perfect, he would not fear. For perfect charity would make perfect righteousness, and he would have nothing to fear: nay rather he would have something to desire; that iniquity may pass away, and God's kingdom come. So then, *there is no fear in charity.* But in what charity? Not in begun charity: in what then? *But perfect charity,* saith he, *casteth out fear.* Then let fear make the beginning, because *the fear of the Lord is the beginning of wisdom.* Fear, so to say, prepares a place for charity. But when once charity has begun to inhabit, the fear which prepared the place for it is cast out. For in proportion as this increases, that decreases: and the more this comes to be within, is the fear cast out. Greater charity, less fear; less charity, greater fear. But if no fear, there is no way for charity to come in. As we see in sewing, the thread is

introduced by means of the ¹bristle; the bristle first enters, ¹ JOHN but except it come out the thread does not come into its ¹ V. 18. place: so fear first occupies the mind, but the fear does not ¹ per remain there, because it enters only in order to introduce ¹ setam charity. When once there is the sense of security in the mind, what joy have we both in this world and in the world to come! Even in this world, who shall hurt us, being full of charity? See how the Apostle exults concerning this very charity: *Who shall separate us from the charity of Christ?* ¹ Rom. 8, *shall tribulation, or distress, or persecution, or famine, or* ^{35.} *nakedness, or peril, or sword?* And Peter saith: *And who* ¹ Pet. 3, *is he that will harm you, if ye be followers² of that which is* ^{13.} *good?—There is no fear in love; but perfect love casteth out* ² æmu- *fear: because fear hath torment.* The conscience of sins ¹ lator- v. 18. torments the heart: justification has not yet taken place. There is that in it which itches, which pricks. Accordingly in the Psalm what saith he concerning this same perfection of righteousness? *Thou hast turned for me my mourning into* ^{Ps. 30,} *joy: Thou hast put off my sackcloth, and girded me with* ^{11. 12.} *gladness; to the end that my glory may sing to Thee, and that I be not pricked³.* What is this, *That I be not pricked?* ³ non *That there be not that which shall goad my conscience.* ^{com-} *Fear doth goad: but fear not thou: charity enters in, and* ^{pungar} *she heals the wound that fear inflicts.* The fear of God so wounds as doth the leech's knife or lancet⁴; it takes away⁴ ^{ferra-} the rottenness, and seems to make the wound greater. ^{mentum} Behold, when the rottenness was in the body, the wound was less, but perilous: then comes the knife; the wound smarted less than it smarts now while the leech is cutting it. It smarts more while he is operating upon it than it would if it were not operated upon; it smarts more under the healing operation, but only that it may never smart when the healing is effected. Then let fear occupy thine heart, that it may bring in charity; let the cicatrice succeed to the leech's knife. He is such an Healer, that the cicatrices do not even appear: only do thou put thyself under His hand. For if thou be without fear, thou canst not be justified. It is a sentence pronounced by the Scriptures; *For* ^{Eccles.} *he that is without fear, cannot be justified.* Needs then ^{1, 28.} must fear first enter in, that by it charity may come. Fear

HOMIL. is the healing operation: charity, the wholeness. *But he*
 1X. *that feareth is not made perfect in love. Why? Because*
fear hath torment; just as the cutting of the chironurgeon's
knife hath torment.

Supra
Hom.
 43. p.
 578 f.
 Ps. 19, 9.

5. But there is another sentence, which seems contrary to this if it have not one that can understand. Namely, it is said in a certain place of the Psalms, *The fear of the Lord is chaste, enduring for ever.* He shews us an eternal fear, but a *chaste*. But if he there shews us an eternal fear, does this Epistle perchance contradict him, when it saith, *There is no fear in love, but perfect love casteth out fear?* Let us question both utterances of God. One is the Spirit, though the books two, though the mouths two, though the tongues two. For this is said by the mouth of John, that by the mouth of David: but think not that the Spirit is other. If one breath fills two pipes [of the double-flute], cannot one Spirit fill two hearts, move two tongues? But if two pipes filled by one breathing sound in unison, can two tongues filled with the Spirit or Breathing of God make a dissonance? There is then an unison there, there is a harmony, only it requires one that can hear. Behold, this Spirit of God hath breathed into and filled two hearts, hath moved two tongues: and we have heard from the one tongue, *There is no fear in love; but perfect love casteth out fear;* we have heard from the other, *The fear of the Lord is chaste, enduring for ever.* How is this? The notes seem to jar. Not so: rouse thine ears: mark the melody. It is not for nothing that in the one place there is added that word, *chaste*, in the other it is not added: but because there is one fear which is called chaste, and there is another fear which is not called chaste. Let us mark the difference between these two fears, and so understand the harmony of the flutes. How are we to understand, or how to distinguish? Mark, my beloved. There are men who fear God, lest they be cast into hell, lest haply they burn with the devil in everlasting fire. This is the fear which introduces charity: but it comes that it may go out. For if thou as yet fearest God because of punishments, not yet thou lovest Whom thou in such sort fearest. Thou dost not desire the good things, but art afraid of the evil things. Yet in that thou art afraid of the evil things, thou

correctest thyself and beginnest to desire the good things. ^{1 JOHN}
When once thou hast begun to desire the good, there shall IV. 18.
be in thee the chaste fear. What is the chaste fear? The
fear lest thou lose the good things themselves. Mark! It is
one thing to fear God lest He cast thee into hell with the
devil, and another thing to fear God lest He forsake thee.
The fear by which thou fearest lest thou be cast into hell
with the devil, is not yet chaste; for it comes not from the
love of God, but from the fear of punishment: but when thou
fearest God lest His presence forsake thee, thou embracest
Him, thou longest to enjoy God Himself.

6. One cannot better explain the difference between these
two fears, the one which charity casteth out, the other
chaste, which endureth for ever, than by putting the case of
two married women, one of whom, suppose, is willing to
commit adultery, delights in wickedness, only fears lest she
be condemned by her husband. She fears her husband:
but because she yet loves wickedness, that is the reason why
she fears her husband. To this woman, the presence of her
husband is not grateful but burthensome; and if it chance
she live wickedly, she fears her husband, lest he should come.
Such are they that fear the coming of the day of judgment.
Put the case that the other loves her husband, that she feels
that she owes him chaste embraces, that she stains herself
with no uncleanness of adultery; she wishes for the presence
of her husband. And how are these two fears distinguished?
The one woman fears, the other also fears. Question them:
they seem to make one answer: question the one, Dost thou
fear thine husband? she answers, I do. Question the other,
whether she fears her husband; she answers, I do fear him.
The voice is one, the mind diverse. Now then let them be
questioned, Why? The one saith, I fear my husband, lest
he should come: the other saith, I fear my husband, lest he
depart from me. The one saith, I fear to be condemned:
the other, I fear to be forsaken. Let the like have place in
the mind of Christians, and thou findest a fear which love
casteth out, and another fear, chaste, enduring for ever.

7. Let us speak then first to these who fear God, just in
the manner of that woman who delights in wickedness;
namely, she fears her husband lest he condemn her: to such

HOMIL. let us first speak. O soul, which fearest God lest He
 IX. condemn thee, just as the woman fears who delights in wickedness; fears her husband, lest she be condemned by her husband: as thou art displeased at this woman, so be displeased at thyself. If perchance thou hast a wife, wouldest thou have thy wife fear thee in this sort, only lest she be condemned by thee? that delighting in wickedness, she should be repressed only by the weight of the fear of thee, not by the condemnation of her iniquity? Thou wouldest have her chaste, that she may love thee, not that she may fear thee. Shew thyself such to God, as thou wouldest have thy wife be to thee. And if thou hast not yet a wife, and wishest to have one, thou wouldest have her such. And yet what are we saying, brethren? That woman, whose fear of her husband is, to be condemned by her husband, perhaps does not commit adultery, lest by some means or other it come to her husband's knowledge, and he deprive her of this temporal light of life: but now the husband can be deceived and kept in ignorance; for he is but human, as she is who can deceive him. She fears him, from whose eyes she can be hid: and dost thou not fear the face ever upon thee of thine Husband? *The countenance of the Lord is against them that do evil.* She catches at her husband's absence, and haply is incited by the delight of adultery; and yet she saith to herself, I will not do it: he indeed is absent, but it is hard to keep it from coming in some way to his knowledge. She restrains herself, lest it come to the knowledge of a mortal man, one who, it is also possible, may never know it, who, it is also possible, may be deceived, so that he shall esteem a bad woman to be good, esteem her to be chaste who is an adulteress: and dost thou not fear the eyes of Him Whom no man can deceive? thou not fear the presence of Him Who cannot be turned away from thee? Pray God to look upon thee, and to turn His face away from thy sins; *Turn away Thy face from my sins.* But whereby dost thou merit that He should turn away His face from thy sins? Only if thou turn not away thine own face from thy sins. For the same voice saith in the Psalm:

Ps. 34,
16.

Ps. 51,
9.

ib. 3.

agnosce
tu, et ille
ignoscit.
supra
p. 193.

For I acknowledge mine iniquity, and my sin is ever before me. Acknowledge thou, and He forgives¹.

8. We have addressed that soul which hath as yet the fear

which endureth not for ever, but which love shuts out and casts forth: let us address that also which hath now the fear which is chaste, enduring for ever. Shall we get at that soul, think you, that we may address it? think you, is it here in this congregation? is it, think you, here in this chancel? think you, is it here on earth? It cannot but be, only it is hidden. Now is the winter: within is the greenness in the root. Haply we may get at the ears of that soul. But wherever that soul is, oh that I could get at it, and instead of its giving ear to me, might myself give ear to it! It should teach me something, rather than learn of me! An holy soul, a soul of fire and longing for the kingdom of God: that soul, not I address, but God Himself doth address, and thus consoleth while patiently it endures to live here on earth: "Thou wouldest that I should even now come, and I know that thou wishest I should even now come: I know what thou art, such that without fear thou mayest wait for Mine advent; I know that is a trouble to thee: but do thou even more wait, endure; I come, and come quickly." But to the loving soul the time moves slowly. Hear her sighing, like a lily as she is from amid the thorns, and saying, *I will sing, and will understand in a faultless¹ way: when wilt Thou come unto me?* But in a faultless way well may she not fear; because *perfect love casteth out fear.* And when He is come to her embrace, still she fears, but² in the manner of one that feels secure. What does she fear? She will beware and take heed to herself against her own iniquity, that she sin not again: not lest she be cast into the fire, but lest she be forsaken by Him. And there shall be in her—what? the *chaste fear, enduring for ever.* We have heard the two flutes sounding in unison. That speaks of fear, and this speaks of fear: but that, of the fear with which the soul fears lest she be condemned; this, of the fear with which the soul fears lest she be forsaken. That is the fear which charity casteth out: this, the fear that endureth for ever.

¹ JOHN
IV. 19.

Ps. 101,
1. 2.
1 imma-
culata

² securi-
ter

Enarr.
2. in Ps.
26. §. 9;
49. §. 3.

^u *Exedra*. In Eusebius, this term denotes certain outer buildings of the Church, such as the baptistery &c. Hist. Ecc. x. 4. Vales. ad Ens. de Vit. Const. iii. 50. Bingham, *Antiq.* viii. 3. §. 1. But in St. Augustine it evidently means that part of the church in which the Bishop had his seat, the *sanctuary*,

or chancel; and with this agrees the use of the term in Vitruvius, v. Forcellini s. v. Comp. de Civ. Dei xxii. 8. and Epist. (ad Alyp.) 29, 8. Here the meaning is, Is such a soul present in this church? among the laity? among the clergy?

HOMIL. IX. 9. *Let us love*¹, *because He first loved us.* For how should we love, except He had first loved us? By loving we became friends: but He loved us as enemies, that we might be made friends. He first loved us, and gave us to love Him. We did not yet love Him: by loving we are made beautiful. If a man deformed and ill-featured love a beautiful woman, what shall he do? Or what shall a woman do, if, being deformed and ill-featured and black-complexioned, she love a beautiful man? By loving can she become beautiful? Can he by loving become handsome? He loves a beautiful woman, and when he sees himself in a mirror, he is ashamed to lift up his face to her his lovely one of whom he is enamoured. What shall he do that he may be beautiful? Does he wait for good looks to come? Nay rather, by waiting old age is added to him, and makes him uglier. There is nothing then to do, there is no way to advise him, but only that he should restrain himself, and not presume to love one for whom he is no match: or if perchance he does love her, and wishes to take her to wife, in her let him love chastity, not the face of flesh. But our soul, my brethren, is unlovely by reason of iniquity: by loving God it becomes lovely. What a love must that be that makes the lover lovely! But God is always lovely, never unlovely, never changeable. He first loved us, Who is always lovely; and what were we when He loved us but foul and unlovely? But not to leave us foul; no, but to change us, and of unlovely make us lovely. How shall we become lovely? By loving Him Who is always lovely. As the love increases in thee, so the loveliness increases: for love is itself the loveliness of the soul. *Let us love, because He first loved us.* Hear the Apostle Paul: *But God shewed His love in us, in that while we were yet sinners, Christ died for us:* the just for the unjust, the beautiful for the foul. How Rom. 5, 8, 9. find we Jesus beautiful? *Thou art beauteous in loveliness surpassing the sons of men; grace is poured upon Thy lips.* Why so? Again see why it is that He is fair; *Beauteous in loveliness surpassing the sons of men:* because Psal. 45, 2. *In the beginning was the Word, and the Word was with God, and the Word was God.* But in that He took John 1, 1. flesh, He took upon Him, as it were, thy foulness, i. e. thy mortality, that He might adapt Himself to thee, and be-

come a match for thee, and stir thee up to the love of the ^{1 JOHN} ~~beau~~teousness within. Where then in Scripture do we find ^{IV. 20.} Jesus uncomely and deformed, as we have found Him comely and *beau*teous in loveliness surpassing the sons of men? where find we Him also deformed? Ask Esaias: *And* ^{Isai. 53,} *we saw Him, and He had no form nor comeliness.* There ^{2.} now are two flutes which seem to make discordant sounds: howbeit one Spirit breathes into both. By this it is said, *Beauteous in loveliness surpassing the sons of men*: by that it is said in Esaias, *We saw Him, and He had no form nor comeliness.* By one Spirit are both flutes filled, they make no dissonance. Turn not away thine ears, apply the understanding. Let us ask the Apostle Paul, and let him expound to us the unison of the two flutes. Let him sound to us the note, *Beauteous in loveliness surpassing the sons of men.* — *Who, being in the form of God, thought it not robbery to be* ^{Phil. 2,} *equal with God.* Let him sound to us also the note, *We* ^{6. 7.} *saw Him, and He had no form nor comeliness.* — *He made Himself of no reputation, taking upon Him the form of a servant, made in the likeness of men, and in fashion found as man. He had no form nor comeliness,* that He might give thee form and comeliness. What form? what comeliness? The love which is in Charity¹: that loving, thou mayest run²; running, ^{1 dilecti-} mayest love. Thou art fair now: but stay not thy regard upon ^{onem} thyself, lest thou lose what thou hast received; let thy regards ^{chari-} terminate in Him by Whom thou wast made fair. Be thou fair ^{tatis.} ^{2 Cant.} only to the end He may love thee. But do thou direct thy whole ^{1, 4.} aim to Him, run thou to Him, seek His embraces, fear to depart from Him; that there may be in thee the chaste fear, which endureth for ever. *Let us love, because He first loved us.*

10. *If any man say, I love God.* What God^v? wherefore ^{v. 20.} love we? *Because He first loved us,* and gave us to love. He loved us ungodly, to make us godly; loved us unrighteous, to make us righteous; loved us sick, to make us whole. Ask each several man; let him tell thee if he love God. He cries out, he confesses: *I love,* God knoweth. There is another question to be asked. *If any man say, I love God, and hateth his brother, he is a liar.* By what provest thou that he is a liar? Hear. *For he that loveth not his brother whom he seeth, how*

^v Quem Deum? Ben. Ed. Louvain. preceding *Deum* would be better omitted.
reads it, Quem? Deum. But then the “*If any man say, I love—Whom? God,*”

HOMIL. can he love God Whom he seeth not? What then? does he
 IX. that loves a brother, love God also? He must of necessity love
 God, must of necessity love Him that is Love Itself. Can
 one love his brother, and not love Love? Of necessity he must
 love Love. What then? because he loves Love, does it follow
 that he loves God? Certainly it does follow. In loving
 Love, he loves God. Or hast thou forgotten what thou
 v. 8. 16. saidst a little while ago, *Love is God*? If *Love is God*,
 whoso loveth Love, loveth God. Love then thy brother,
 and feel thyself assured. Thou canst not say, 'I love my
 brother, but I do not love God.' As thou liest, if thou sayest
I love God, when thou lovest not thy brother, so thou art
 deceived when thou sayest, I love my brother, if thou think
 that thou lovest not God. Of necessity must thou who lovest thy
 brother, love Love itself: but *Love is God*: therefore of neces-
 sity must he love God, whoso loveth his brother. But if thou
 love not the brother whom thou seest, how canst thou love
 God Whom thou seest not? Why does he not see God?
 Because he has not Love itself. That he does not see God,
 is, because he has not love: that he has not love, is, because he
 loves not his brother. The reason then why he does not see
 God, is, that he has not Love. For if he have Love, he sees
 God, for *Love is God*: and that eye is becoming more and more
 purged by love, to see that Unchangeable Substance, in the
 presence of Which he shall always rejoice, Which he shall
 enjoy to everlasting, when he is joined with the Angels.
 Only, let him run now, that he may at last have gladness in
 his own country. Let him not love his pilgrimage, not love
 the way: let all be bitter save Him that calleth us, until we
 Psa. 73, hold Him fast, and say what is said in the Psalm: *Thou hast*
 27. 28. *destroyed all that go a-whoring from Thee*—and who are they
 that go a-whoring? they that go away and love the world:
 but what shalt thou do? he goes on and says:—*but for me it*
is good to hold me fast in God. All my good is, to cling unto
 God, freely. For if thou question him and say, For what
 dost thou cling to Him? and he should say, That He may
 give me—Give thee what? It is He that made the heaven,
 He that made the earth: what shall He give thee? Already
 thou holdest Him in a fast embrace: find something better,
 and He shall give it thee.

v. 20. 21. 11. *For he that loveth not his brother whom he seeth, how*

can he love God Whom he seeth not? And this commandment ^{1 JOHN}
have we from Him, that he who loveth God love his brother ^{IV.}
also. Marvellous fine talk it was, that thou didst say, *I love* ^{20. 21.}
God, and hatest thy brother! O murderer, how lovest thou
God? Hast thou not heard above in this very Epistle, *He* ^{ch.3, 15.}
that hateth his brother is a murderer? Yea, but I do verily
love God, however I hate my brother. Thou dost verily not
love God, if thou hate thy brother. And now I make it good
by another proof. This same Apostle hath said, *He gave*
us commandment that we should love one another. How
canst thou be said to love Him Whose commandment thou
hatest? Who shall say, I love the Emperor, but I hate his
laws? In this the Emperor understands whether thou love
him, that his laws be observed throughout the provinces.
Our Emperor's Law, what is it? *A new commandment give* ^{John 13,}
I unto you, that ye love one another. Thou sayest then, ^{34.}
that thou lovest Christ: keep His commandment, and love thy
brother. But if thou love not thy brother, how canst thou be
said to love Him Whose commandment thou despisest?—
Brethren, I am never satiated in speaking of charity in the
name of the Lord. In what proportion ye have an insatiable
desire of this thing, in that proportion we hope the thing itself
is growing in you, and casting out fear, that so there may
remain that chaste fear which is for ever permanent. Let
us endure the world, endure tribulations, endure the stum-
bling-blocks of temptations. Let us not depart from the
way; let us hold the unity of the Church, hold Christ, hold
charity. Let us not be plucked away from the members of
His Spouse, not be plucked away from faith, that we may
glory in His coming: and we shall securely abide in Him,
now by faith, then by sight, of Whom we have so great
earnest, even the gift of the Holy Spirit.

HOMILY X.

1 JOHN v. 1—3.

Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat Him, loveth Him also that is begotten of Him. By this we know that we love the children of God, because we love God, and do His commandments. For this is the love of God, that we keep His commandments.

1. I SUPPOSE ye remember, those of you who were present yesterday, to what place in the course of this Epistle our exposition has reached : namely, *He that loveth not his brother whom he seeth, how can he love God Whom he seeth not? And this commandment have we from Him, That he who loveth God, love his brother also.* Thus far was discoursed upon.
ch. 4, 20. 21.
ch. 5, 1. Let us see then what comes next in order. *Whosoever believeth that Jesus is the Christ is born of God.* Who is he that believeth not that Jesus is the Christ? He that does not so live as Christ commanded. For many say, “I believe:” but faith without works saveth not. Now the
Gal. 5, 6. work of faith is Love, as Paul the Apostle saith, *And faith which worketh by love.* Thy past works indeed, before thou didst believe, were either none, or if they seemed good, were nothing worth. For if they were none, thou wast as a man without feet, or with sore feet unable to walk: but if they seemed good, before thou didst believe, thou didst run indeed, but by running aside from the way thou wentest astray instead of coming to the goal. It is for us, then, both to run, and to run in the way. He that runs aside from the

way, runs to no purpose, or rather runs but to toil. He goes the more astray, the more he runs aside from the way. ^{1 JOHN V. 1-3.} What is the way by which we run? Christ hath told us, *I am the Way.* What the home to which we run? *I am the Truth.* By Him thou runnest, to Him thou runnest, in Him thou retest. But, that we might run by Him, He extended Himself even unto us: for we were afar off, foreigners in a far country. Not enough that we were in a far country, we were feeble also that we could not stir. A Physician, He came to the sick; a Way, He stretched Himself to them that were in a far country. Let us be saved by Him, let us walk in Him. This it is to *believe that Jesus is the Christ*, as Christians believe, who are not Christians only in name, but in deeds and in life, not as the devils believe. For *the devils also believe and tremble*, as the Scripture tells us. ^{Joh 14, 6.} What more could the devils believe, than that they should say, *We know Who Thou art, the Son of God?* What the devils said, the same said Peter also. When the Lord ^{Matt. 8, 29.} asked them Who He was, and Whom did men say that ^{Mark 1, 24.} He was, the disciples made answer to Him, *Some say that Thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.* He saith unto them, *But whom say ye that I am?* And Peter answered and said, *Thou art the Christ, the Son of the Living God.* And this was said to him by the Lord: *Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.* See what praises follow this faith. *Thou art Peter, and upon this rock I will build My Church.* What meaneth, *Upon this rock I will build My Church?* Upon this faith; upon this that has been said, *Thou art the Christ, the Son of the Living God.* Upon this rock, saith He, *I will build My Church.* Mighty praise! So then, Peter saith, *Thou art the Christ, the Son of the Living God:* the devils also say, *We know Who Thou art, the Son of God, the Holy One of God.* This Peter said, this also the devils: the words the same, the mind not the same. And how is it clear that Peter said this with love? Because a Christian's faith is with love, but a devil's without love. How without love? Peter said this, that he might embrace Christ; the devils said it, that Christ might depart

HOMIL. from them. For before they said, *We know Who Thou art,*
 X. *the Son of God,* they said, *What have we to do with Thee ?*
Why art Thou come to destroy us before the time ? It is one
 thing then to confess Christ that thou mayest hold Christ,
 another thing to confess Christ that thou mayest drive Christ
 from thee. So then ye see, that in the sense in which he
 here saith, *Whoso believeth,* it is a faith of one's own, not as
 one has a faith in common with many. Therefore, brethren,
 let none of the heretics say to you, " We also believe." For
 to this end have I given you an instance from the case of
 devils, that ye may not rejoice in the words of believing, but
 search well the deeds of the life.

2. Let us see then what it is to believe in Christ ; what
 to believe that Jesus, He is the Christ. He proceeds: *Who-*
soever believeth that Jesus is the Christ, is born of God. But
 what is it to believe that ? *And every one that loveth Him*
that begat Him, loveth Him also that is begotten of Him. To
 faith he hath straightway joined love, because faith without
 love is nothing worth. With love, the faith of a Christian ;
 without love, the faith of a devil : but those who believe not,
 are worse than devils, more stupid than devils. Some man
 will not believe in Christ : so far, he is not even upon a par
 with devils. A person does now believe in Christ, but hates
 Christ : he hath the confession of faith in the fear of punish-
 ment, not in the love of the crown : thus the devils also
 feared to be punished. Add to this faith love, that it may
 Gal. 5, become a faith such as the Apostle Paul speaks of, a *faith*
 6. *which worketh by love* : thou hast found a Christian, found
 a citizen of Jerusalem, found a fellow-citizen of the Angels,
 found a pilgrim sighing in the way : join thyself to him, he
 is thy fellow-traveller, run with him, if indeed thou also art
 this. *Every one that loveth Him that begat Him, loveth Him*
also that is begotten of Him. Who begat ? The Father. Who
 is begotten ? The Son. What saith he then ? *Every one that*
loveth the Father, loveth the Son.

v. 2. 3. *In this we know that we love the sons of God.* What
 is this, brethren ? Just now he was speaking of the Son of
 God, not of sons of God : lo, here had we one Christ set before
 us to contemplate, and were told, *Whosoever believeth*
that Jesus is the Christ is born of God : and every one that

loveth *Him that begat*, i. e. the Father, *loveth Him also that* ^{1 JOHN}
is begotten of Him, i. e. the Son, our Lord Jesus Christ. And ^{V. 2.}
he goes on: *In this we know that we love the sons of God*; as
if he had been about to say, *In this we know that we love*
the Son of God. He has said, *the sons of God*, whereas he
was speaking just before of the Son of God—because the
sons of God are the Body of the Only Son of God, and when
He is the Head, we the members, it is one Son of God.
Therefore, he that loves the sons of God, loves the Son of
God, and he that loves the Son of God, loves the Father;
nor can any love the Father except he love the Son, and he
that loves the sons, loves also the Son of God. What sons of
God? The members of the Son of God. And by loving he
becomes himself a member, and comes through love to be in
the frame of the body of Christ, so there shall be one Christ,
loving Himself. For when the members love one another, the
body loves itself. *And whether one member suffer, all the* ^{1 Cor.}
members suffer with it; or one member be honoured, all the ^{12, 26.}
members rejoice with it. And then he goes on to say, *Now*
ye are the body of Christ, and members. John was speaking
just before of brotherly love, and said, *He that loveth not his* ^{ch. 4, 20.}
brother whom he seeth, how can he love God Whom he seeth
not? But if thou lovest thy brother, haply thou lovest thy
brother and lovest not Christ? How should that be, when
thou lovest members of Christ? When therefore thou lovest
members of Christ, thou lovest Christ; when thou lovest
Christ, thou lovest the Son of God; when thou lovest the
Son of God, thou lovest also the Father. The love therefore
cannot be separated into parts. Choose thee what thou wilt
love; the rest pursue thee. Suppose thou say, I love God
alone, God the Father. Thou liest: if thou lovest, thou lovest
Him not alone; but if thou lovest the Father, thou lovest also
the Son. Behold, sayest thou, I love the Father, and I love
the Son: but this only, the Father God and the Son God, our
Lord Jesus Christ, Who ascended into heaven, and sitteth at
the right hand of the Father, that Word by Which all things
were made, and *the Word was made flesh, and dwelt in us*:
this alone I love. Thou liest; for if thou lovest the Head, thou
lovest also the members; but if thou lovest not the members,
neither lovest thou the Head. Dost thou not quake at the voice

HOMIL. uttered by the Head from Heaven on behalf of His members,
 X. *Saul, Saul, why persecutest thou ME?* The persecutor of His
 Acts 9, members He called His persecutor: His lover, the lover of
 4. His members. Now what are His members, ye know, brethren:
 none other than the Church of God. *In this we know that
 we love the sons of God, in that we love God.* And how?
 Are not the sons of God one thing, God Himself another?
 But he that loves God, loves His precepts. And what are the
 John 13, precepts of God? *A new commandment give I unto you,*
 34. *that ye love one another.* Let none excuse himself by another
 love, for another love; so and so only is it with this love: as
 the love itself is compacted in one, so all that hang by it doth
 it make one thing, and as fire melts them down into one. It
 is gold: the lump is molten and becomes some one thing.
 But unless the fervour of charity be applied, of many there
 can be no melting down into one. *That we love God, by
 this know we that we love the sons of God.*

4. And by what do we know that we love the sons of God?
 By this, *that we love God, and do His commandments.* We
 sigh here, by reason of the hardness of doing the command-
 ments of God. Hear what follows. O man, what toilest
 thou in loving? In loving avarice. With toil is that loved
 which thou lovest: there is no toil in loving God. Avarice
 will enjoin thee labours, perils, sore hardships and tribulations;
 and thou wilt do its bidding. To what end? That thou mayest
 have that with which thou shalt fill thy chest, and lose thy
 peace of mind. Thou didst feel thyself haply more secure
 before thou hadst it, than since thou didst begin to have. See
 what avarice has enjoined thee. Thou hast filled thine house,
 and art in dread of robbers; hast gotten gold, lost thy
 sleep. See what avarice has enjoined thee. Do, and thou
 didst. What does God enjoin thee? Love Me. Thou lovest
 gold, thou wilt seek gold, and perchance not find it: whoso
 seeks Me, I am with him. Thou wilt love honour, and per-
 chance not attain unto it: who ever loved Me, and did not
 attain? Thou wouldest make thee a patron, or a powerful
 friend: thou seekest a way to his favour by means of another
 inferior. Love Me, saith God to thee: favour with Me is not
 had by making interest with any man: thy love itself makes Me
 present to thee. What sweeter than this love, brethren? It is not

for nothing that ye heard just now in the Psalm, *The un-*^{1 JOHN}
righteous told me of delights^{V. 2.}, *but not as is Thy Law, O*^{Ps. 119}
Lord. What is the Law of God? The commandment of^{85.}
 God. What is the commandment of God? That *new*
commandment, which is called new because it maketh new:
A new commandment give I unto you, that ye love one another.^{John 13,}
 Hear that this is the Law of God. The Apostle saith, *Bear*^{34.}
ye one another's burdens, and so shall ye fulfil the Law of^{Gal. 6,}
Christ. This, even this, is the consummation of all our
 works; Love. In it is the end: for this we run: to it we
 run; when we are come to it, we shall rest.

5. Ye have heard in the Psalm, *I have seen the end of all*^{Ps. 119,}
perfection. He hath said, *I have seen the end of all per-*^{96.}
fection: what had he seen? Think we, had he ascended to^{1 con-}
 the peak of some very high and pointed mountain, and looked^{summa-}
 out thence and seen the compass of the earth, and the circles
 of the round world, and therefore said, *I have seen the end*
of all perfection? If this be a thing to be praised, let us ask
 of the Lord eyes of the flesh so sharp-sighted, that we shall
 but require some exceeding high mountain on earth, that
 from its summit we may see the end of all perfection. Go
 not far: lo, I say to thee, it is here; ascend the mountain,
 and see the end. Christ is the Mountain; come to Christ:
 thou seest thence the end of all perfection. What is this
 end? Ask Paul: *But the end of the commandment is*^{1 Tim.}
charity, from a pure heart, and a good conscience, and faith^{1, 5.}
unfeigned: and in another place, *Charity is the fulness,*
or fulfilment, of the Law. What so finished and terminated
 as *fulness*? For, brethren, the Apostle here uses *end* in a
 way of praise. Think not of consumption, but of consum-
 mation. For it is in one sense that one says, I have finished
 my bread, in another, I have finished my coat. I have
 finished the bread, by eating it: the coat, by making it.
 In both places the word is "end," "finish:" but the
 bread is finished by its being consumed, the coat is finished
 by being made: the bread, so as to be no more; the coat, so
 as to be complete. Therefore in this sense take ye also this
 word, *end*, when the Psalm is read and ye hear it said, *On the*^{Enarr.}
end, a Psalm of David. Ye are for ever hearing this in the^{in Ps. 4,}
^{1. &c.}

* *Delectationes*, LXX ἀδολεσχίας. Vulg. *fabulationes*.

HOMIL. Psalms, and ye should know what ye hear. What meaneth,
 X. — *On the end?—For Christ is the end of the Law unto every*
 Rom. *one that believeth.* And what meaneth, *Christ is the end?*
 13, 10.

Because Christ is God, and *the end of the commandment is Charity*, and *Charity is God*: because Father and Son and Holy Ghost are One. There is He the End to thee; elsewhere He is the Way. Do not stick fast in the way, and so never come to the end. Whatever else thou come to, pass beyond it, until thou come to the end. What is the

Ps. 73, end? It is good for me to *hold me fast in God*. Hast thou
 28. laid fast hold on God? thou hast finished the way: thou shalt abide in thine own country. Mark well! Some man seeks money: let not it be the end to thee: pass on, as a traveller in a strange land. But if thou love it, thou art entangled by avarice; avarice will be shackles to thy feet: thou canst make no more progress. Pass therefore this also: seek the end. Thou seekest health of the body: still do not stop there. For what is it, this health of the body, which death makes an end of, which sickness debilitates, a feeble, mortal, fleeting thing? Seek that, indeed, lest haply ill-health hinder thy good works: but for that very reason, the end is not there, for it is sought in order to something else. Whatever is sought in order to something else, the end is not there: whatever is loved for its own sake, and freely, the end is there. Thou seekest honours; perchance seekest them in order to do something, that thou mayest accomplish something, and so please God: love not the honour itself, lest thou stop there. Seekest thou praise? If thou seek God's, thou doest well; if thou seek thine own, thou doest ill; thou stoppest short in the way. But behold, thou art loved, art praised: think it not joy when in thyself thou art praised; be thou praised in the Lord, that thou mayest

Ps. 34, sing, *In the Lord shall my soul be praised.* Thou deliverest
 2. some good discourse, and thy discourse is praised. Let it not be praised as thine, the end is not there. If thou set the end there, there is an end of thee: but an end, not that thou be perfected, but that thou be consumed. Then let not

Ps. 56, thy discourse be praised as coming from thee, as being thine.
 10. But how praised? As the Psalm saith, *In God will I praise*
 (Enarr. in v. 4. *the discourse, in God will I praise the word.* Hereby
 §. 7.)

shall that which there follows come to pass in thee: *In* ^{1 JOHN V. 2.} *God have I hoped, I will not fear what man can do unto* ^{ib. v. 11.} *me.* For when all things that are thine are praised in God, no fear lest thy praise be lost, since God faileth not. Pass therefore this also.

6. See, brethren, what things we pass, in which is not the end. These we use as by the way; we take as it were our ^{Supra} refreshment at the halting places on our journey, and pass on. ^{p. 549.} Where then is the end? *Beloved, we are sons of God, and it* ^{ch. 3, 2.} *hath not yet appeared what we shall be;* here is this said, in this Epistle. As yet then, we are on the way; as yet, wherever we come, we must pass on, until we attain unto some end. *We know that when He shall appear, we shall be like Him, for we shall see Him as He is.* That is the end; there perpetual praising, there Alleluia¹ always with- ^{1 supra} out fail. ^{p. 1189,} This then is the end he has spoken of in the ^{note.} Psalm: *I have seen the end of all perfection:* and as though ^{Ps. 119,} it were said to him, What is the end thou hast seen? *Thy* ^{96.} *commandment, exceeding broad.* This is the end: the breadth of the commandment. The breadth of the commandment is charity, because where charity is, there are no straits. In this breadth, this wide room, was the Apostle when he said, *Our mouth is open to you, O ye Corinthians,* ^{2 Cor. 6,} *our heart is enlarged: ye are not straitened in us.* ^{11. 12.} In this, then, is *Thy commandment exceeding broad.* What is the broad commandment? *A new commandment give I unto you, that ye love one another.* Charity, then, is not straitened. Wouldest thou not be straitened here on earth? Dwell in the broad room. For whatever man may do to thee, he shall not straiten thee; because thou lovest that which man cannot hurt: lovest God, lovest the brotherhood, lovest the Law of God, lovest the Church of God: it shall be for ever. Thou labourest here on earth, but thou shalt come to the promised enjoyment. Who can take from thee that which thou lovest? If no man can take from thee that which thou lovest, secure thou sleepest: or rather secure thou watchest, lest by sleeping thou lose that which thou lovest. For not without reason is it said, *Enlighten mine eyes, lest at any time I sleep in death.* ^{Ps. 13,} They that shut their eyes against charity, fall asleep in the ^{3.} lusts of carnal delights. Be wakeful, therefore. For the

HOMIL. delights are, to eat, to drink, to wanton in luxury, to play, to
 X. hunt; these vain pomps all evils follow. Are we ignorant
 that they are delights? who can deny that they delight? But
 more beloved is the Law of God. Cry against such per-
 Ps. 119, suaders: *The unrighteous have told me of delights: but not*
 85. *so as is Thy Law, O Lord.* This delight remaineth. Not
 only remaineth as the goal that thou come thereto, but also
 calleth thee back when thou fleest.

v. 3. 7. *For this is the love of God, that we keep His command-*
ments. Already ye have heard, *On these two commandments*
hang all the Law and the Prophets. See how He would not
 have thee divide thyself over a multitude of pages: *On these*
two commandments hang all the Law and the Prophets. On
 Mat. 22, what two commandments? *Thou shalt love the Lord thy God*
 37—40. *with all thy heart, and with all thy soul, and with all thy*
mind. And, Thou shalt love thy neighbour as thyself. On
these two commandments hang all the Law and the Prophets.
 See here of what commandments this whole Epistle talks.
 Therefore hold fast love, and set your minds at rest. Why
 fearest thou lest thou do evil to some man? Who does evil to
¹ dilige the man he loves? Love ¹ thou: it is impossible to do this
 without doing good. But it may be, thou rebukest? Kind-
² amor ness ² does it, not fierceness. But it may be thou beatest? For
³ amor discipline thou dost this; because thy kindness of love ³ will
 ipsius not let thee leave him undisciplined. And indeed there come
 dilecti- somehow these different and contrary results, that sometimes
 onis hatred uses winning ways, and charity shews itself fierce. A
 person hates his enemy, and feigns friendship for him: he
 sees him doing some evil, he praises him: he wishes him to
 go headlong, wishes him to go blind over the precipice of his
 Psal. 10, lusts, haply never to return; he praises him, *For the sinner*
 3. *is praised in the desires of his soul;* he salves him with the
 unction of adulation: behold, he hates, and praises. Another
 sees his friend doing something of the same sort; he calls
 him back; if he will not hear, he uses words even of
⁴ litigat castigation, he scolds, he quarrels ⁴: there are times when
 it comes to this, that one must even quarrel! Behold, hatred
 shews itself winningly gentle, and charity quarrels! Stay
⁵ venam not thy regard upon the words of seeming kindness, or the
 supra seeming cruelty of the objurgation; look into the vein ⁵ they
 p. 1164.

come from; seek the root whence they proceed. The one is ^{1 JOHN}
gentle and bland that he may deceive, the other quarrels V. 3.
that he may correct. Well then, it is not for us, brethren, to
enlarge your heart: obtain from God the gift to love one
• another. Love all men, even your enemies, not because they
are your brethren, but that they may be your brethren; that
ye may be at all times on fire with brotherly love, whether
toward him that is become thy brother, or towards thine
enemy, that, by being beloved, he may become thy brother.
Wheresoever ye love a brother, ye love a friend. Now is he
with thee, now is he knit to thee in unity, yea catholic unity. If
thou art living aright, thou lovest a brother made out of an
enemy. But thou lovest some man who has not yet believed
Christ, or, if he have believed, believes as do the devils: thou
rebukest his vanity. Do thou love, and that with a brotherly
love: he is not yet a brother, but thou lovest to the end he may
be a brother. Well then, all our love is a brotherly love, to-
wards Christians, towards all His members. The discipline
of charity, my brethren, its strength, flowers, fruit, beauty,
pleasantness, food, drink, meat, embracing, hath in it no
satiety. If it so delight us while in a strange land, in our
own country how shall we rejoice!

8. Let us run then, my brethren, let us run, and love
Christ. What Christ? Jesus Christ. Who is He? The Word
of God. And how came He to the sick? *The Word was* ^{John 1,}
made flesh, and dwelt in us. It is complete then, which the ^{14.}
Scripture foretold, *Christ must suffer, and rise again the third* ^{Luke 24,}
day from the dead. His body, where is it? His members, ^{46.}
where toil they? Where must thou be, that thou mayest be
under thine Head? *And that repentance and remission of sins* ^{ib. 47.}
be preached in His name through all nations, beginning at
Jerusalem. There let thy charity be spread abroad. Christ
saith, and the Psalm, i. e. the Spirit of God, *Thy commandment*
is exceeding broad: and forsooth some man will have charity
to be confined to Africa! Extend thy charity over the whole
earth if thou wilt lo' Christ, for Christ's members are over
all the earth. If thou lovest but a part, thou art divided:
if thou art divided, thou art not in the body; if thou art not
in the body, thou art not under the Head. What profiteth
it thee that thou adorest and blasphemest? Thou adorest Him

HOMIL. in the Head, blasphemest Him in the Body. He loves His
 X. Body. If thou hast cut thyself off from His Body, the Head
 hath not cut Itself off from Its Body. To no purpose dost
 thou honour Me, cries thine Head to thee from on high, to
 no purpose dost thou honour Me. It is all one as if a man
 would kiss thine head and tread upon thy feet: perchance
 with nailed boots he would crush thy feet, while he will needs
 clasp thy head and kiss it: wouldest thou not cry out in the
 midst of the words with which he honours thee, and say,
 What art thou doing, man? thou treadest on me. Thou
 wouldest not mean, Thou treadest on my head; for the head
 he honoured; but more would the head cry out for the
 members trodden upon, than for itself because it was honoured.
 Does not the head itself cry out, I will none of thine honour;
 do not tread on me? Now say if thou canst, How have I
 trodden upon thee? say that to the head: I wanted to
 kiss thee, I wanted to embrace thee. But seest thou not,
 O fool, that what thou wouldest embrace does in virtue of
 a certain unity, which knits the whole frame together, reach
¹ *susum* to that which thou treadest upon? ¹ Above thou honourest
² *jusum* me, ² beneath thou treadest upon me. That on which thou
 p. 1191. treadest pains more than that which thou honourest rejoiceth.
 In what sort does the tongue cry out? 'It hurts me.' It saith
 not, 'It hurts my foot,' but, 'It hurts me,' saith it. O tongue,
 who has touched thee? who has struck? who has goaded?
 who has pricked? No man, but I am knit together with the
 parts that are trodden upon. How wouldest thou have me
 not be pained, when I am not separate?

9. Our Lord Jesus Christ, then, ascending into heaven on
 the fortieth day, did for this reason give us to understand
 concerning His Body where it had to lie, because He saw
 that many would honour Him for that He is ascended into
 heaven: and saw that their honouring Him is useless if they
 trample upon His members here on earth. And lest any
 should err, and, while he adored the Head in heaven should
 trample upon the feet on earth, He told us where would be His
 members. For being about to ascend, He spake His last
 words on earth: after those same words He spake no more
 on earth. The Head about to ascend into heaven com-
 mended to us His members on earth and departed. Thence-

forth thou findest not Christ speaking on earth; thou findest ^{1 JOHN}
 Him speaking, but from heaven. And even from heaven, ^{V. 3.}
 why? Because His members on earth were trodden upon.
 For to the persecutor Saul He said from on high, *Saul*, ^{Acts 9,}
Saul, why persecutest thou Me? I am ascended into heaven, ^{4.}
 but still I lie on earth: here I sit at the right hand of the
 Father, but there I yet hunger, thirst, and am a stranger.
 In what manner then did He commend to us His Body,
 when about to ascend into heaven? When the disciples
 asked Him, saying, *Lord, wilt Thou at this time 'present* ^{Acts 1,}
Thyself, and when shall be the kingdom of Israel? He ^{6-8.}
 made answer, now at the point to depart, *It is not for you to* ^{1 præ-}
know the time which the Father hath put in His own power: ^{sentat-}
but ye shall receive strength of the Holy Ghost coming upon ^{beris.}
you, and ye shall be witnesses to Me. ^{Supra,}
 See where His Body is ^{p. 382,}
 spread abroad, see where He will not be trodden upon: *Ye* ^{note.}
shall be witnesses to Me, unto Jerusalem, and unto Judæa,
and even unto all the earth. Lo, where I lie that am
 ascending! For I ascend, because I am the Head: My
 Body lies yet beneath. Where lies? Throughout the whole
 earth. Beware thou strike not, beware thou hurt not, beware
 thou trample not: these be the last words of Christ at the
 point to go into heaven. Look at a sick man languishing on
 his bed, lying in his house, and worn out with sickness, at
 death's door, his soul as it were even now between his teeth:
 who, anxious, it may be, about something that is dear to
 him, which he greatly loves, and it comes into his mind,
 calls his heirs, and says to them, I pray you, do this. He,
 as it were, detains his soul by a violent effort, that it may not
 depart ere those words be made sure. When he has dictated
 those last words, he breathes out his soul, he is borne a
 corpse to the sepulchre. His heirs, how do they remember
 the last words of the dying man? How, if one should stand
 up and say to them, Do it not: what would they say?
 "What? shall I not do that which my father, in the act of
 breathing out his soul, commanded me with his last breath, the
 last word of his that sounded in my ears when my father was
 departing this life? Whatever other words of his I may not
 hold in the same estimation, his last have a stronger hold
 upon me: since which I never saw him more, never more heard

HOMIL. speech of his. Brethren, think with Christian hearts; if to
 N. the heirs of a man, his words spoken when about to go to the tomb are so sweet, so grateful, so weighty, what must we account of the last words of Christ, spoken not when about to go back to the tomb, but to ascend into heaven! As for the man who lived and is dead, his soul is hurried off to other places, his body is laid in the earth, and whether these words of his be done or not, makes no difference to him: he has now something else to do, or something else to suffer: either in Abraham's bosom he rejoices, or in eternal fire he longs for a drop of water, while his corpse lies there senseless in the sepulchre; and yet the last words of the dying man are kept. What have those to look for, who keep not the last words of Him that sitteth in heaven, Who seeth from on high whether they be despised or not despised? The words of Him, Who said, *Saul, Saul, why persecutest thou ME?* Who keeps account, unto the judgment, of all that He seeth His members suffer?

10. And what have we done, say they? We are the persecuted, not the persecutors. Ye are the persecutors, O wretched men. In the first place, in that ye have divided the Church. Mightier the sword of the tongue than the sword of steel. Agar, Sarah's maid, was proud, and she was afflicted by her mistress for her pride. That was discipline, not punishment. Accordingly, when she had gone away
 Supra p. 177.
 Gen. 16, 4-9, from her mistress, what said the Angel to her? *Return to thy mistress.* Then, O carnal soul, like a proud bond-woman, suppose thou have suffered any trouble for discipline' sake, why ravest thou? *Return to thy mistress*, hold fast the peace of the Church¹. Lo, the Gospels are produced, we read where the Church is spread abroad: men dispute against us, and say to us, "Betrayers²!" Betrayers of what? Christ commendeth to us His Church, and thou believest not: shall I believe thee, when thou revilest my parents? Wouldest thou that I should believe thee about the "betrayers"? Do thou first believe Christ. What is worth believing? Christ is God, thou art man: which ought to be believed first? Christ has spread His Church abroad over all the earth: I say it—despise me: the Gospel speaks—beware.
 Luke 24, 47, What saith the Gospel? *It behoved Christ to suffer, and to*

¹ domi-
nicam
pacem.
² tradi-
tores.

to which He has given the keys of the kingdom of Heaven. 1231

rise again from the dead on the third day, and that repent- ^{1 JOHN}
ance and remission of sins should be preached in His name. V. 3.

Where remission of sins, there the Church is. How the Church? Why, to her it was said, *To thee I will give the keys* ^{Mat.16,}
of the kingdom of heaven, and whatsoever thou shalt loose on ^{19.}
earth shall be loosed in heaven, and whatsoever thou shalt
bind on earth shall be bound in heaven. Where is this
remission of sins spread abroad? *Through all nations,*
beginning at Jerusalem. Lo, believe Christ! But, because
thou art well aware that if thou shalt believe Christ, thou
wilt not have any thing to say about “betrayers,” thou wilt
needs have me to believe thee when thou speakest evil against
my parents, rather than thyself believe what Christ foretold!

* * * * *

[The remainder of the Homily is wanting in all the Manuscripts. It seems also that St. Augustine was hindered from completing the Exposition of the entire Epistle, as he had undertaken to do: at least Possidius specifies this work under the title, “In Epist. Joannis ad Parthos Tractatus decem,” and it is scarcely likely that the whole of the fifth chapter was expounded in this tenth Homily.—Of the “Sermons,” there are none upon the remaining part of this Epistle: the following extracts from other works of St. Augustine will supply what will be most desiderated: namely, his exposition of the Text on “the Three Witnesses,” of “the sin unto death,” and of the twentieth verse.]

Contra Maximinum, lib. ii. c. 22. §. 3.

1 Joann. v. 7. 8. *Tres sunt testes; spiritus, et aqua, et sanguis; et tres unum sunt*^a.

I would not have thee mistake that place in the Epistle of John the Apostle where he saith, *There are three witnesses: the Spirit, and the water, and the blood: and the three are one.* Lest haply thou say that the Spirit and the water and the blood are diverse substances, and yet it is said, *the three are one*: for this cause I have admonished thee, that thou mistake not the matter. For these are mystical expressions¹, in ¹ sacra-
which the point always to be considered is, not what the actual things ^{menta}
are, but what they denote as signs: since they are signs of things, and what they are in their essence is one thing, what they are in their signification another. If then we understand the things signified,

^a The clause of “the Three Heavenly Witnesses,” v. 7. appears to be wholly unknown to S. Augustine: a circumstance left unexplained by Mill, who asserts that copies which had the clause “abounded in Africa” in the interval between S. Cyprian and the close of the fifth century.

- 1 JOHN we do find these things to be of one substance. Thus, if we should say, V. 7. 8. The rock and the water are one, meaning by the Rock, Christ; by the water, the Holy Ghost: who doubts that rock and water are two different substances? yet because Christ and the Holy Spirit are of one and the same Nature, therefore when one says, the Rock and the water are one, this can be rightly taken in this behalf, that these two things of which the nature is diverse, are signs of other things of which the Nature is one. Three things then we know to have issued from the Body of the Lord when He hung upon the tree: first, the spirit: of which it is written, John 19. *And He bowed the head and gave up the spirit*: then, as His side was pierced by the spear, *blood and water*. Which three things if we look at as they are in themselves, they are in substance several and distinct, and therefore they are not one. But if we will inquire into the things signified by these, there not unreasonably comes into our thoughts the Trinity Itself, Which is the One, Only, True, Supreme God, Father and Son and Holy Ghost, of Whom it could most truly be said, *There are Three Witnesses, and the Three are One*: so that by the term *Spirit* we should understand God the Father to be signified; as indeed it was concerning the worshipping of Him John 4. that the Lord was speaking, when He said, *God is a Spirit*: by the 24. term, *blood*, the Son; because *the Word was made flesh*: and by the Id. 1, 14. term *water*, the Holy Ghost; as, when Jesus spake of the water which He would give to them that thirst, the Evangelist saith, But id. 7, 39. *this said He of the Spirit Which they that believed on Him were to receive*. Moreover, that the Father, Son, and Holy Ghost are *Witnesses*, who that believes the Gospel can doubt, when the Son saith, id. 8, 18. *I am one that bear witness of Myself, and the Father that sent Me, He beareth witness of Me?* Where, though the Holy Ghost is not mentioned, yet He is not to be thought separated from Them. Howbeit neither concerning the Spirit hath He kept silence elsewhere, and that He too is a Witness hath been sufficiently and openly id. 15, shewn. For in promising Him He said, *He shall bear witness of Me*. These are the *Three Witnesses, and the Three are One*, because 26. of one Substance. But whereas, the signs by which They were signified came forth from the Body of the Lord, herein they figured the Church preaching the Trinity, that It hath one and the same Nature: since these Three in threefold manner signified are One, and the Church that preacheth Them is the Body of Christ. In this manner then the three things by which They are signified came out from the Body of the Lord: like as from the Body of the Lord Mat. 28, sounded forth the command to *baptize the nations in the Name of 19. the Father and of the Son and of the Holy Ghost. In the name*: not, In the names: for *these Three are One*, and One God is these

Three. And if in any other way this depth of mystery which we read in John's Epistle can be expounded and understood agreeably with the Catholic Faith, which neither confounds nor divides the Trinity, neither believes the substances diverse nor denies that the Persons are Three, it is on no account to be rejected. For whenever in Holy Scriptures in order to exercise the minds of the faithful any thing is put darkly, it is to be joyfully welcomed if it can be in many ways but not unwisely expounded.

De Sermone Domini in Monte, lib. i. 22. §. 73.

1 Joann. v. 16. *Si quis scit peccare fratrem suum peccatum non ad mortem, postulabit, et dabit illi Dominus vitam qui peccat non ad mortem; est autem peccatum ad mortem; non pro illo dico ut roget.*

But what presses harder upon the present question [in the Lord's command of praying for enemies and persecutors] is that saying of the Apostle John, *If any man know that his brother sinneth a sin not unto death, he shall ask, and the Lord will give life to that man who sinneth not unto death: but there is a sin unto death: not for that do I say that he should ask.* For it manifestly shews that there are some brethren whom we are not commanded to pray for, whereas the Lord bids us pray even for our persecutors. Nor can this question be solved except we acknowledge, that there are some sins in brethren that are worse than the sin of enemies in persecuting. That 'brethren' mean Christians, may be proved by many texts of Holy Writ; the plainest, however, is that of the Apostle which he puts thus: *For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother.* For he has not added *our*; but thought it plain enough, when by the term *brother* he spake of the Christian that should have an unbelieving wife. And accordingly he says just afterwards, *But if the unbelieving depart, let her depart: but a brother or sister is not put under servitude in a matter of this sort.* The *sin*, therefore, of a brother, *unto death*, I suppose to be when, after the acknowledging of God through the grace of our Lord Jesus Christ, one fights against the brotherhood, and is set on by the fire-brands of ¹hatred against the very grace through which he was reconciled to God^b. But a *sin not unto death* is when a person, not having alienated his love from his brother, yet

^b In the *Retractations* i. 7. he remarks on this passage: "I have not positively affirmed it to be so, for I have said, 'I suppose:' still it should have been added, 'if in this so wicked perversity of mind he departs this life:'

since we have certainly no right to despair of any ever so wicked man so long as he is in this life, and it cannot be unwise to pray for that man of whom we do not despair." Comp. *Serm.* 71, 21.

¹ *invidiæ*

¹ JOHN through some infirmity of mind may have failed to exhibit the due
V. 16. offices of brotherhood. Wherefore, on the one hand, the Lord on the

Luke 23, Cross said, *Father, forgive them, for they know not what they do*; since
34. they had not yet, by being made partakers of the grace of the Holy

Spirit, entered into the fellowship of holy brotherhood; and blessed

Acts 7, Stephen in the Acts of the Apostles prays for them who are stoning
59. him; because they had not yet believed Christ, and were not fighting against that grace of communion. On the other hand,

the Apostle Paul does not pray for Alexander, and the reason, I suppose, is, that this man was a brother, and had sinned

unto death, i. e. by opposing the brotherhood in a spirit of hatred. Whereas for such as had not broken off the bonds of love, but had given way through fear, he prays that they may be forgiven. For

² Tim. 4, so he says: *Alexander the coppersmith did me much evil: the*
14—16. *Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words.* Then he subjoins

for whom he prays, saying, *At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.* This difference of sins it is that distinguishes Judas with his treason from Peter with his denial. Not that to him who repenteth there is to be no forgiveness: lest we go against that sentence

Luke 17, of the Lord, in which He commands always to forgive the brother who
3. asks his brother's forgiveness: but that the mischief of that sin is, that the man cannot submit to the humiliation of begging for pardon, even

when he is forced by his evil conscience both to acknowledge and to

Mat. 27, publish his sin. For when Judas had said, *I have sinned, in that I*
4. 5. *have betrayed the innocent blood*, he went and hanged himself in

desperation, rather than pray for forgiveness in humiliation. Wherefore it makes a great difference, what sort of repentance God forgives. For many are much quicker than others to confess that they have sinned, and are angry with themselves in such sort that they vehemently wish they had not sinned, while yet they cannot lay down their pride, and submit to have the heart humbled and broken so as to implore pardon: a state of mind which one may well believe to be, for the greatness of their sin, a part of their already begun damnation.

Comp. And this, perhaps, it is *to sin against the Holy Ghost*^d: i. e. through

Serm.
lxxi.

^c So the traditional interpretation of the Greeks in (Ecumenius, "This alone is the *sin unto death*, viz. sin which has no thought of repentance: which sin Judas being diseased withal, was brought to eternal death." Especially (he adds) the sin of an unforgiving spirit, impenitently persisted in: *For the ways of the resentful are unto death*,

saith Solomon. (Prov. 12, 28. LXX. So Theophylact.—The Scholia ap. Matthäi p. 146. 230: "The *sin unto death* is, when a person having sinned is callous in impenitence." Comp. S. Hilar. Tr. in Ps. 140. §. 8.

^d Scholl. ap. Matthäi. p. 230. "By the *sin unto death*, he means the blasphemy against the Holy Ghost, i. e.

malice and envy to fight against brotherly charity after receiving ^{1 JOHN} the grace of the Holy Spirit: that sin which the Lord saith hath ^{V. 16.} no forgiveness, either here or in the world to come. For the Lord in saying to the Pharisees, *Whosoever shall speak an* ^{Mat.12, 24—33.} *evil word against the Son of Man*, &c. may have meant to warn them to come to the grace of God, and having received it, not to sin as they have now sinned. For now they have spoken an evil word against the Son of Man, and it may be forgiven them, if they be converted and believe and receive the Holy Spirit: Which when they have received, if they will then have ill-will against the brotherhood and oppose the grace they have received, there is no forgiveness for them, either in this world or in the world to come.

Liber de Correptione et Gratia, §. 35.

By this grace such is the liberty they receive, that although as long as they live here they have to fight against the lusts of sins, and are overtaken by some sins for which they must daily pray, *Forgive us our debts*, yet they no longer serve the sin which is unto death, of which the Apostle John saith, *There is a sin unto death, I do not say that he shall ask for that*. Concerning which sin (since it is not expressed) many different opinions may be formed: but I affirm that sin to be the forsaking until death^e the *faith which worketh by love*.

Contra Maximinum, lib. ii. c. 14. §. 2. 3.

1 Joann. v. 20. *Ut simus in vero Filio ejus Jesu Christo; ipse est verus Deus et vita æterna*^f.

against the Godhead." p. 147. "Some say that it is the blasphemy against the Holy Ghost, the sin of misbelief (*κακοπιστίας*)."

^e So in the Retractions, *supra* note b. Si in hac tam scelerata mentis perversitate *finierit hanc vitam: unto death* in the sense *until death*.

^f S. Hilary de Trin. vi. 43. cites the passage with additions, of which there are no traces in the Mss. and other authorities: *Quia scimus quod Filius Dei venit et incarnatus est propter nos, et passus est, et resurgens de mortuis assumpsit nos, et dedit nobis intellectum optimum, ut intelligamus verum, et simus in vero filio ejus Jesu Christo: hic est verus* [Deus om.], *et vita æterna, et resurrectio nostra: and it is remarkable that his contemporary Feustinus (the Luciferian) in his work de Trinitate gives the passage totidem verbis, except that it is doubtful whether he read verus Deus, and that after resurrectio nostra he adds in ipso.—*

Vulg. et simus in vero Filio ejus. Hic est verus Deus, et vita æterna. In the Greek, the second *ἐν τῷ* is omitted by S. Cyril. Alex. S. Basil. adv. Eunom. and others: and this is the received reading of the Latins.—There is no certain evidence to shew how the text was interpreted by the ante-Nicene Fathers. S. Athanasius Orat. c. Arian. iii. 24. §. 4: 25. §. 16: iv. 9. init. and S. Basil. adv. Eunom. iv. p. 294. unhesitatingly refer the *οὗτος* to the nearest antecedent: *And we are in Him the True, (even) in His Son Jesus Christ: this (Jesus Christ) is the True God and eternal Life: and the Latin Fathers from S. Hilary and S. Ambrose downward allege the text as an explicit declaration of the true Godhead of the Son.—* S. Epiphanius Ancorat. c. 4. seems to have read in his copy, *οὗτος ἐστὶν ὁ ἀληθινὸς καὶ ζωὴ αἰώνιος*, omitting *Θεὸς* (as Hilary): for he says: "And though the epithet 'Very God' (*θεὸς ἀληθινὸς*) is not added," i.e. though this *οὗτος*,

1 JOHN
V. 20.

When ye read, *That we may be in His true Son Jesus Christ*, think of the *true Son* of God. But this Son ye in no wise think to be the true Son of God, if ye deny Him to be begotten of the Substance of the Father. For was He already Son of Man and by gift of God became Son of God, begotten indeed of God, but by grace, not by nature? Or, though not Son of Man, yet was He some sort of creature which, by God's changing it, was converted into Son of God? If you mean nothing of this sort, then was He either begotten of nothing, or of some substance. But thou hast relieved us from all fear of having to suppose that you affirm the Son of God to be of nothing, for thou hast declared that this is not your meaning. Therefore, He is of some substance. If not of the Substance of the Father, then of what? Tell me. But ye cannot find any other . . . Consequently, the Father and the Son are of one and the same Substance. This is the *Homöusion* . . . In the Scriptures both you and we read, *That we may be in His true Son Jesus Christ; He is the true God and Eternal Life*. Let both parties yield to such weighty evidence. Tell us then, whether this *true Son* of God, discriminated as He is by the property of this name from those who are sons by grace^s, be of no substance or of some substance. Thou sayest, "I do not say that He is of no substance, lest I should say that He is of nothing." He is therefore of some substance: I ask, of what? If not of the Substance of the Father, seek another. If thou findest not another, as indeed thou canst find none at all, then acknowledge it to be the Father's, and confess the Son *Homöusios*, "of one Substance with the Father." Flesh is begotten of flesh, the Son of flesh is begotten of the substance of the flesh. Set aside corruption, reject from the eye of the mind Rom. 1, all carnal passions, and behold *the invisible things of God understood by the means of the things that are made*. Believe that the Creator Who hath given flesh power to beget flesh, Who hath given parents power of the substance of the flesh to generate *true sons* of flesh,

meaning Jesus Christ, is not expressly called the true God (as in v. 20. where he seems to have had in his copy the reading ἀληθινὸν Θεόν), "we do but accumulate madness if we dare to blaspheme and to say that the Son is not Very God. For it is enough that in the One [Who is so called] we take in the whole Trinity, and from the Father [as Very God] understand the Son also to be Very God."

^s Sermon 140, 3. "Seek in the Epistle of this same John what he hath said of Christ. *Believe*, (credamus) saith he, *on His true Son Jesus Christ, He is the True God and Eternal Life*.

What meaneth, *True God and Eternal Life*? The *True Son* of God is the *True God and Eternal Life*. Why has he said, *On His True Son*? Because God hath many sons, therefore He was to be distinguished by adding that He was the *True Son*. Not just by saying that He is the Son, but by adding, as I said, that He is the *True Son*: He was to be distinguished because of the many sons whom God hath. For we are sons by grace, He by Nature. We, made such by the Father through Him; He, what the Father is, Himself is also: what God is, are we also?"

much more had power to beget a *true Son* of His own Substance, and to have one Substance with the true Son, the spiritual incorruption remaining and carnal corruption being altogether alien therefrom.

1 JOHN
V. 20.
Serm.
139, 3.
4.

Collatio cum Maximino, §. 14.

“ If He is begotten, He is Son: if He is Son, He is the *true Son*, because Only-Begotten. For we also are called sons: He Son by nature, we sons by grace. . . . To say that because He is begotten, He is of another nature, is to deny that He is the *true Son*. Now we have the Scripture: *That we may be in His true Son Jesus Christ*; *He is the true God and Eternal Life*. Why *true God*? because *true Son* of God. For if He has given to animals this property, that what they beget shall be none other than what they themselves are: man begets man, dog begets dog, and should God not beget God? If then He is of the same substance, why callest thou Him less? Is it because when a human father begets a son, though human beget human, yet greater begets less? If so, then let us wait for Christ to grow as human beings grow whom human beings beget! But if Christ ever since He was begotten (and this was not in time but from eternity), is what He is, and yet is less than the Father, at that rate the human condition is the better of the two: for a human being at any rate can grow, and has the property of sooner or later attaining to the age, to the strength of the father; but He never: then how is He a *true Son*?

c. Serm.
Arian.
§. 1.

c. Max-
imin. i.
5.

De Trinitate, lib. i. 6. §. 9.

And if the Son be not of the same Substance as the Father, then is He a made substance: if a made substance, then not *all things were made by Him*: but, *all things were made by Him*; therefore, He is of one and the same Substance with the Father. And therefore, not only God, but *True* (or, *Very*) *God*. Which the same John doth most openly affirm in his Epistle: *Scimus quod Filius Dei venerit et dederit nobis intellectum ut cognoscamus verum Deum, et simus in vero Filio ejus Jesu Christo. Hic est verus Deus et vita æterna. We know that the Son of God is come; and hath given us an understanding that we may (learn to) know the True God^h, and may be in His true Son Jesus Christ. This is the True God and Eternal Life.*

John 1,
2.

10. Hence also by consequence we understand, that what the Apostle Paul saith, *Who only hath immortality*, he saith not merely of the Father, but of the One and Only God, Which the Trinity

1 Tim.
6, 16.

^h So τὸν ἀληθινὸν Θεόν. S. Basil. S. Cyril. Al. Vers. Arab. Aeth. Cod. Al. (ΑΛΗΘΕΙΝΟΝ) which abbreviated manner of writing may explain

the omission) and several other Mss. Beda, *verum Deum*. Facundus: *quod est verum* (τὸ ἀληθινόν).

1 JOHN V. 20. Itself is. For neither is the *Eternal Life* itself mortal in respect of any mutability: and consequently, since the Son of God is *Eternal Life*, He also is to be understood together with the Father, where it is said, *Who only hath immortality*.

Note A, page 639.

Tr. in Ev. Joann. xlviii. 4.

Quomodo ergo istis dixit, *Non estis ex ovibus meis?* Quia videbat eos ad sempiternum interitum prædestinatos, non ad vitam æternam sui sanguinis pretio comparatos. So in p. 1077. it is said with an emphatic repetition of the word “all,” that Christ has made all those His sheep, of whom it is said that He suffered for all: where it is implied, that He suffered only for those of whom He infallibly loses none: *Omnes* quippe fecit oves suas, pro quibus *omnibus* est passus, quia et ipse ut pro omnibus pateretur ovis est factus, Tr. in Ev. exxiii. ult.

In these and numerous other passages, St. Augustine’s expressions concerning Redemption seem to be at variance with that view of the subject which by Catholic consent is expressed in the saying, that Christ died for all, and redeemed all mankind. He rarely, if ever, says in express terms of any but the elect, i. e. of those who being predestinated to eternal life obtain the gift of perseverance, that they are redeemed, or that Christ died for them: often says this of the elect as if it were distinctive of them from the rest of mankind; and sometimes says expressly that some are not redeemed, and Christ did not die for all mankind. Perhaps it will generally be found, that in speaking of Redemption, St. Augustine contemplates it not merely as the act of Christ, objectively, consummated once for all on the Cross, but subjectively, as an act taking place in the persons redeemed: in other words, he speaks of it as the actual deliverance of souls from the power of Satan. This work of grace in the individual man, which is begun here in the emancipation of the captive will, takes place (as he teaches) infallibly and indefectibly in the elect. But the reprobate, even if for a while they live faithfully and righteously, (de Corrupt. et Grat. §. 16. 40.) not receiving the gift of perseverance, remain finally under the power of the devil; consequently, are not redeemed: Redemption does not take place in them as a fact. And since the Will of God is all in all, and cannot be defeated of Its purpose, therefore God did not purpose the redemption of such, and Christ died not for them, but only for those whom He knew to be given Him of the Father, that He should give unto them eternal life, and lose none of them. This mode of viewing the subject appears in the following passages.

“The devil is cast out of the *redeemed* by faith through the blood of Christ,” p. 692. for “the bond which he held against us is blotted out by the Blood of Christ,” p. 1099^a. The Redemption, as regards the laying down

^a De Trin. iv. 17. Morte sua quippe uno verissimo sacrificio pro nobis ob- lato quicquid culparum erat unde nos principatus et potestates ad luenda sup-

of the price or ransom, was completed on the Cross, when Christ "paid the death we owed," p. 824. and "the bag was rent, that the price of our redemption might run out," p. 428. But the devil is still in possession, until the grace of God claims the individual for Christ, and by faith, which is the gift of God, and a 'fides propria,' p. 1220. unites him to Christ, p. 420. Thenceforth he is actually, as in predestination he was from the beginning, one of Christ's Redeemed: by believing he drinks the Blood of Christ, p. 459. 527. 541. and then, not before, it can be said that Christ shed His Blood for that person, has redeemed him, changed his hopes, p. 1120. Hence of Christ's chosen "Apostles and heralds, who are also His disciples, servants, brethren, members, yea Christ Himself," it is also said that they are "His redeemed whom He has created," p. 461. while of Judas it is implied, p. 721. that for him Christ did not die: "Passurus igitur exitia præmisit obsequia non solum eis *pro quibus subiturus erat mortem*, sed etiam illi qui eum fuerat traditurus ad mortem," Tr. in Ev. lv. ult.^b So again it is said of the saints, p. 1083. that they are "already redeemed through the Mediator, and have for earnest the Holy Ghost," while of those who are out of the unity of the Church it is implied that they are not yet redeemed by the Blood of Christ, p. 156. With the same

NOTE
A.

placia jure detinebant, purgavit, abolivit, extinxit; et sua resurrectione nos *prædestinatos* vocavit, vocatos justificavit, justificatos glorificavit. How the death of Christ redeems from the power of Satan, is described in a remarkable passage of Serm. cxxx. 2. O bone Mercator, eme nos. Quid dicam, eme nos, cum gratias agere debeamus quia emisti nos? Pretium nostrum erogas nobis, sanguinem tuum bibimus; erogas ergo nobis pretium nostrum. Et Evangelium legimus, instrumentum nostrum. Servi tui sumus, creatura tua sumus: fecisti nos, redemisti nos. Emere potest quisque servum suum, creare non potest: Dominus autem servos suos et creavit et redemit: creavit ut essent; redemit, ne semper captivi essent. Incidimus enim in principem hujus sæculi qui seduxit Adam et servum fecit, et coepit nos tanquam vernaculos possidere. Sed venit Redemptor, et victus est deceptor. Et quid fecit Redemptor noster captivatori nostro? Ad pretium nostrum tetendit muscipulam crucem suam: posuit ibi quasi escam sanguinem suum. Ille autem potuit sanguinem istum fundere, non meruit bibere. Et in eo quod fudit sanguinem non debitoris, jussus est reddere debitores; fudit sanguinem innocentis, jussus est recedere a nocentibus. Ille quippe sanguinem suum ad hoc fudit,

ut peccata nostra deleret. Unde ergo ille nos tenebat, deletum est sanguine Redemptoris. Non enim tenebat nos nisi vinculis peccatorum nostrorum. Istæ erant catenæ captivorum. Venit ille, alligavit fortem vinculis passionis suæ: intravit in domum ejus, i. e. in corda eorum ubi ipse habitabat, et vasa ejus arripuit. Nos sumus vasa. Ista impleverat ille amaritudine sua. Hanc amaritudinem etiam nostro Redemptori in felle propinavit. Impleverat ergo nos ille tanquam vasa sua: Dominus autem noster arripiens vasa ejus et sua faciens, fudit amaritudinem, implevit dulcedine. (Comp. Serm. cxxxiv. 6. and de Trin. xiii. 14. 15. §. 17. 18.)

^b To this might be opposed the statement in Enarr. in Psalm lxxviii. §. 11: Judas traditor punitus est, et Christus crucifixus est: sed nos redemit sanguine suo et punivit illum de pretio suo: projecit enim pretium argenti quo ab illo Dominus venditus erat, nec agnovit pretium quo ipse a Domino *redemptus erat*: were it certain that Augustine so wrote; for some Mss. have *redimendus* erat. Similar to this is the passage Tr. in Ev. iv. 1 fin. p. 49. in which he says of the unbelieving Jews, Populi spernentes per superbiam suam humilitatem Dei, crucifixerunt Salvatorem suum, et fecerunt damnatorem suum.

NOTE limitation Augustine says, that Christ's prayer (John xvii.) was "for all
A. His redeemed, whether before or after His coming in the flesh, p. 982; whereas He prays not for the world of the non-elect, p. 968: and commenting upon that saying of our Lord, *I, if I be lifted up, will draw all after Me*, and remarking that the word is *omnia* not *omnes*, therefore *not all mankind*, he interprets it to mean "either the redeemed, even all that they are; or, all the predestinate; or, all sorts of men," p. 695. Elsewhere he argues, that none of the redeemed can perish: "Quando perit qui sanguine Christi redemptus est? Potens homo non potest perdere quod emit auro suo, et Christus perdit quod emit sanguine suo?" Serm. 274: and Serm. 304. §. 2. he infers from the text 1 Pet. ii. 21. *Christ suffered for us, leaving us an ensample, that we should follow His steps*, that Christ suffered only for those who walk in His steps: "In hac sententia vidisse videtur Apostolus Petrus, quod pro his tantum passus est Christus, qui sequuntur vestigia ejus, neque prosit quidquam^c Christi passio nisi illis qui sequuntur vestigia ejus." He says indeed a little further on, "pro omnibus passus est Christus," but the "all" is limited by the context to mean "all sorts of people." "That garden of the Lord hath not only its roses the martyrs, but also its lilies the virgins: its ivy also the wedded, its violets the widows. Let no sort of people despair of its vocation: Christ suffered for all. With truth is it written of Him, *Qui vult omnes homines salvos fieri et venire ad agnitionem veritatis*, 1 Tim. ii. 4." For in this and other texts which represent "all men" or "the world" as the objects of God's merciful good-will in Christ, Augustine constantly limits the expression of universality. "All men," he argues, either means "men of all sorts," as *omne olus*, Luke xi. 42. stands for 'omne olerum genus,' or is to be taken with an implied limitation in justification of which he cites 1 Cor. xv. 22. *Sicut enim in Adam omnes moriuntur, ita in Christo omnes vivificabuntur* (ideo dictum est *omnes* atque *omnes*, quia sicut nemo corpore animali nisi in Adam moritur, ita nemo corpore spiritali nisi in Christo vivificatur, de Civ. D. xiii. c. 23. §. 3.^d): and Rom. v. 18, *per unius justificationem in omnes homines ad justificationem vitæ*, c. Julian. iv. 42—44 So in the Enchiridion. ad Laurent. §. 24—27. he discusses the text 1 Tim. ii. 4, and concludes, *Debemus ita intelligere quod scriptum est, Qui omnes homines vult*

^c The two expressions are treated as meaning the same thing, just as in Enarr. in Psal. lxxxvii. §. 16. he says, "Sed quia solis predestinatis ad æternam salutem non autem omnibus hominibus, nec ipsis inter quos facta sunt, ejus bona opera profuerunt; ideo consequenter adjecit: Numquid mortuis facies mirabilia:" for, as he shews, great wonders were done to the dead, in the rising of some of them, Matt. xxvii. 10. and in the Lord's descent into hell, &c. "Significat ergo homines corde ita mortuos, ut eos ad vitam fidei tanta Christi mirabilia non moverent. Neque enim propterea dixit *non eis fieri mirabilia*,

quia non ea vident, sed quia non eis prosunt.

^d De peccatorum meritis et remiss. i. 55. Tanquam si dicamus, v. g., Una est obstetrix in hac civitate quæ omnes excipit; et unus est hic litterarum magister qui omnes docet: neque ibi intelligi possunt omnes nisi qui nascuntur; neque hic omnes nisi qui discunt: non tamen omnes qui nascuntur litteras discunt. Sed cuius claret quod et illic recte dictum est, Omnes excipit, præter ejus manus nemo nascitur; et hic recte dictum est omnes docet, præter ejus magisterium nemo discit. He uses the same illustration in Epist.

salvos fieri, tanquam diceretur nullum hominem fieri salvum nisi quem fieri ipse voluerit: non quod nullus sit hominum nisi quem salvum fieri velit, sed quod nullus fiat nisi quem velit; et ideo sit rogandus ut velit, quia necesse est fieri si voluerit: de orando quippe agebat Apostolus ut hoc diceret: "that no man is saved but whom He wills to be saved: not that there is none of mankind whom He does not will to be saved, but, that none is saved but whom He wills; and therefore He must be asked to will it, since it needs must be, if He will it: as in fact it is from speaking of prayer to God, that the Apostle comes to say this." And shortly after, *Decimatis omne olus*, i. e. omne olerum genus: ita *omnes homines*, omne hominum genus. Also, de Corrept. et Grat. §. 44: *Omnes homines.... omnes predestinati*; quia omne genus hominum in eis est. Sicut dictum est Phariseis, *Decimatis omne olus*, i. e. omne quod habebant. In the same Treatise, §. 47. he gives another explanation, viz. that as God commands us to will the salvation of all to whom we preach, and to this end sheds abroad Charity in our heart, hence the saying, *omnes homines Deus vult salvos fieri*, may be taken in this sense, quoniam nos facit velle, that He makes us to will their salvation. And, Sermon. 292, 4. he teaches that Christ is *the Saviour of all men*, 1 Tim. iv. 10. meaning, of all that are saved, so that not John the Baptist, nor any other of mankind, is saved but by Christ. Again, whereas it is said, 2 Cor. v. 19. *God was in Christ reconciling the world to Himself*, and 1 John ii. 1, 2. *that Christ is the propitiation for our sins, and not for ours only, but for the sins of the whole world*, St. Augustine contends, that these and other texts speak of the elect world, the Church of them that are finally saved. As in p. 855. Tr. in Ev. lxxxvii. 2: *Plerumque etiam universam Ecclesiam mundi nomine appellat: sicut est illud, Deus erat in Christo mundum reconcilians sibi: itemque illud, Non venit Filius hominis ut judicet mundum, sed ut salvetur mundus per ipsum.* (Joh. iii. 16.) Et in Epistola sua Joannes ait, *Advocatum &c. totius mundi.* Totus ergo mundus Ecclesia est. See the passages there cited in the note, and in the Index under the word '*World.*' In this sense Augustine, when arguing against the Donatists, speaks of Christ as having bought and paid the price for the whole world, i. e. for the elect who should be in all the parts of the world, and are to be gathered in the last day from the four winds of heaven: Enarr. in Psal. xcv. §. 15: *Judicabit orbem terrarum in æquitate: non partem quia non partem emit.* Totum judicare habet, qui pro toto pretium dedit.... Congregabit electos a quatuor ventis ergo, de toto orbe terrarum. Also Enarr. in Psal. cxlvii. 16. Such indeed is the efficacy of the Blood of Christ, that it can blot out all sins: "it was so shed for remission of all sins, that it had power to blot out the very sin of shedding it, p. 874, Tr. in Ev. xcii. 1. as was seen in those of

* There is a remarkable passage on this reconciliation of the world in p. 989, Tr. cx. 6. followed by the statement that the saying, 'God hateth nothing that He hath made,' holds in a sense even for all mankind. For if He had hated, He would not have willed its being: its very being is

proof that there was in it something He loved, viz. His own work. The object of His hatred is the 'vitium,' which mars His work, while yet even in that which is vitiated He loves His own work, i. e. *either the good He does in healing, or the doom He speaks in condemning.*

NOTE
A.

His murderers for whom He prayed on the Cross, and who were converted on the day of Pentecost, "and received pardon....themselves redeemed by the very Blood they had shed," *ibid.* viz. by believing, i. e. by drinking that Blood: (see the passages noted in the Index, '*Blood of Christ*:') an instance which St. Augustine delights to allege in token that none need despair of the remission of any how great soever sins.

At the same time, St. Augustine does not allow men to plead the Absolute Will of God as an excuse for their remaining in an unredeemed condition. In one of the passages above cited, he says, that since salvation depends on the Will of God, and is sure to be if He will it, *therefore we must ask Him to will it*. The hindrance lies in the sinful unwillingness of man: "they do not wish to be redeemed; to be bought they have no mind.... Good is it for them that they should be redeemed with the blood of Christ, that so they may attain unto the peace of Christ," p. 156. Tr. in Ev. x. 6: comp. p. 704, Tr. liii. 8. 9. To drink the Blood of Christ is to become redeemed: therefore "O Thou good Merchant, buy us: Why should I say, Buy us, when we ought to give thanks for that Thou hast bought us? Our price Thou tellest down to us: Thy Blood we drink: Thou tellest down therefore to us our price." Sermon 130. 2. So it may be said to each individual, "The Blood of thy Lord, *if thou wilt*, was given for thee: if thou wilt not that it should be, it was not given for thee. The Blood of Christ is to the willing, salvation; to the unwilling, punishment." Sanguis Domini tui, si vis, datus est pro te: si nolueris esse, non datus est pro te. Sanguis Christi volenti est salus, nolenti supplicium. Sermon 344. 4 (the context strikingly exemplifies St. Augustine's way of exhibiting Redemption on its subjective side.) Accordingly, in the Treatise de Catechizandis Rudibus, §. 52. he prescribes this kind of instruction: Vere, frater, illa magna et vera beatitudo est, quæ in futuro sæculo sanctis promittitur. Omnia vero visibilia transeunt, et omnis hujus sæculi pompa et deliciæ et curiositas interibunt et secum ad interitum trahunt amatores suos. A quo interitu, i. e. pœnis sempiternis, Deus misericors volens homines liberare, *si sibi met non sint inimici et non resistant misericordiæ Creatoris sui*, misit Unigenitum filium suum, h. e. Verbum suum. Ut quemadmodum per unum hominem... mors intravit in genus humanum, ... sic per unum hominem qui etiam Deus est... deletis omnibus peccatis præteritis, credentes in eum omnes in æternam vitam ingrederentur^f. And in the Retractions, lib. i. c. 10. he writes, referring to his books on Genesis against the Manicheans, Quod vero dixi, "Illud autem lumen non irrationalium avium oculos pascit, sed pura corda eorum qui Deo credunt et ab amore visibilium rerum et temporalium se ad ejus præcepta implenda

^f De Symbolo ad Catechumenos lib. ii. 8. §. 17. (the book is not Augustine's, but the following passage is conceived in his sense): Qui non estis redempti pretio mei sanguinis, non estis mei: Discedite a me in ignem æternum, &c. festinet et unusquisque cum vivit, ut vivat: currat ut ejus pretioso sanguine redimatur: ne quum

non fuerit inventus in numero redemptorum, in numero maneat perditorum. Petavius cites passages affirming that Christ died for all men, from Sermons which have nothing of Augustine in them; de Temp. 122. 2, 3. and 114. 1. Ord. Vet. (Append. 156 and 153. Ben.)

convertunt, quod *omnes hominis possunt si velint*, non existiment NOTE A.
 novi hæretici Pelagiani secundum eos esse dictum: *Verum est enim omnino, omnes homines hoc posse si velint*, sed præparatur voluntas a Domino, et tantum augetur munere caritatis ut possint, quod hic ideo dictum non est, quoniam præsentī necessarium non erat quæstioni. *All men have the power, if they have the will*: this he maintains is consistent with his teaching elsewhere: as in fact this is the very ground he takes in his treatise addressed to the monks of Adrumetum, de Correptione et Gratia §, in which he expounds the practical application of his teaching on the high points of Grace and Free-will, in reference to the mischievous consequences which some had deduced from his doctrine.

Petavius, de Incarnatione, lib. xiii. 3, 4. endeavours to reconcile the Augustinian statement with the Catholic mode of expression, by shewing that Augustine recognises a distinction between a general and an absolute Will of God. It may be doubted whether the passages alleged by Petavius will bear the construction he puts upon them. The nearest approach to such a recognition is that which appears in the passage cited below^b; and as the treatise de Spiritu et Littera (A.D. 412.) is one of Augustine's earliest pieces in the Pelagian controversy, it may be said on the other side that he had not at that time advanced to the peremptory interpretation of the text 1 Tim. ii. 4. which appears in all his later writings.

The Greek and Latin Fathers before St. Augustine unanimously teach, that God wills the salvation of all men, and that Christ died for all without exceptionⁱ. Thus S. Clemens Rom. Ep. c. 7. says, that Christ's Blood

^a Expressed in 12. §. 38. *Tantum quippe accenditur voluntas eorum ut ideo possint quia sic volunt; ideo sic velint quia Deus operatur ut velint*. This treatise was the last work of Augustine before the Retractions.

^b De Spiritu et Litt. c. 33. §. 58. *Primum igitur illud dicamus... quod liberum arbitrium naturaliter attributum a Creatore animæ rationali, illa media vis est, quæ vel intendi ad fidem vel inclinari ad infidelitatem potest: et ideo nec istam voluntatem qua credit Deo, dici potest homo habere quam non acceperit; quandoquidem vocante Deo surgit de libero arbitrio quod naturaliter cum crearetur accepit. Vult autem Deus omnes homines salvos fieri et in agnitionem veritatis venire; non sic tamen ut eis adimat liberum arbitrium quo vel bene vel male utentes iustissime judicentur. Quod cum fit, infideles quidem contra voluntatem Dei faciunt, cum Evangelio ejus non credunt: nec ideo tamen eam vincunt, verum se ipsos fraudant magno et summo bono, malis que pœnalibus implicant, experturi in suppliciis potestatem ejus,*

cujus in donis misericordiam contempserunt. Ita voluntas Dei semper invicta est: vinceretur autem, si non inveniret quod de contemptoribus faceret, aut ullo modo possent evadere quod de talibus ille constituit. Qui enim dicit verbi gratia, Volo ut hi omnes servi mei operentur in vinea et post laborem requiescentes epulentur, ita ut quisquis eorum hoc noluerit, in pistrino semper molat: videtur quidem quicumque contempserit, contra voluntatem Domini sui facere; sed tunc eam vincet si et pistrinum contemnens effugerit: quod nullo modo fieri potest sub Dei potestate... Ille igitur reus erit ad damnationem sub potestate ejus qui contempserit ad credendum misericordiam ejus. Quisquis autem crediderit eique se a peccatis omnibus absolvendum et ab omnibus vitis sanandum et calore ac lumine ejus accendendum illuminandumque commiserit, habebit eis ejus gratia opera bona, ex quibus etiam secundum corpus a mortis corruptione redimatur, &c.

ⁱ St. Jerome (non dixit animam suam redemptionem dare pro omnibus

NOTE shed for our salvation brought to all the world the grace of repentance,
 A. διὰ τὴν ἡμετέραν σωτηρίαν ἐκχυθὲν παντὶ τῷ κόσμῳ μετανοίας χάριν ὑπήνεγκεν.
 St. Justin Martyr Dial. c. Tryph. §. 95. p. 322. D. "The Universal Father willed His Christ for men of every race (ὕπερ τῶν ἐκ παντὸς γένους ἀνθρώπων) to take upon Him the curses due to all. . . . It was the Father's work, that He suffered for mankind (ὕπερ τοῦ ἀνθρωπείου γένους), and Apol. 1. §. 63. "by His Will, He became man in order to the change and recovery of mankind:" id. §. 23. "He endured to be born and crucified for the race of man, (ὕπερ τοῦ γένους τοῦ τῶν ἀνθρώπων) which from Adam had fallen under death and delusion of the serpent, each having done wickedly by his own fault," &c. S. Athanasius says, Orat. c. Arian. i. §. 60. "Formerly the world as guilty was under judgment from the Law; but now the Word has taken on Himself the judgment, and having suffered in the body for all, has bestowed salvation to all;" and de Incarn. c. 9. "The Word, seeing that corruption could in no other way be loosed from men but by wholly dying, and it was not possible for the Word to die. . . . therefore assumes that which could die, a body: that this, becoming participant of the Word which is over all, might instead of all (ἀντὶ πάντων) become capable of that death, and yet through the indwelling Word abide incorrupt, and so thenceforth corruption might cease from all by the grace of the Resurrection. For being over all, the Word of God, offering His own temple and bodily frame as a life-ransom for all, fulfilled that which was owing in His death. . . . and clothed all with incorruption in the promise of Resurrection." And c. 20. "On behalf of all (ὕπερ πάντων) He offered the Sacrifice by delivering up for all (ἀντὶ πάντων) His own temple unto death, that He might make all free, and no longer accountable for (ἀνυπευθύνους) the original transgression, &c. . . . so (by the assumption of human nature into the Word) the death of all was fulfilled in the Lord's Body." See also 21. 22. 37. S. Basil and the two Gregories hold precisely the same doctrine concerning the redemption of human nature from corruption, by the death of the Word Incarnate for the benefit of all men.

Petavius, de Incarn. xiii. c. 1. 2. has a large collection of passages, of which it may be sufficient to adduce the following. St. Greg. Naz. Orat. xxv. p. 436, D. speaking of the gifts of God which are common to all mankind, reckons among them "even the sufferings of Christ by which we were new-formed, not one so and another not, but all we that partook of the same Adam, and were deceived by the Serpent, and made dead by sin, and by the Heavenly Adam recovered and raised again to the Tree of Life, whence we had fallen by the tree of shame." (Comp. Orat. xlii. ult.) St. Chrysostom on Rom. Hom. xxvi. speaks expressly of our Lord dying for some whom He knew He should not profit: καίτοιγε οὐ πάντας ἐμελλε κερδαίνειν ὁ Χριστός.

sed pro multis, i.e. pro his qui credere voluerint, in S. Matt. xx. 28.) ranks with Augustine. An expression which occurs in the Epistle of the Church of Smyrna on the martyrdom of St. Polycarp, is hardly to be considered as a dogmatic statement: τὸν Χριστὸν . . .

τὸν ὑπὲρ τῆς τοῦ παντὸς κόσμου τῶν σωζομένων σωτηρίας παθόντα, "Christ, Who suffered for the salvation of the whole world of the saved:" Eus. H. E. iv. 15. (The ancient Lat. version has, Christum. . . qui pro peccatis nostris pati tanta dignatus est.)

Ἄλλ' ὅμως ὑπὲρ πάντων ἀπέθανε τὸ αὐτοῦ πληρῶν, and Hom. xliii. in Matt. p. 282. καὶ ὅτι ὑπὲρ αὐτῶν πείσεται δηλῶν καὶ ὅτι οὐδὲν κερδανούσι: and elsewhere in like manner very clearly, as on Gal. ii. 20. "Truly the Sacrifice was offered for all mankind and was sufficient to save all; but those who enjoy the blessing are the believing only^k." S. Cyril. Al. in Epist. ad Monach. (Conc. Ephes. Par. 1. c. 1. p. 18, F.) says emphatically, that "Christ died for all, to redeem all under heaven, and acquire to God and the Father them that are in all the earth:" and on St. John xvii. 12. Lib. xi. t. iv. p. 975 sqq. speaks most clearly of our Lord as having done His part towards the salvation of Judas; and so as to assert the general principle of a real offer of salvation to those who reject it, through free-will, foreseen, not compelled. S. Basil. Reg. fusius tract. qu. 2. §. 4. (t. ii. p. 339.) and S. Cyprian. de Opere et Eleem. §. 17. speak with remarkable concurrence how Satan will in the last day taunt and triumph against Christ, in that he is better served, though he has not given himself to suffer for his followers: (οὕτε κτίσας ἡμᾶς, οὕτε ἀποθανὼν ὑπὲρ ἡμῶν, ὅμως ἔσχεν ἡμᾶς ἀκολουθοῦντας αὐτῷ, κ.τ.λ. —Comparationis examine certare, dicentem: Ego pro istis quos mecum vides, nec alapas accepi, nec flagella sustinui, nec crucem pertuli, nec sanguinem fudi, nec familiam meam pretio passionis et crucis redemi, &c.) both implying that Christ has done this even for those who shall be condemned. St. Hilary Tr. in Psal. cxxix. ad fin. p. 442. "He is good in Whom is the hope, and we are to hope in Him because He is merciful, because with Him is plenteous redemption, because He redeemed all from all their sins. It is the eleventh hour, the times of the day are concluded: let us all run, let us haste, lest night come, lest the hour pass by." Petavius cites many other expressions of this Father, as also from St. Ambrose, e. g. on Psal. cxix. 64. "That mystical Sun of Righteousness arose for all, came to all, suffered for all, and rose again for all. Now He suffered, that He might take away the sin of the world. But if any believe not in Christ, he defrauds his own self of the general benefit: as, if a man were to shut his windows and keep out the sunbeams, the sun would nevertheless have risen for all, though he defrauded himself of it."

The doctrine of St. Augustine gave occasion to much discussion during most part of the fifth century, especially in the Churches of Gaul. It was vindicated, against the remonstrances of the 'Semi-pelagians' and others, by Prosper of Aquitain: in whose writings especially, and in the treatise de Vocatione Gentium, those expressions of the Augustinian doctrine which had given most offence are considerably softened down. Especially the distinction between a general and an absolute Will of God, (which Petavius contends is recognised even by Augustine,) is now distinctly enunciated, apparently for the first time, and the expression of universality in the text 1 Tim. ii. 4. is no longer sought to be limited. Thus, in reply to the eighth objection of the remonstrants, Prosper says: Item qui dicit, quod non omnes homines (Deus) velit salvos fieri, &c. "Also, to say that God would not have all men to be saved, is to speak more harshly than one

NOTE
A.

^k An indirect inference (Forbes lix. (al. lx.) on S. John is of no weight Inst. Hist. Theol. viii. 15.) from Hom. against such passages.

NOTE ought to speak, of the depth of the unsearchable grace of God, *Who BOTH*
A. *would have all men to be saved and to come to the knowledge of the truth,*
 AND fulfilleth the purpose of His Will in them whom being foreknown He
 hath predestinated, being predestinate hath called, being called hath
 justified, being justified hath glorified." And the unknown Author of the
 'De Vocatione Gentium' further distinguishes (lib. ii. 26. al. 9.) between
 "a general grace, or general helps of grace," and "special grace, or special
 gifts, or helps," which he enumerates: so, he says, (c. 28.) "it is manifest
 that in diverse and innumerable ways, *God would have all men to be saved,*
and to come to the knowledge of the truth. Also in reply to the ninth
 objection, viz. that according to the Augustinian doctrine "the Saviour was
 not crucified for the redemption of the whole world," Prosper says, *Nullum*
omnino esse ex omnibus hominibus cujus natura in Christo Domino nostro
suscepta non fuerit: sed non sufficere hominum redemptioni crucifixum
esse Dominum Christum, nisi commoriantur ei et consepeliantur in Baptismo.
 "There is no human being whose nature was not assumed in our Lord
 Jesus Christ; but it is not enough for the redemption of men that the Lord
 Christ was crucified, except they die and be buried with Him in baptism."
 And to the same objection, put foremost by Vincentius Lirinensis, he
 answers: "As regards the magnitude and power of the price paid, and as
 regards the one common cause of mankind, the blood of Christ is the
 redemption of the whole world: but those who pass through this world
 without the faith of Christ and without the sacrament of regeneration, are
 aliens from redemption. While therefore in regard that the one nature of
 all, and that the one cause of all, was verily undertaken by our Lord, all
 are rightly said to be redeemed, and yet not all are rescued from captivity,
 without doubt redemption is strictly the property of those from whom the
 Prince of this world is cast out, and who are no longer vessels of the devil
 but members of Christ, Whose death was not so paid down for mankind,
 that even those who were not to be regenerated should pertain to His
 redemption, but so, that what by one only example took place for all, should
 by a several sacrament be celebrated in men one by one. Since the cup of
 immortality which was made up of our infirmity and the might of God
 (virtute divina), hath indeed in it that it should profit all, but if it be not
 drunk it healeth not."

In the middle of the ninth century there was much discussion concerning
 the doctrine of St. Augustine, occasioned by the teaching of Godeschalek,
 which was defended by Ratramnus, Servatus Lupus, Prudentius of Troyes,
 and Remigius of Lyon, contended against by Rabanus Maurus, Joannes
 Erigena, and Hincmar, and condemned in several Councils in France.
 The questions raised were, Of free-will, Predestination of good *and bad*,
 and 'Whether Christ died for all?' (de taxatione sanguinis Christi); and
 the text 1 Tim. ii. 4. held a prominent place in the controversy. (Petav.
 de Incarn. xiii. 8—12. Usser. Gotteschalek et prædest. controuv. ab eo motæ
 historia, 1634. Mauguin. Vindiciæ prædest. et gratiæ, &c. Paris, 1650.
 See also the 'Life and Times of Hincmar,' by the late Rev. J. C.
 Prichard.)

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